

(I am using the text by Lin Yin (林尹), ^{P'angye surok, chönje kosöl, sang} 周礼今註今譯, Taipei, 1972
Ti-kuan ^{地官} 大司徒 ch. 2,
p.95, 5:1a. Starts off with the Chou-li/Ta-ss-tu (大司徒), section--
covering the first ythree lines on p.97 of the Lin Yin edition.

This text portion describes the duties of the Ta-ssu-tu. On p.87 of Lin Yin, the Chou-li mentions that when the king established the state, they created the ti-kuan ssu-tu to command his (own) subordinates and take charge of instruction for the country (panggyo ^{邦教}), to assist the king in making the country (pangguk ^{邦國}) secure. The Ta-ssu-tu was an official attached to the kyogwan (^{教官} :official of instruction). Note 1, on p.91 of the Lin Yin text, notes that he was one of the 6 ching (kyöng ^卿), and that he was in charge of education, taxation, and production.

The post of Hsiao-ssu-tu (小司徒) was filled by two men of chung-ta-fu (中大夫) rank. (He was assistant to the Sssu-tu).

-The portion of the text describes the duties of the Ta-ss-tu as being in charge of making a map of the territory of the country, keeping registers of the population, as a means of assisting the king, in establishing the state, to maintain peace and order. (This initial phrase is left out of P'angye's text). Pangye begins with the next phrase which states that the map of the land in the empire enables one to know the territory and the size of each area, and it distinguishes the special products that are characteristic of different regions. These regions are described in 10 characters, which later are grouped in pairs, giving five major geographical types, each with a distinctive set of flora, fauna, and humans. These are the mountains-forests (山林), rivers-marshes (川澤), hills (丘陵), precipices (over water)--low plains (墳衍), and high-plains--ponds in lowlands (原隰). He also distinguishes has knowledge of (manages) the various kuo in the empire (pang-kuo 邦國), the cities and the various types of fiefs (appanges etc.) (tu-pi 都鄙).

fiefs
 部
 text. p. 9.
 以八則治都鄙
 鄭注:
 公卿大夫之采邑王子弟所食邑... etc.

~~feak~~ Lin Yin's translations of this portion, on p.106, translates pi as kaup (采邑) and three grades of ch'aeji (采地). I remember that he interprets pi as fiefs of this sort the first time the term appears at the beginning of the text. Check on this.)

The Ta-ssu-tu also ~~marks~~ marks off the boundary for the capital province (where the king is located) and digs a moat and piles up earth to make a wall. ~~kang-fang~~ (kou-feng 溝封). He then establishes an earthen altar to the god of the soil (sajik 社稷) and grain, and he designated a large ~~tree~~ tree which the god of earth could inhabit (chǒnju 田主), for which he used the most suitable tree in the area, which accordingly was named (either) she or ya (社, 野)

(This portion of the text is then followed by P'an'gye's footnote, citing Cheng HShan (鄭玄) to the effect that the map of territory is similar to the present Chün-kuo yü-chih-t'u (郡國輿地圖). Note includes glosses in terms for low and high plains, which were territorial boundaries, on the word for digging out a moat and piling up earth, which were also used for boundaries. ~~He~~ Cheng glosses sajik as the gods of earth (hou-t'u 后土) and the t'ien-cheng (田正 :another god of earth?); and glosses t'ien-chu (田主) as the place where the hou-t'u and the t'ien-cheng reside...)

-P'an'gye next skips over the following section which describes the different flora, fauna, and human inhabitants characteristic of the 5 geographical types and which sets up 12 methods for governing the people in these areas, i.e. rituals, ceremonies, ~~punishments~~ teachings, music, punishments, warnings etc.
 -P'an'gye picks up the text again on p.98 of the Lin Yin text.

-By the method of distinguishing the various areas with their unique characteristics of flora, fauna, and human inhabitants, one distinguishes the names of the products and things of 12 areas (of the zodiacal charts, by which early kings were supposed to have laid out territory--Li Yin f.n.36)

95, 5:1a

By means of using geomancy to settle on the sites for people's houses, one then knows what will be of benefit, and what of harm to them; thereby causing the people to multiply, the animals to multiply and the ~~trees~~ trees and plants to grow, leading to the development of all things pertaining to the land and (grain) production. (i im t'osa 以任土事).

5:1b

And distinguish the plants that are suited for planting in the 12 different areas and know their varieties, and teach the people to ~~skak~~ plant fruit trees and the varieties of grain...

(P'an'gye then skips over the next section that deals with equal or equitable tribute taxation of the products characteristic of the 5 regions. This section mentions 9 grades of tax on the 5 products (products of the five regions), local tribute, tax collection, and equalizing the financial administration and fiscal system for the whole empire etc.) The last part of this section deals with setting off the capital or royal provincial domain,

to be marked off with ~~kan~~ trees and to be an area 1,000 li square, Then survey the land. The land of the various kung(chu-kung 諸公) will be 500 li square, and the kung will take half the crop as tax (ch'i shih che fan 其食者半); the land of the chu-hou (feudal lords) will be 400 li square, and they will take 1/3 the crop in tax; the chu-po (諸伯) will have land 300 li square, and will take 1/3; the chu-tzu (諸子) will have land 200 li square, with 1/4 the crop in tax; the hu-nan (諸男) will have land 100 li square with 1/4 the crop.) (It's possible that P'an'gye left this out since it describes a feudal form of enfeoffment that was not applicable to the Yi dynasty.)

-(¹ext resumes): Then you make (establish) the tu-pi (都鄙), regulate their territories, and (set off their boundaries) by piling up earthen mounds and digging moats (ditches), and you regulate them in accordance with the number of households. (f.n. 54, pp. 103-104 has several glosses, but the longest says that the population is counted and an attempt is

(Lin Yin, pp. 98-99)

以其定數
列之

Land system (chou-li) -4- P'an'gye surok, ch'önje ~~suok~~ kosöl, sang

95, 5:1b made to fit the size of the administrative territorial unit ~~to~~ to the population, or move the population around so that there is a fit between administrative unit size and population living in it.)

For land which is cultivated every year (pu i chih ~~chih~~ ^{ti 不易之地}), (each) household~~s~~ (will be given) 100 mou. For land which lays fallow one year (i i chih chih ^{一易之地}), (each) household will be (given) 200 mou, and for land which lays fallow two years, each household will be given 300 mou. (end of text portion)

P'an'gye's commentary: The term tu-pi means the ts'ai-~~chih~~ ^{ti 采地} of royal princes, kung, ch'ing and ta-fu (^{王子弟公卿大夫}). Their boundaries are called tu-pi, and it is where they live. "To regulate it by means of the number of households" means what ~~not~~ belongs to the kusun (chu-hsin ^{丘甸之數}). What is meant by land which is cultivated every year means that households are given 100 mou of the best land (etc.)...

(Text): Then you divide up tasks pertaining to the cultivation of land and establish official posts for officials administering the land, and regulate the tax rates on land production (chih ~~chih~~-kung ^{制地貢}), and see to it that everyone does his best to fulfill his function. And by means of the (above-mentioned) official regulations governing land, you administer (carry out) the orders (issued by the king). (End text)(Followed by short note by P'an'gye on the above, which doesn't add much.)

-P'angye skips next section of the Ta-ss-tu, pp. 98-100 of Lin Yin. The first part of this gives twelve methods for dealing with relief, such as distributing grain, lowering taxes, lightening ~~o~~ rvee, followed by 6 methods of ~~v~~aring for those in distress, like the aged, the orphaned young, the poor and sick etc. ; six methods of using old customs to make the people safe and secure. This is followed by a passage providing for a hierarchical system of organization for mutual aid and security. 5 chia ~~4~~ or households

100 畝

Gifts for nobles & high officials

mutual aid

to make 1 pi (oga wi pi 五家为比) which would be made to support each other mutually. The 5 pi would be organized into a lü (闾) in which people would exchange favors (support) with each other. 4 lü would make 1 tsu (族) in which people would share costs and labor involved in funerals. 5 tsu would make 1 tang (党) for mutual relief in times of disaster. 5 tang would make 1 chou (州) in which people would provide for each other (alms) in times of trouble, like weddings and funerals. 5 chou would make a hsiang (乡) in which the eminent and worthy (virtuous and talented) men would be gathered and given respect

-this section followed in the Chou-li by 12 tasks that should be done to elevate the people of the country--planting rice, trees, making wood etc. This followed by three things with which to instruct the people--the first being the 6 virtues (knowledge, humaneness, sageness, duty, loyalty, harmony), the second being the 6 forms of behavior or comportment--filiality, friendship, marriage, trust, compassion; and the third is the six skills--rites, music, archery, horsemanship, writing, calculations (arithmetic)

-this section followed by the 8 forms of punishment to keep the people in line

-Omission of this section might indicate that P'an'gye not much interested in the hierarchical mutual-aid form of organization, even though I believe he refers to it in the first part of the Surok)

omitted by PG
economic prod.
+ morality
6 skills
8 forms of punishment

5:1b -P'an'gye picks up the text with the Hsiao-ssu-tu, p. 21 of the Lin Yin text. This portion begins by describing the functions of the Hsiao-ssu-tu which seem to be the keeping of population censuses and property registers for purposes of tax accounting, keeping military service ranks in order, handling labor service, catching bandits and criminals, regulating taxes.)

well field.

-P'an'gye begins with the discussion of the well-field system:

well-fields

95, 5:11
Well-field

In managing (laying out) the land, divide the fields into ching and mu
(經土地而井牧其田野)

see: 墳衍

[Lin Yin, note 13, states that ching-mu refers to the land system of Chou times; that in areas with high precipices overlooking water and lowlands with ponds (水岸下濕地), 9 men made up a mu; and that on the flatlands 9 men formed a ching. However, the land varied in fertility so that one household would receive 100 mou of the highest quality land, which had no fallow periods and was cultivated every year; or a household would be given/middle-rank quality land that lay fallow for one year, or 300 mou of low quality land that lay fallow for two years. The mu indicates land with precipices overlooking water and with low lands with ponds and was equivalent to middle-rank land that lay fallow for one year. Therefore 3 households received the land for 6 people, and 2 mu was equivalent to 1 ching of high quality land. The term ching-mu refers to the land system, but in this phrase it is used as a verb, meaning to divide up and allocate land (as ching and mu) in accordance with this system.]

Nine men make up a ching (井) and 4 ching make an i (邑); 4 i make a ch'iu (丘); 4 ch'iu make a tien (甸), and 4 tien make a hsien (縣); and 4 hsien make a tu (都), by which agricultural production is promoted (developed) and ~~taxes~~ kung and fu taxes are collected, and the land tax is collected.

貢賦

(Lin Yin, note 14, p.113. the kung-fu refers to the 8 kung of the lü-shih (國師) and the 9 fu of the Ta-tsai (大宰). Note 15, p.113: the phrase (稅斂之事) means that the 9 men on 1 ching each receive 100 mou of land and pay a 10% tax (征其什一之稅), which is equivalent to the present land tax.)

95, 5:2A

P'an'gye's commentary: The phrase ~~ts'o~~ ts'o tu-pi (造都鄙) refers to the ching-t'ien (well-fields) of the ts'ai-ti system (采地制). It differs from the (ordinary) hsiang (鄉), and for this reason they gave importance to the creation of a ts'o-ss-tu (小司徒) official to manage it and established five ditches and moats as boundaries for them. The system (layout of the land) was like the shape of the character, ching, from which the name comes. Cheng Ssu-neng (鄭司農) says that the term, ching-mu, is what the Ch'un-ch'iu chuan (春秋傳) ~~describes~~ describes as ching, which were lowland fertile areas (行沃) and mu which were low marshlands and high plateau areas (隰阜).

According to (Cheng) Hsüan (玄), on marshland plateau land (隰阜), 9 men make up a mu and 2 mu are equivalent to 1 ching. ~~This present ts'o tu-pi provisions~~ ^{at in establishing} about people's land (民田) ^(the land is divided into) having categories of no fallow period, one year's fallow period, and two year's fallow period, ^{of which} all in accordance with two (units of/land) ^{mu} being equivalent to one (unit of ching land?).

With regard to ~~this~~ what is called ching and mu, in the Hsiao-kang of ancient Hsia, in wu (昔夏少康在虞 思有...) it is thought that for 1 ch'eng (成) of land (田), there was 1 tsu (族) of people. If you had 1 tsu of people and 1 ch'eng of land, then the ching-mu system existed in the prehistoric age (sön'go 先古). 9 men making up 1 ching consisted of land 1 li square managed by 9 men. 4 ching made up an i, which was 2 li square. 4 i made up a ch'iu which was 4 li square. 4 ch'iu made up a tien (甸), which was 8 li square. By adding 1 li to each side, you get 10 li, which was a ch'eng (成). On 100 ching with 2 men (each) 900 men, 64 ching with its 576 men paid the land tax (chönse 田稅). 36 ching with its 324 men took care of ditches (洫).

4 tien (甸) made up a hsien, which was 20 li square. 4 hsien made up a tu, which was 40 li square. 4 tu was 80 li square. If you add 10 li to

The previous page + the following footnote are copies of 唐, 杜佑's 通典 1: 田制, 上

少康 King of Hsia 史記, 二.

Cheng Hsüan taxes land

95, 5:2a

each side, you get 100 li square, which made 1 t'ung(同). (An area of) 10,000 ching had 90,000 men (on it). (Of this area), 4,096 ching with its 36,864 men paid the land tax, while (the remaining) 2,304 ching with its 20,736 men took care of the ditches, and (also the remaining) 3,600 ching with its 32,400 men took care of the water? (治澮). The ching-t'ien (well-field) system was used (throughout) a whole t'ong, but at present (during the period of the Chou-li?) it stops at (is confined to) the tu.

The tax rate on ts'ai-ti(采地) is in every case 1/4 (of the crop). (This system was applied to kuo(國) in three grades of 100 mou (which was divided into) 4 tu. The land tax on 1 tu was paid to the king.)

With regard to this system, it was organized in three grades. In territories (kuo 國) of 100 li, the land tax on one of every 4 tu was paid to the king. In territories (kuo) of 50 li, the land tax of 1 of (every) 4 hsien was paid to the king. And in territories (kuo) of 25 li, the land tax on 1 of (every) 4 tien(甸) was paid to the king.

5:2b
衡虞 = official in charge of 山林

Ti-shih(地事) means (refers to) the official in charge of agriculture and animal husbandry (neng-mu heng-wu 農牧衡虞). Kung(貢) refers to the (wood) products of the mountains and marshes. Fu(賦) refers to sending out cart-men(teamsters? 車徒) and giving (requiring?) miscellaneous labor service. (N.B. This is where the T'ung-tien footnote stops, p.10x, topx. But Pangye's footnote continues with what is the main text in the previous paragraph of the T'ung-tien, p.9, starting col. 3, starting with Ssu-ma fa...)

raising horses?

→ The method of Ssu-ma(Ssu-ma fa 司馬法) provides that 6 feet makes 1 step (步), that 100 po makes a mou (畝), that 100 mou makes a fu(夫), that 3 fu(夫) makes a ya(屋), that 3 ya makes a ching (井), that 10 ching makes a t'ung(通), [and that a t'ung includes 30 horses, 1 chia-shih(家士), and 2 runners (tu 徒)] 10 t'ung make a ch'eng(成). (departs from T'ung tien again). (A ch'eng) includes

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100 ching with 300 households, 1 leather? cart, 10 shih (士) and 20 runners (tu 徒). (Back to T'ung-tien) 10 ch'eng make a chung (終). (Departs from T'ung-tien--appears to be taking figures from later portion) (Within a chung) there is 1,000 ching with 3,000 households, 10 leather? carts, 100 shih (士) and 200 runners (tu 徒). 10 chung make a t'ung (同), which is 100 li square, includes 10,000 ching, 30,000 households, 100 leather carts, 1,000 shih (士 :warriors?) and 2,000 runners (infantrymen? 徒). (END OF NOTE in Pangye text). (The T'ung-tien has a lot more subdivisions going up beyond the t'ung; these are not included in this ~~text~~ Pangye text)

(Next comment seems to be that of P'angye himself, the first time thus far):

At the present time, I consulted the Ch'un-ch'iu chuan (春秋傳), (which defines) mu (牧) as (隰臯), and ching (井) as (行沃). Lin Yao-su (林堯叟) has a commentary (which says) that (隰臯) means land which is (水涯下濕為畜牧之地) and that (行沃) means land which is (平美之地). Thus, (he takes) ching-t'ien as the (井) (隰臯) of recent times. (He, it?) also says that the ching and mu in the Chou-li means that land which can be cultivated is called ching, and land on which animals can be raised is called mu, but both of these explanations are different from what Mr. Cheng (Hsüan) has to say.

P'an'gye now resumes with the Chou-li text, picking it up right where the T'ung-tien resumes with it. that is, at ch. 4, p.131 of the Lin Yin text, the Ti-kuan Ssu-tu, hsia section.

The Tsai-shih (載師) is in charge of of the laws pertaining to (ren-t'ien 任土: promoting the cultivation of land in accordance with its fertility, topography and special characteristics and obtaining tax revenue therefrom). He divides up the land in accordance with its particular use and assigns the different types of land different functions,

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and collects all states taxes from it. (tai ch'i cheng-ling **待其政令**).

任士

Footnote: (this footnote is a verbatim copy of the footnote in the T'ung-tien) The footnote defines jen-t'u as growing things on land in accordance with its characteristics and collecting taxes (kung-fu) thereffom. Defines wu (物), in the phrase wu ti-shih (物地事) as ~~digging~~ the earth with ~~the~~ in order to determine its characteristics and then assigning territory its proper function, whether as farming land, land for animal husbandry, or mountain-forest land.)

Returns to text (same as in Chou-li and T'ung-tien):

96. 5:3a

① He takes land in the middle of the country and ~~makes~~ sets it aside for household land (ch'an-li **廛里** : Lin Yin cites Sun I-rang (孫詒讓)'s commentary which states that ch'an refers to household land for

②

commoner peasants, merchants and artisans, and li refers to household land for shih-ta-fu et. al.) He takes empty land outside the city gates & but inside the suburbs (園地) and uses it for ch'ang-pu (場圃) : Lin Yin, n.4, p.132 cites Chiang-ping (江永), that this is one of the 9 categories of land use, land for growing fruit trees and vegetables, which is put under the charge of ch'ang-jen (場人).))

see also n.5

③

He takes land in the near suburbs and uses it for house land (宅田) : Lin Yin, f.n. # 6, cites Cheng Hsüan to the effect that this was ~~land~~ household land given to retired officials, who gave up their salaries upon retirement), for shih-t'ien (士田 : Lin Yin, f.n. 7, p.132, notes that this shih should be read (仕), meaning ~~house~~ land for employed officials, the so-called (圭田). In ancient times the ching, ta-fu and shih all received 50 mou of land in order to provide for ancestral ceremonies, and this was called (圭田). Cites Sun I-rang to the effect that the (圭田) of ~~mandated~~ officials (ming-shih **命士**), which was called (kuei-t'ien) was given to the sons of shih (officials) and to unemployed officials. And they all got 50 mou as a standard amount. Extra (illegit.?) sons of officials

cf. with ju's system!

餘子弟

95, 5:3a

also got land, but it was limited to 20 mou. The Han-(shu) shih-huo-chih talks about households of shih receiving land (for) 5 persons, which was equivalent (to that for) 1 farmer. These numbers were universally called t'ien (land?). And the ching ta-fu were also called shih.), and for merchant land (ku-t'ien 賈田 : Lin Yin, f.n. 8, p. 132, ~~interprets~~ cites Cheng Hsüan who says this was for merchants, who did not engage in agriculture, but whose sons did.),

He took land from the distant suburbs and used it for petty official land (kuan-t'ien 官田 : Lin Yin, f.n. 9, p.132, cites Cheng Hsüan who says these were commoners who were given posts as fu(府), shih(史), clerks (胥) and runners (徒). The regular official gave them some food as a salary, and they were exempt from agriculture, but their sons cultivated the land and were given land allotments.), for ox land (niu-t'ien 牛田; Lin Yin, f.n. 9 cites former and latter Cheng who dispute whether this was grazing land given for raising oxen, or farming land for the sons of ox raisers to cultivate.), for reward land (shang-t'ien 賞田 : Lin Yin, f.n. 10, p.132, reward land for people with merit), and for grazing land (mu-t'ien 牧田).

(Lin Yin, f.n. 12, pp. 132-33 is a gloss on the meaning of "far suburbs". He says that land up to 100 li from the center of the country was called "far suburbs", and within 50 lik, "near suburbs". Within the territory up to 100 li (far suburbs), 6 hsiang were established with a population of 75,000 households. The categories of house land, official land, petty official land, and ox land were assigned from the near suburbs, and the land up to the far suburbs were the rest of the land of the 6 hsiang.)

He used tien land (tien-ti 甸地: Lin Yin, f.n. 14, p.133, glosses this as land outside the suburbs, beyond a distance of 100 li from the center of the country, but within a distance of 200 li) for public fiefs (kung-i 公邑 : Lin Yin, f.n. 13, p.133 says this land was outside the suburbs but within the tien-ti area; it was land left over after the assignment of land to the

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to the 6 sui (遂) set aside for 75,000 families, and the son of heaven put the ta-fu in charge of it. It was different from the ts'ai-i (采地) that was controlled by private households and chia-ch'en (家臣). However, some land that was outside the tien in some of the hsien-chiang (縣疆) (frontier hsien) that was not assigned to princes and kung-ching ta-fu as ts'ai-t'ien, as large and small cities (ta-tu, hsiao-tu 大小都) and as chia-i (家邑), as also ^{was} regarded as kung-i

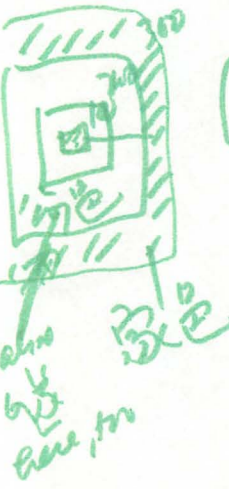
He took shao-ti (稍地) (Lin Yin, f.n. 16, p.133, land between 200-300 li from the royal capital) and used it for ~~shih-i~~ chia-i (家邑 : Lin Yin, f.n. 15, p.133, the ts'ai-ti (采地) of the ta-fu). He took hsien land (Lin Yin, f.n. 18, p.133, land between 300-400 li from the royal capital) and used it for small ^{tu} ~~shih-i~~ (hsiao-tu 小都 : Lin Yin, f.n. 17, p.133, the ts'ai-ti of the ching (卿)). And he took chiang-ti (疆地 : Lin Yin, f.n. 20, p.133, land between ~~400-500~~ 400-500 li from the royal capital) and used it for large tu (ta-tu 大都 : Lin Yin, f.n. 19, p.133, the ts'ai-ti of the kung (公), that is the shih-i (食邑) given to princes of the same mother and illegitimate royal sons (shu-tzu 庶子)).

* P'an'gye's footnote: 22 (differs from the footnote in the T'ung-tien):

-Most are glosses on terms in the text, and are about the same as the commentary of Lin Yin

-he mentions that shih-t'ien (士田) is the land obtained by and cultivated by the sons of shih-ta-fu. Both Lin Yin and the T'ung-tien, ch. 1, p.10, top column, footnote note that shih in this context means an active official (shih 仕), as opposed to the house land (宅田) which was given to retired officials. P'an'gye, however, glosses house land as land for the people, since the word, "house", means "the houses of the people". Curious that he should use this interpretation since the T'ang dynasty T'ung-tien text has a different interpretation.

Yes, P'an'gye ~~mentions~~ cites Cheng Ssu-neng (鄭司農) for the footnote.



-Also, P'an'gye's ~~XXXX~~ use of the term shih-ta-fu for what seems to mean "active official" or "incumbent official" gives an indication of what he means by sadaebu in the earlier portions of his text.

-his footnote also glosses "official land" 官田 (kuan-t'ien) with the phrase, "land cultivated by the kung-chia (公家)".

-next he picks up the ~~xxx~~ comentary of Cheng Hsüan on merchant house land 2x (ch'an-t'ien), and this is verbatim with the commentary in the T'ung-tien, which starts off with this, but does not attribute it to Cheng Hsüan.

-WHOOOPS. Under Cheng Hsüan's commentary, he has the latter's views on the meaning of "house land" as land given to retired officials (ch'ih-shih 致仕); that the land they received was called kuei-t'ien (圭田), and citing Mencius (as the T'ung-tien does), notes that Mencius stated that from the ching (卿) on down, all (officials) received/kuei-t'ien. Also, that kuan-t'ien (office land) was land given to commoners who were given posts as petty officials (see Lin Yin)

-also, in accordance with the Lin Yin ~~xx~~ footnotes, states that kung-i (公邑) was leftover land in the 6 sui (畿) which the son of Heaven had the ta-fu manage. From this point on (outside), all (land) was the ts'ai-ti (采地) of the ta-fu, in other words, the chia-i (家邑). And also that hsiao-tu refers to the ts'ai-ti of the ching (卿), and ta-tu refers to the ts'ai-ti of the kung (公), or the shih-i of the royal princes.

Chiang (疆) refers to territory within 500 li of the capital province 2 (Chi-chieh? 畿界); + that the recipients received taxes from the land 貢賦.

-note goes on to say that the 9 categories of land (house land for retired officials, land for incumben officials, merchant land, land for petty officials, ox land, seward land, and grazing (animal raising) land were all given to (assigned to) a single man, that is, half a farmer.

Cites the Shih-huo-chih (of the Han-shu?) to the effect that a one-man farming household received land, and if his family had several sons, the other men received land allotments on the basis of individual persons. In

Mencius: official land grants

100-200 li from

this in main text of 通典 p.10. top col.

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the case of official (shhh 士), artisan, and merchant families, 5 persons (in these families) were equivalent to a single (male) farmer. (neng-fu) (END OF NOTE)

Returns to the main text of the Chou-li, ch. 4, which the T'ung-tien does not do.

With regard to taxes levied ~~xxxxxx~~ on ~~the~~ ~~land~~ (任地) There is no cheng (征) tax on kuo-che (國宅) : state houses.

Lin Yin, f.n. 21, p.133 cites Cheng Hsüan says this refers to palaces managed by officials, houses given to officials, and places or buildings that public officials managed.) (The tax) on fruit and garden land and merchant land (廛) is 1/20; that on land in the near suburbs is 1/10, that on the far suburbs is 3/20, and the taxes on land in the tien (甸), shao-hsien (稍縣) and tu (都) is no more than 2/10. It is only that the cheng (tax) on the (漆) trees land is 5/20."

任地
levy taxes on
land

P'an'gye's footnote: Glosses cheng as tax. Cites Cheng Ssu-neng that jen-ti (任地) means to levy taxes ~~xxxxxx~~ on ~~the~~ land. And that kuo-che (state houses) are houses ~~xxxxxx~~ inside the (capital) walls. Cites Cheng Hsüan that palaces owned by officials were managed by li (petty officials). That the Chou levied light taxes on nearby areas and heavy taxes on distant areas, and heavy labor service on near areas. The reason why taxes were light on garden and merchant land was because no grain was raised on merchant land, and there was little profit on garden land (fruit and vegetables). (End note) (This note not in this place in the T'ung-tien)

Returns to main text of the Chou-li, ch. 4, which the T'ung-tien does not do.

"On houses that do not have trees or mulberry bushes or flax (宅子毛者: Lin Yin, f.n. 24, p.133), there is a residence ^{money tax on the}

where
布=泉 (money)

and stream tax (li-pu 里布 : Lin Yin, f.n. 25, p.133, cites Huei Shih-chi (惠士奇) and Chiang Ying (江永)). On land which is not cultivated, a household millet tax is paid (屋粟). (Lin Yin, f.n. 26, p.133)

cites Cheng Hsüan that a punishment or tax fine of millet ~~was~~ equivalent to three families was levied on empty land. In ancient times under the well-field system, three men made a house (屋), and three houses made a ching (well-field), and for that reason Cheng Hsüan stated that a millet tax on houses was a millet tax on three families. Sun I-rang stated that the millet tax on land without trees, mulberry bushes or flax also ought to have paid tax at a rate from 1/10 to 5/10, paying millet in cheng tax in accordance with (the number of) mou, etc. Chiang Ying says the same, and in accordance with the commentary of both Sun and Chiang, Lin Yin believes that the li-pu and the wu-su (屋粟) were both regular taxes. Even though land without trees and land which was not cultivated was overrun and did not produce grain, it did not escape taxation, but a punishment or fine was levied on it.)

里布

Men without (regular) jobs paid a cheng tax on men and families (fu-chia 夫家). (Lin Yin, f.n. 27, p.133, these are

people without regular occupations, the lazy vagrants)(f.n. 28. states that the fu-chia chih cheng (夫家之征) refers to fu-pu (夫布) and hsien-su (閒粟 : idlers grain tax). The fu-pu was a mouth-cash tax (口泉), and the hsien-su etc. were land taxes. In general,

when the commoners were given houses and land, they became fu-chia (夫家) and there were cheng taxes on land and on labor. Idlers who had no occupations did not manage agricultural or garden land, so they were penalized with the payment of the hsien-su, which was equivalent to a land tax. And the idlers who had no labor service were penalized with the payment of a fu-pu, which was equivalent to a labor service tax (li-cheng 力征).)

(PG footnote): Cheng Ssu-neng says--glosses households without-hair as meaning those without trees, mulberry, or flax; also explains li-pu (里布) as being cloth 2 inches ~~xxx~~ wide by 2 feet long, that was used as currency with which to buy goods, and which was sometimes called pu-ch'ien (布泉). Then cites Cheng Hsüan who wrote that

precedent for fu's 夫 or 夫家 -

penalty on idlers

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households with no trees, mulberry, or flax were penalized with a cash penalty (equivalent to?) 25 households (living in) 1 li; that empty land was penalized with a tax in millet equivalent to 3 households; and that idlers without jobs seemed to have paid a fu-shui (父稅) ^{家稅} ~~man-tax~~ and household tax. The fu-shui was a tax on 100 mou, and the chia-shui or household tax required furnishing cartment? for misc. labor service.

5:4a

(END NOTE)

And from time (to time), fu taxes were levied. (by the Tsai-shih)

As for lü-shih (留師) ^(sic), those without ~~work~~ jobs paid the fu-pu (夫布)

(This last phrase is an abbreviation or condensation of the next section of the Chou-li, p.134 of the Lin Yin text, which explains the duties of the Lü-shuai (留帥) : not the lü-shih, as in P'an'gye's text) This section states that the lü-shuai was in charge of the people of the ~~the~~ four suburbs and the numbers (of people?) in the 6 grazing areas, and that his responsibility was to use their labor in order to collect taxes for the state.

(i jen ch'i li, i tai ch'i cheng-ling 以任其力, 以待其政命), and at times he would collect the fu tax. He then divided up responsibilities for various types of production and levied the suitable tribute on them.

Farmers cultivated the land and paid tribute (kung) on the 9 grains, gardeners (圃) raised trees and paid a fruit and febetable tax; artisans made things and paid tribute in utensils; merchants conducted business and paid tribute in cash (merchandise); shepherds raised animals and paid tribute in animals, etc. etc. But those without occupations (jobs), paid the fu-pu. (line cited in P'an'gye) Lin Yin's f.n. 3, p.132 134 notes that the fu-pu was a mouth-cash tax on a male person, or a substitute cash tax in lieu of labor service, therefore it was used here as a substitute cash payment in lieu of tribute.)

---PANGYE'S OWN FOOTNOTE follows---large type, dropped down one space:

Chang-tzu (張子) says: With regard to the fu-chia chih cheng 夫家之征

(cheng tax on fu and chia), that ~~households with no more than 1 person~~ there were probably no 過家 (families with ~~XS~~ persons?);

張載. Chang Tsai
3張載 or
Northem Sung

96, 5:4a

was ~~XXXX~~ called fu; the yü-fu (餘夫) were made up of either 3 or two persons, or two families (?). 5 men were called a chia (household).

Wu Ch'eng (吳澄) says that people without jobs were called lazy vagrants (yu-to 游惰) and were penalized by having to perform (pay) the labor service tax (XXXX li-i chih cheng 力役之征). It is said they were required to act as vehicle escorts as misc. labor service.

Ma Tuan-lin (馬端臨) says that in ancient times idle vagrants who did not cultivate the land and merchants who performed lowly tasks (mo-tso? 末作) were both outside the realm of regular taxation, and special repress (抑) laws were established to ~~XXXXXX~~ them. Idlers either paid the fu

fu-pu (夫布) or likewise paid the cheng tax on fu and chia. The fu-pu was the standard (levy). (Requiring) that they also pay the fu-chia tax was done to repress them (cause their disappearance by levying

extra taxes on them as a penalty?). The fu-chia (tax) ~~XXXXXXXXXXXX~~ interpretation is like the explanation of Heng-ch'ü (橫渠 :

Chang Tsai). Cheng Hsüan said that with regard to levying a tax on 1 fu (man) (owning) 100 mou (of land), it was an extreme cruelty to levy a tax on people without land the same as those who had received land.

(P'an'gye skips over several sections of the Chou-li dealing with the functions of various officials; pp. 135-157 in Lin Yin)

(He picks up the Chou-li on p.157 of the Lin Yin version)

The su-jen (蘇人) was in charge of the yeh (野) of the country (pang 邦). (Lin Yin, f.n. 1, p.158 defines yeh as the territory lying between the suburbs (kuo) up to the boundary of the royal or capital domain or province, chi-nei (畿內), and including the tien (甸), shao (稍), hsien (縣), and tu (都).). (P'an'gye's note: the kuo-wai (area outside the suburbs) was called yeh, which included the tien, shao, hsien, and to). Using the map of the land, he laid out the t'ien-yeh (田野) and created the hsien and pi (鄙).

The method for subdividing the land (hsing-t'i chih fa? 形體之法)

食夫
vagrants
extra sons
policy to keep down no. of idlers - tax on idlers to induce them to be productive

張載

5:4b

yeh
野 = 國外

經田野

鄙

(灋)

形體之法

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*division
of land in
the yeh.*

was for 5 families to make a ~~lin~~ lin (隣), 5 lin to make a li (里),
 4 li to make a (鄰), 5 (鄰) to make a pi (鄙), 5 pi to make
 a hsien, 5 and 5 hsien to make a su (遂). Each has its territory which
 is (marked off) with ditches and trees, with each in charges of its own
 taxes & and punishments (adm. of justice). (ching-ling hsing-chim 政令刑禁).
 (The su-jen) will investigate the people (every) year and grant them land,
 examine their weapons, and teach them farming. (short pangye footnote on
 meaning of laying out the hsing-t'i--to divide up the area)

(P'an'gye then skips a few lines, see Lin Yin , p.157)

~~Видно~~ In managing the yeh, in between each of the fu (夫 : that is,
 su (遂))
 fu land grants) there are waterways (Lin Yin, f.n. 11, pp. 158-9, i.e.,
 ditches with water in them, in between each of the fu grants of 100 mou),
 and above the waterways are pathways (ching 徑). (Between every) 10
 fu (land grants) there is a (large waterway), (kou 溝), and above the
 kou ditch, there is a ~~xxxxxx~~ pathway boundary (chin 阡). Between
 every 100 fu, there is a hsü (洫 : ditch), and above the ditch there is
 a road (t'u 涂). Inbetween every 1,000 fu there is a large waterway
 (kuai 澮), and above the kuai there is a ~~major~~ road (tao 道). In
 between every 10,000 fu, there is a stream (川), and above the
 stream there is a major road (lu 路), and so on up to the boundary
 of the capital domain (chi 畿).

(Note: 10 fu is equivalent to the land of 2 lin (隣). 100 fu is
 equivalent to the land of 1 (鄰). 1,000 fu is equivalent to the land
 of 2 pi (鄙). 10,000 fu is equivalent to the land of 4 hsien. The
 su, kou, hsü, and kuai (遂溝洫澮) are all waterways leading
 water to the stream. The su is two feet wide and deep; the kou is double
 that, the hsü is double the kou...The ching, chin, tu, tao and lu are
 all pathways for carts (xxxxxx) leading to the capital (kuo-tu 門都).
 The ching is big enough for oxen and horses; the chin allows large carts,
 the t'u permits a chariot of one track; a tao allows for a one with 2 tracks,
 and a lu permits one with 3 tracks

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97, 5:5a

(P'an'gye leaves the Chou-li text, p.179 of Lin Yin edition). Jumps to p.471 of Lin Yin ed., next to last line. This is chuan 11 of the Chou-li, the Tung-kuan k'ao-kung-chi, hsia (冬官考工記下) section.

-next line deals with artisans constructing the kou and hsü (溝洫) ditches, etc. Gives the dimensions of the ditches and pathways between the fields. Then ~~qxxxx~~ moves to the part of the Chou-li which states that 9 men (fu) make up a ching (井), and in between the ching is a space 4 feet deep and 4 feet wide, which is called a kou (溝:ditch). 10 li square makes a ch'eng (成), and in between the ch'eng is a space 8 feet wide and 8 feet deep, called a hsü (洫). 100 li square is a t'ung, and the space between t'ung is a kuai (澮), so many shim wide.

-* NOTE: This is the land system of the ts'ai-ti (深地) within the capital domain (chi-nei 畿內). 9 men (fu) make a ching (well-field), which is 1 li square, and this is the land managed (chih 治) by the 9 men. The well-fields (ching-t'ien) of the ts'ai-ti ^{are} different from the hsiang (鄉), su (遂), and the kung-i (公邑), (on which) 3 men (fu) make a wu (屋). A wu is a chü (具:dike? 堤). On one ching (well field), there are 9 men (fu) divided into threes who aid each other (hsiang-chü 相具) in paying taxes, and joing together in managing the kou dikes. 10 li square makes a ch'eng (成), and within the ch'eng there is one tien (甸), which is 8 li square, and which pays the land tax (t'ien-shui 田稅). The 1 li on each side is used for managing the hsü (洫:dikes).

100 li square makes a t'ung (同), within which there are 4 tu (都) (which are) 64 ch'eng, or 80 li square, and which (is used to) pay the land tax. The 10 li along the border is used to manage the kuai (澮:ditches). The ts'ai-ti allows for (areas of) 300,400 or 500 li. ~~xxxxxx~~ (Ts'ai-ti are provided for within areas of 3,4,500 li square?)

~~the~~ The (Chou-li) section on tsai-shih (shuai?) - chih (載師職) states:

ditches & dikes

夫=100畝
area not
near people

采地
within the
capital
domain

100里方

載師職 (師)

Land system 9 (Chou-li) -21- P'an'gye surok, chönje kosöl, sang the land tax on ~~xxxxxxx~~ garden and merchant shop land is 1/20, on the near suburbs, 1/10, on the far suburbs, 3/20, and no more than 2/10 on the tien, shao, hsien, and tu (田稍縣都). All tax rates follow the principle of taxing lightly areas nearby (the capital?) and heavily those distant.

(滕?) Wen-kung asked Mencius about governing the state, and Mencius replied that the Hou family of the Hsia levied a kung tribute on 50 (people), that the Yin levied a chu (助) tax on 70 people, and that the Chou levied a ch'e (徹) on 100 mou. All these taxes were at the rate of 1/10.... Lung-tzu (龍子) said that in managing land nothing is better than the chu (助), and nothing is as bad as the kung (貢). In the kung (tribute), an estimate is made of a middling year and that is taken as standard (for tax rates).

Mencius on taxation
10%
5:6a
助 better than 貢

Wen-kung also asked (Mencius) about the well-fields and Mencius replied that on the yeh (fields), 1/9 (the crop) was taken as a chu (助) tax, while in the midst of the kuo (country), the rate was 1/10, which each himself was made to pay as tax (fu) 賦. (Officials, those with rank) from ching (卿) on down, had to have kuei-t'ien (圭田) in the amount of 25 mou. The yu-fu (餘夫; other sons and male relatives of the grantees?) (were given) 25 mou. If they died or moved residence they were not given (land?). Land in the hsiang (鄉) was the same well(field system) (Friends cooperated with one another on inputs and production, they helped each other in guarding and watching over the land, and they gave sustenance to each other when sick. Thus the common people were close and friendly. (Each) li square (was organized into a) well-field (ching) of 900 mou (area). In the middle was the kung-t'ien (公田; Duke's field). 8 families each had a private plot of 100 mou, and together they shared the cultivation of the kung-t'ien. When their work on the kung-t'ien was finished, only then did they dare ~~xxxxxxx~~ work on their private plots. For this reason ~~wh~~ they were a special yeh-people (別野人).

Mencius on 井田
圭田 officials' land

餘夫? 死徙不出鄉 鄉田同井

詩經 public + private land

He also said that the Book of Poetry says (兩我公田遂及我私, 惟助) "After tilling the kung-t'ien, next I go to my private plot. The 田 為有公

97, 5:6a

chu(助) tax is levied when you have kung-t'ien. (?) From this you can see that even the Chou dynasty had the chu tax.

Lu Ai-kung

魯哀公(魯哀公) asked Yu-jo(有若), What do you do if

it's a bad crop year and there is not enough (to tax)? Yu-jo replied,

Why not simply gather in the tithes? (ho ch'e hu 盍徹乎).

二吾?

(Lu Ai) asked what do you do when there is not enough for two years? (?)

In the Spring and Autumn, in the 15th year of hsüan(宣), at the beginning of fall they taxed the mou. The (Tso?) chuan says, this is not li (according to proper usage?). When grain is produced, you

do no more than (levy) tribute 2 (chieh 藉), in order to (ensure)

bountiful property (income to the people?). (以豐財也)

This amount (of tax) is what the people of the world call ts'o(錯: name of a tax?, "wrong"?).

The Tsai-shih(shuai?)-chih(戴師職) and Ss-uma fa(司馬法) (of the Chou-li) say that according to the Chou system, within the

capital domain area (chi-nei), they used the kung-fa(貢法) of the Hsia

dynasty and taxed individuals (shuei-fu 稅夫), and that there was no

kung-t'ien. The Book of Poetry, the Spring and Autumn Annals, the

Analects, and the Mencius say that in the Chou, in the kung kuo-pang(國邦)

they used the Yin dynasty chu-fa(助法) and managed (operated)

kung-t'ien and did not levy taxes on individuals (fu 夫). Under a

kung (tax system), people manage the land that they receive (from the state)

and offer as tribute (kung) their tax grain. Under the chu(助) (tax

system), (the state) borrows (hires, employs) the labor of the people

to cultivate the kung-t'ien (public fields, lord's fields) and also

has them collect (the crop revenues/taxes) from it (使收歛焉).

When the kung-fa system is used, the officials in the hsiang, su, and kung-i(鄉遂及邑)

dun the people day and night(for taxes), and because of their (concern for)

public (kung) (taxes??), they take no pity on private (interests).

When the chu tax system is used in the pang-kuo, the feudal lords (chu-hou)

no 公田 in 畿內

貢 vs 助
- grain tax
- people cultivate their own land
- Lord's land
- people borrow labor to work on land (in FA)

貢 - leads to officials dunning free people for taxes.

97, 5:6a

no leads by feudal lords - exploration

take exclusive charge of the administration of the kuo and carry out their greedy (covetous) and tyrannical (administration), and tax w the people without art (skill, restraint 無藝). In the Chou dynasty in the capital domain area (chi-nei), there were light and heavy taxes.

What the chu-hou (Feudal lords) called ch'e (徹) was a tax of uniform rate of 1/10 which was regarded as correct (cheng 正).

Mencius said that the 9 fu (farmers) in the yeh (野) paid a uniform tax, (kuo-chung 國中) and that the rate for the whole country was 1/10. This was

different meant that in the pang-kuo there were different methods for

5:6b

internal and outer areas (nei-wai chih fa), and that is all. (END NOTE)

(Returns to Chou-li text, see Lin Yin, p.472)

ditches (between fields)

And the ~~xxxxxx~~ led to the streams (rivers), each one

of which had a name. * note: This means that the kuai (澮) led directly

to the streams, and there was no other place that they poured into.... (END NOTE)

Ch'ien Fu-liang Chou-li shuo

-Ch'en Fu-liang (陳傅良) : Sung dynasty scholar. one of his books

was the Chou-li-shuo (周禮說. also 止齋文集) said that

* the description of the 5 kou (ditch 溝) system as mentioned in the su-jen

(道人: section of the Chou-li) begins with the su (造), and the description

of it in the ch'iang-jen (匠人) section begins with the ch'üan (畝).

The (ch'üan) are not kou (ditches); they are land that is planted with seeds,

and that is all. One mou (has, is equivalent to) 3 ch'üan, and 1 fu (夫)

(contains, is equivalent to) 300 ch'üan. / The ch'üan run lengthwise, and

the su run crosswise, and vice versa. If the su run crosswise, then the kou

runs lengthwise. (The water) runs via the kou to the hsi (洫), and from

the hsi to the kuai (澮), and what runs lengthwise and crosswise

is also like this. The kou and kuai were constructed to conduct water, but

the kou and hsi (conduct water) into the fields. If the dikes are opened

when they should be opened (決), then there is no fear of lack of moisture

or water, and if they can be closed when they should be, then there will be

no fear of drought. (If ditches) are used to open and close (access to water), then

97, 5:6b

how could it be that the kou and hsi (ditches) are just used for conducting water and that's all?

Chu Hsi: 2 systems are irreconcilable!

Chu Hsi said that the ~~kou-hsi~~ kou-hsi (溝洫) (system of land distribution) was figured in (multiples of) 10, and that the well-field system (ching-t'ien) in multiples of 9, and that (the two systems) could definitely not be redonced (with one another).

98, 5:7a

+ Chens Hsiang
P'an'gye agrees with Chou Hsi + Cheng Huan

(P'an'gye's own f comment - in the text, and indented one space): In recent times various scholars who have discussed the land system have wanted to confusedly treat the ching-t'ien (well-field) and kou-hsi systems as if they were one and the same, but this cannot be done. The commentary of Mr. Cheng (Hs'uan) divides them into two parts, + that's a fact (right). 却是.

-P'an'gye now returns to the Ti-kuan ssu-tu, hsia (地官司徒, 下), chuan 4, of the Chou-li, on p.137 of the Lin Yin text.

The chün-jen (均人) is incharge of equalizing... (P'an'gye omits with the first few phrases, that the chün-jen is in charge of equitable administration of the land tax, of the functions of land guard and agriculture and vegetable raising, and of equitable levying of labor service tax on people, oxen, horses, and carts) In general he handles equitably (equally) labor service taxes. He estimates ~~the~~ the yearly crop conditions, and if (he determines that it is) a bountiful year, he (requires) 3 days (of labor service) for the official labor service time requirement (kung-hsün 公旬). If it is a middle year, then official labor service is two days. If it is a bad year (wu-nien 無年), then official labor service is one day. On years when the crops don't ripen ~~and~~ (and there is an epidemic) (凶札), there is no labor service tax (li-cheng 力征). (footnote defining li-cheng as labor service)

P'an'gye text has 均

98, 5:7b

on kung-t'ien(公田), and income (is received from?) from merchants, artisans, and foresters?(heng-wu 衡虞).

(Note: fu means a property tax on the mouth (person). Shui means a tax levied on the ~~xxx~~ land income...Even though artisans, merchants, and woodcutters (mt. men) do not cultivate the earth, they still pay a shui (tax). Artisans have what they make with their skills, merchants have profits that they make from trade, and woodcutters have wood that they get from the mountains and marshes.)

Then fu(~~中賦~~) is a labor service tax levied on carts, horses, armored soldiers, shih(officials? 士) and runners (tu 徒) to meet the needs of the ogvt office granaries which makes disbursements. The shui (tax) is used to provide for ritual expenses for the kuo (suburb) shrines, the imperial ancestral temple and the various spirits, and to meet the expenses that the Son of Heaven has in providing for his officials salaries and other expenses.

5:8a

When a person reaches the age of 20, he receives land, and when he reaches the age of 60, he gives it back (to the government). Those above the age of 70 (are supported by the king? 上所養); those younger than 10 are(supported by the king in their growing up years? 上所長); and those 11 years of age (to 20) are encouraged (by the govt to study 上所強).

ages for receiving & giving back land!

In planting grain, he have to mix up the 5 grains in order to prevent against a crop diaaster. You can't have trees in the middle of the fields preventing labor and cultivation of the 5 grains or ~~xxxxxxxxxxxx~~ the weeding or harvesting...Around the housexx (plant) trees and mulbery. Vegetables and fruits (described here in detail) should be planted in the Chiang-chiang(疆場) ...The proper time should not be lost (for mating?) chickens, pigs, dogs, etc. Women should engage in sericulture (silk weaving) so that at (age?) 50 they can wear silk clothes, and at (age) 70 they can eat meat.

98, 5:8a

楸 = old form
野 = 野

The (在楸) is called a cottage (lu 廬), and the (在邑) is called li (里). 5 families makes a lin (隣), 5 lin makes a li (里), 4 li makes a tsu (族), 5 tsu makes a tang (黨), 5 tang makes a chou (州), 5 chou makes a hsiang (鄉), and a hsiang has 2,500 households.

5:8b

The rank of a lin-chang (隣長) is a hsia-shih (下士), and from this post on up, each advance by one grande up to the hsiang, where (the official is) of ching (卿) (rank).

Schools

The li has a hsü (序 : school), and the hsiang has a hsiang (序). The hsü is a place for enlightening and educating, and the hsiang is a place where li (proper behavior) is practiced (and people are made cultured? 視化).

In the spring when the men finish (what?) they go out to the fields; in the winter they come in to the towns

In the spring, they order the people to finish paying out (taxes?, producing grain?) in the yeh (春令民畢出在野), and in the winter they finish taking in (the harvest?) in the i (冬則畢入於邑).

In the spring when they are about to call out the people (ch'u-min 出民) the li-hsü (里序) (and the p'ing-chao 平朝, all morning lang?) sits in the right school (u-shu 右塾), and the lin-chang (隣長) sits in the left shu (school). (Note. Meng-k'ang 孟康) says that li-hsü means clerk, that the room next to the gate (door) is called the shu, and that the person who sits next to the gate (door) goads and urges (the people), knows who is early and late, and prevents laziness. (END NOTE)). Only when they are finished (going out, paying out taxes, producing the harvest, performing a rite??? pi-ch'u 畢出), do they return (for the evening meal?). Also as in entering (what?), it was necessary to have (be holding, taking) firewood. The light and heavy were mutually divided. (??) The grey-headed (ones) did not give each other mutual support (?). In the winter after the people had come in (taken in the harvest?), the women of the same neighborhood? followed with them.. (etc. --I just don't understand what they're talking about here.

check the Han-shu? something to do with rituals in local schools?)

98, 5:8b

(Pan Ku?) also said that in ancient times, military service was operated in accordance with the well-field system. In the local areas 1 li was a ching (well-field), 10 ching made a t'ung(通), 10 t'ung made a ch'eng(成), and a ch'eng was 10 li ~~square~~ square. 10 ch'eng made a chung(終), 10 chung made a t'ung(同), which was 100 li square. 10 t'ung made a feng(封), and 10 feng made a chi(畿), which was 1,000 li square. Therefore, 4 ch'eng (well-fields) made an i(邑), and 4 i made a ch'iu(丘), and a ch'iu consisted of 16 ching (well-fields), and had 1 war horse and 3 oxen. 4 ch'iu made a tien(甸), which consisted of 64 ching (well-fields), with 4 war horses and 1 war chariot and 12 oxen, and 3 armored soldiers (chia-shih 甲士), and 72 infantrymen (pu- 步卒), and all the armor and weapons were provided for. This was called the ~~horse team system~~ (ch'eng-ma chih fa 乘馬之法 : four horse team system).

99, 5:9a

Han-shu hsing-fa chih (Treatise on punishments) also: ^{刑法志} 1 t'ung was 100 li (square) and it ~~was~~ (提封) 10,000 ching (well-fields); excluding 3,600 ching (well-field area) on which there was mountains, rivers, water, walls, ponds, ~~was~~ i-chü(邑居 : residential areas, fiefs?), ~~fruit and vegetable gardens, and roads, taxes were paid (on the remaining) 6,400 ching, (and on which was required to be provided) 400 horses of war, 100 war chariots. This was the great (system) of the ts'ai-ti(采地) of the ching-ta-fu(卿大夫).~~ (Note: "ts'ai" means an official, and ts'ai-ti is land used for feeding that official). These were the so-called 100 chariot families. (百乘之家)

feudal hierarchy

(Others) had ~~1 feng of 316 li, which was about 100,000 ching. Taxes were allotted (collected from) 64,000 ching. (and they had to furnish) 4,000 horses of war, 1,000 chariots. This was the great (territory held by) the chu-hou (feudal lords 諸侯), and they were known as the states (kuo) of 1,000 chariots. 千乘之國~~

The son of Heaven had in his domain (chi 畿), an area of 1,000 li

Li-chi

99, 5:9a

5:9b

which comprised about 1 million ching. Taxes were collected from 640,000 ching. (Requirements for) 40,000 horses of war and 10,000 war chariots (were levied). And he was known as the lord of the 10,000 chariots (萬乘之主). Armor, horses (or war horses), ~~xxxx~~ carts and runners 2 (cartment, and weapons were all provided. In the spring, the troops were recalled from the field and used for police investigation? (春振旅以搜); in the summer (the troops) camped out in the fields in order to plant rice (夏拔舍以苗); Morohashi cites this phrase from the Han-shu, Hsing-fa-chih (刑法志); in the fall they sent the troops out in the field to hunt (秋治民以獵); and in the winter a grand review of the troops was held for hunting (冬大閱以狩). In each case, intervals between farming activities were used to train the troops.

-The Wang-shih (王制) : either a p'ien chapter title of the Li-chi or the Hsin-tzu says: Agricultural land is (divided) into 100 mou (lots). Upper (class) agricultural (land) (上農) feeds 9 people, the next (grade) feeds 8 people, the next after that feeds 7, the next after that feeds 6; the next after that feeds 5.

(Note: Mr. Chen (陳氏) says that in the well-field system 1 fu (夫) (is equivalent to) 100 mou. The most fertile is called upper class agricultural land (shang-neng 上農), and the least fertile is called lower class agr. land (hsia-neng 下農); therefore there is variation in the number (of people) that it supports.

Mr. Fang (方氏) says that this refers to the grades 2 (fen 分) of the 100 mou. Mencius said that with regard to the fertilization (fertility?) of the 100 mou (莫), the use of fen (分 : grades) to equalize 2 (productivity?) depended on law (the xx laws passed by the state?) and the (use of) fertilizer to manage land depended on the effort (li 力, of the peasant?). Law was issued from above, and effort came from below.

Fang

Li-chi

99, 5:9b

This says that things were taken care of mutually (by the government on top and the people below?) (END NOTE)

(The Wang-chih) also says that the Ssu-kung(司空) was in charge of surveying (to 度). He surveyed the land, the people who lived on it, the mountains and rivers, swamps and marshes, And at 4 times (once during the four seasons?) he surveyed the land ~~h~~ near and far and employed labor to increase production (of farming).

(Note: The Book of History says that the Ssu-kung was in charge of the land of the country. He measured the land and surveyed it near and far and determined the divisions of the country into i(邑), ching(井), ch'eng(成), kuo(郭), lu(廬) and sh(舍). (END NOTE)

With regard to the people living in an area (chü-min), they surveyed the land in order to control the i (制邑: set aside land areas for towns), and they measured the land in order (to set aside areas) for the people to reside on. And (land for) agriculture (ti 地), towns (i 邑), and people's residences (min-chü 民居) each ~~had~~ necessarily obtained (what was best for itself).

ix 5:10a

(Note: 9 fu(夫) made a ching(井), and 4 ching made an i(邑), and there were standard regulations governing land. The people had their fixed residences so that there was no bias and no evil from (people) not (having a place to rely on, place to cultivate--~~g~~can't read the character). And the three categories of ti, i, and chü (agr. land, towns, and residential areas 地, 邑, 居) were each taken care of (properly). And (this system) was initiated in the small areas and extended to the larger ones until it extended over the whole empire so that everything was properly done (for each category). And this was what was meant by the good law of the well-field system. (END NOTE)

There was no empty (idle) land and no vagabonds. There was economy in feeding (the people) and agr. work was done in accordance with the proper season so that all the people were secure in their residences,

no empty land
no vagabonds

99, 5:10a

request for
superior

were happy in their work, and were encouraged to work hard, and ~~xxxx~~
~~xxxxxx~~ respected their lords (rulers) and respected their fathers
and superiors. Only after that (was done) was learning promoted.

(note: that is, ~~xi~~ did they establish the Small Learning and the Great Learning)(END NOTE)

(The Wang-chih) also says that 100 li square... makes a land area
(t'ien 田) of 900 mou. (note: 100 pu (步) makes a mou, which was
100 pu (paces) in length, and 1 pace (pu) in width? (步). 100 mou
makes 1 fu (夫) which was 1 ch'ing (頃) in length and 100 pu
(paces) in width. 3 fu made a wu (畝) which was 3 ch'ing, ~~xxxxxxx~~
~~xxxxxxx~~ 300 pu (paces) wide and 100 pace long.
3 wu made a ching (井), which was 900 mou. An area that was 1 li wide
and 1 li long is what Mencius calls one li square (方里), which
was a ~~mu~~, consisting of 900 mou. (END NOTE)

An area 10 li on each side consisted of 100 units of 1 li square
(on each side), and was 90,000 mou. An area 100 li on each side consisted
of 100 units of 10 li on each side, and this made 9 ~~billion~~ mou.
(note: If an area 10 li on each side made 90,000 mou, then 10 units
of 10 li on each side made 900,000 mou, and 100 units of 10 li on each
side made 9 million mou. What is at present said to be 9 ~~billion~~ mou
is ~~(9 times 100 million)~~ consists of 1 ok which is 100,000, 10 ok
which is 1 million; so that 90 ok is 9 million mou). (END NOTE)

90,000 x 100 =
9 million (ch'ing)
(not 9 billion)

5:10b

You take away 1/3 for mountain, forest, river, swamp land,
cities (ch'eng), suburbs (kuo), palaces, and wasteland? (塗巷),
and that leaves a remainder of 6 million mou. (Note: This is based on
a standard of 100 li. The rest is given to the people...)(END NOTE)

In ancient times 8 Chou feet (周尺) made up a pu (步). At
present 6 feet 4 inches of Chou feet makes a pu. In ancient times
100 mou was equivalent to the present Eastern Land (tung-t'ien 東田)
(Note: this is like what is called "to east and to south the mou"?? 東南其亩)

99, 5:10b

(which is) 146 mou and 30 pu (步). 100 li (of ancient times?) is equivalent to 121 li 60 pu 4 feet 2 inches 2 fen (of) present (measurement).

(Note: (疏)) says that in ancient times 8 inches made up a foot and that 8 feet of the Chou foot (measure) made a pu, so that 1 pu was 6 feet 4 inches. At present 6 feet 4 inches of the Chou foot makes up a pu so that 1 pu has 52 inches. Thus the present pu compared to the ancient pu, is such that there is 12 inches in surplus. (MY NOTE: ancient pu was 8 inches times 8 feet, or 64 inches. Present pu is 6 ft. 4 inches, or 52 inches. Hence present pu is 12 inches less than ancient pu) Calculating on this basis, then 100 mou in ancient times is equivalent to 152 mou ~~ix~~ 71 pu in the present time. (And this) does not jibe with 146 mou 30 pu (what the hell does this figure refer to??).

ancient texts mistaken on nos. can't be relied on

Chu-su comment.

Also at the present time a foot is 12 inches more than an ancient foot.

On the basis of this, 100 li in ancient times is equivalent to at present

123 li 115 pu, 20 inches, which also does not jibe with ~~123 li 115 pu~~

121 li 60 pu 4 feet, 2 inches, 2 fen. The ancient texts are mistaken and

confused and they cannot be used (relied on).

Also, with regard to So-Hsi's (疏義) calculations, they are also mistaken, it is said. If in ancient times 8 inches made a foot, and 8 Chou feet made a pu, then 1 pu had 6 feet 4 inches. If at present, 6 feet 4 inches of the Chou foot makes a pu, then ~~ix~~ 1 pu has 5 feet 1 inch, 2 fen. Comparing the present ~~ix~~ pu to the ancient pu, there is then a surplus of 1 foot 2 inches, 8 fen for every foot. Calculating on this basis 100 mou of ancient

100, 5:11a

16 bases

times is equivalent to 156 mou, 25 pu, 1 inch, 6 fen, and .4 of a fen(?) of

of the present (measurements). This does not jibe with 146 mou 30 feet

(what measurement is this?). (The interpretation of?) the li, is also

an estimate modeled on this.

Chu Hsi also wrote that he did not know of any detailed explanation of

(the length) of the Chou foot. According to the Li-chih (礼制), in Chou

(times), it seems that 10 inches made a foot and that in the 6 kingdoms, there

100, 5:11a

there were many changes in the method of measurement. Some say that the Chou foot was 8 inches, so that the pu was 8,8,6,10, (or?) 4 inches. Calculating on the basis of this, then 100 mou in ancient times was equivalent to at present 156 mou 25 pu, (or) that 100 mou in ancient times was equivalent to at present 125 li.

(The Wang-chih) also says that in ancient times the kung-t'ien (公田) was registered (著) but not taxed (pu-shui 不稅). (Note: Mencius says that when you had 70 men, you levied a chu (助 :tax), and that chu means "register" (chu 著). You only borrowed the labor of the people in order to assist (chu 助) in cultivation of kung-t'ien and did not collect the tax (shui) (levied on) private land (ssu-t'ien 私田). (END NOTE)

Shop tax but no merchandise tax

Taxes (shui) were not levied on market place shops (shih-ch'an 市廛). (Note: shih-ch'an means houses (宅). Fu (賦) taxes were levied on the shops of the marketplace, but no taxes (cheng 征) were levied on merchandise.) (END NOTE)

forest + marsh land common

With regard to forest, and river-marsh land, from time to time (the people) (were allowed to) enter it, and there were no prohibitions (against using such land). (note: "Enter" means to gather the products of the forests and marshes. Even though it was done at times (from time to time, at the proper time), the profits of such land were shared with the people. In

Mencius

general this is what Mencius was talking about when he mentioned marshland (access to which) was not prohibited. (澤梁無禁) (END NOTE)

Kuei-t'ien

In general, there were no taxes (cheng 征) on kuei-t'ien (圭田).

50 mou

(Note: Kuei-t'ien was land (given) in addition to salaries in order to provide (for the costs of) ancestral sacrifice. It was not taxed in order to provide sustenance for the worthy. Kuei It was said that kuei (jade? 圭) was (pure and white hsi? 潔白之義), The Chou-kuan (周官) system said (provided that) 50 mou of kuei-t'ien was given (to officials) from the rank of ching (卿) down to shih, exclusively to take care of

(vi-chi)
Land system (Wang-chih) -34- P'an'gye surok, chönje kosöl, sang

+ Shih-ching

100, 5:11a

(expenses in providing for) ancestral ritus. And therefore it was not taxed.

(END NOTE)

T'ien-li (田里) could not be sold (張弓), and grave land could not be requested (by the people). (NOTE: T'ien-li means the land that was given to public officials (kung-chia 公家). One could not obtain (buy) or sell it. Grave land had family (shrines) on it, and it could not be requested (for land grants). Also it could not be given (to anybody) arbitrarily. Thus when people competed (to obtain) grave land, their cases were heard by the grave-officials (mu-ta-fu 墓大夫). (END NOTE)

no sale
田里

5:11b

In using the labor of the people, it could not be for more than 3 days per year. (NOTE: The labor of the people was used for such things as constructing city walls, suburbs, streets, ditches, palaces and shrines.

According to the Chou-li, in a bumper crop year, (they could be employed) for 3 days; in a middling year, for 2 days, and in a crop failure year, for 1 day, and that was all. As in the case of the shih-yu (師旅)'s affairs, (however), they were not restricted to this system. (END NOTE)

3 days of labor
renew a year

In general (they made) the people take charge of matters for old people and fed them with the rations? for adult people. (??)

凡使民任老者之事食壯 (壯者之食). Note 寬其力, 饒其食.



In the Shen Nan-shan (信南山) ode of the Book of Poetry (My note: Legge, p. 373, Part II, Bk. VI, Ode VI, section 1)

You as founder of China.

Yes, (all about) that southern hill

Was made manageable by Yu

Its plains and marshes being opened up,

It was made into fields by the distant descendant.

We define their boundaries, we form their smaller divisions,

And make the acres lie, here to the south, there to the east.

信 = True it is!
南山 South boundary of Chou capital
甸 = 治 regulate
甸之 = 墾辟之 the app. opened for cult.

信彼南山
維禹甸之
罔之原隰
曾孫田之
我疆我理
南東其畝.

Chu Hsi!

墾 (layer) div. of country into fields
理 smaller div. into dials + ditches
田之 fielded them
當 墾 in the sense of

100, 5:11b

In the ~~XXXXXX~~ Ta-t'ien (大田) ode in the Book of

Poetry (Legge, p. 381, Part II, Bk VI, Ode VIII, sect. 3):

有渰萋萋
興雨祁祁
雨我公田
遂及我私

The clouds form in dense masses,

And the rain comes down slowly

May it rain first on our public fields,

And then come to our private!

(Note: after glossing some of the words in the poem, x as Legge does, probably following Chu Hsi, note goes on to say that x (1) li square was a ching (well field), and a ching was 900 mou. In the center of it was the kung-t'ien; that 8 families each had their private (holdings) of 100 mou and together (shared labor) in cultivating the kung-t'ien.

5:12a

This was a farmer's poem which expressed the feelings of farmers who put the public (fields, interest) first and their private interest last.

Thus they looked up to the clouds and said, let Heaven rain on our kung-t'ien and only later come to our private fields. To fertilize (and aid) the virtue (power) of the lord, and then they would receive the benefits that overflowed (from it).

In the E he (噫嘻) ode in the Book of Poetry (Legge, p.584,

噫嘻成王
既昭假爾
率時農夫
播厥百穀
駿發爾私
終三十里
亦般爾耕
十千維耦

Part IV, Bk I (ii), Ode II

Oh! yes, king Ching (Ch'eng)

Brightly brought himself near.

Lead your husbandmen

To sow their various kinds of grain,

Going vigorously to work on your private fields,

All over the thirty le (li).

Attend to your ploughing,

With your ten thousand men all in pairs.

(Legge's footnotes, p.584, notes that Chu Hsi's interpretation of lines

2 ~~XXXX~~ is ((^{like!} 格爾敷庶 於此書經)), and expands this to mean "King

Ching first appointed officers of the fields and cautioned and charged them."

(Legge says this is unsatisfactory. etc.) 成始置田官而嘗戒命之也。

100, 5:12a

Note: P'an'gye seems to be following Chu Hsi here. He glosses (假) as (格), (erh 爾) as t'ien-kuan (田官), fa (發) as ching (耕), and ssu (私) as ssu-t'ien (私田). That 30 li was the land (cult. by) 10,000 men (夫). That there were streams on four sides within which was an area 33 li square; that the strange phrase, 30 li, is a whole number (ch'eng-su 成數 - rounded -off number); and that (耦) means two men cultivating together. That his poem is an admonition to the agricultural official, and that (as Legge points out), the phrase (昭格爾) is like saying that (格汝農庶). That Ch'eng wang first established the t'ien-kuan (official of the fields), and cautioned and charged them. (see Legge) That you ought lead the farmers to sow and cultivate the various kinds of grain, and make them cultivate (open up) greatly their private fields (ssu-t'ien) and attend to their business; that the 10,000 men cultivate in pairs. That cultivation was basically conducted in two-man pairs, meaning that they harmonized the people of the river (boundaries). That 2 (as Legge translated Chu Hsi), though so numerous, they were to work with good will and union of strength and attention, realizing on a grand scale the harmony of a single pair of laborers (萬人畢出, 并力齊心, 如合一耦). That this must refer to the official of the hsiang (鄉) and su (遂) and the subordinate (officials) in charge of planting (司稼之屬). His job was to take the 10,000 fu (men) as aboundary; that with regard to the kou (ditches) and hsü (洫 brooks), this was the use of the tribute method (kung-fa 貢法), and there was no kung-t'ien (public fields), therefore all (land) was called ssu (private land). (Lex This must be Chu Hsi, on which Legge says that Chu said that in the royal domain, in the portion of it here contemplated, the public revenue was derived from a different system than the public-private fields (of the well-fields). Legge cites Ch'ing: "In the cultivation of the ground, the allotments of families were separated by a small ditch (遂); ten allotments, by a larger

- royal domain
+ (foxes)
+ well-fields
lu + fh

100, 5:12a

(井); a hundred, by what we may call a brook (流); a thousand by a small stream (澗); and ten thousand by a river (川). The space occupied by 10,000 families formed a square of a little more than 33 le." We may suppose that this space is intended by the round number of 30 le in the text... The mention of private fields seems to imply that there were also the public fields cultivated by the husbandmen in common on behalf of the govt; --contrary to the view of Chu Hsi...--

END LEGGE)

(Note continues, in P'an'gye) Mr. Su (蘇氏) says, "the people" (min 民) say (in the previously cited poem) "let it rain (first) on our public fields, and then let it rain on our private fields, and the lord (chün 君), says, "Go vigorously to work ^(first?) on your private fields, all over the thirty li." (lines 5,6 above), expressing the mutual loyalty and love of these above and those below (king and the people). *for each other.*

--Mencius replied to King Hui of Liang (Liang Hui-wang 梁惠王) saying: 2 (If) you plant mulberry trees around houses with 5 mou of land, then (people when they reach the age of) 50 can wear silk. If you raise chickens, pigs, dogs, and (彘), and there is no loss of the (right) ~~time~~ time (in breeding?), then people at the age of 70 can eat meat. If you do not take 2 (farmers, people) away from (doing their tasks) at the proper time on their fields of 100 mou, then families of several persons can go without hunger. Venerate the teachings of the schools and extend ~~with~~ them with the ~~pr~~ principles of filial piety and respect for ~~elders~~ elders. And then the white haired (elderly) will not have to bear burdens (as porters?) on the roads. There has ~~never~~ been a case where a ruler ~~did~~ did not act as a true king when people of 70 years of age could wear silk and eat meat and the common people were not starving and suffering from the cold.

(transl. mine, check Legge's)

Su
private fields

Mencius

5:126

Legge p. 131

Mencius (Legge).

p.37 of notes.

-(Mencius replied to King Hui of Liang)

Legge, II,III, 4. p.131. Let mulberry trees be planted about the homesteads with their five mau, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of (breeding) be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred mau, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey-haired men will not be ~~seen upon the roads, carrying burdens on their backs or on their heads.~~ seen upon the roads, carrying burdens on their backs or on their heads. It ~~has~~ never has been that the ruler of a State, where such results were seen,-- persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,--did not attain to the royal dignity.

100, 5:12b

Note: Chu Hsi said: 5 mou of household (宅 :land) is what 1 fu (man) received. 2 1/2 mou were in the fields (t'ien), and 2 1/2 mou were in the town (village?, 邑). You couldn't plant trees in the field for fear of interfering with the (cultivation) of the 5 grains, therefore mulberry bushes were planted at the base of walls in order to provide for sericulture.

When people (turn) 50 (years of age), they ~~first~~ become decrepit (weak) and cannot keep warm without wearing silk. People not yet 50 cannot wear (silk).

The term, shih(time, proper time? 時) means the time for breeding (孕字之時), and means ~~that~~ things like that you shouldn't use the female of animals 2 (p'in 北) for sacrifice during the first month of spring.

At 70 years of age, people are not satisfied unless it's meat (they're eating). Prior to the age of 70 they can't eat it.

Land of 100 mou is also what 1 man (fu) receives. If things are like this, then the drawing of land boundaries is correct, and the well-fields are equal, and there are no families who have not received land.

In general if the people do not have enough food and clothing, then they have no time to spend in managing (conducting themselves according to) (bothering with) li and i (principles of social usage and duties, what they ought to do), ~~xxxxif~~ but if they ~~xxx~~ have satisfied their hunger and are warm, but are without learning (instruction), then they are also close to (the status of) animals. Therefore, once they are wealthy and are instructed in filial piety and respect for elders, then men know how to love their parents and respect their elders. And someone else? can substitute for their labor and they will not be made to bear burdens on the roads. This section talks about the best methods for economizing on goods and providing assistance for people (to have) property (?) in order to rule the people.

This is the accomplished (way) of the kingly way.

Note: The family Mencius is talking about consists of 8 persons.

Chu Hsi

Mencius
or
Chu Hsi?

101, 5:13a

Chao Ch'i (趙岐) says: Controlling (managing)(regulating) the production of the people is the basis for kingly government and the way (for providing) regular sustenance.

Cheng-tzu (程子) says: The kingly way that Mencius talks about is no more than (like) this. It can said to be true (right, shih 實).

--Duke Wen of T'eng (滕文公) asked about (ruling) 為國 a state. Mencius said: the way of ruling the people is that if they have steady production x (regular production), then they have steady minds. Without regular production, they do not have regular (stead) minds. If they do not have steady minds, but abandon themselves to vice and luxury, there is nothing they will not do. Then if you trap them in crime, and only then follow up (their crimes) with punishment, this is netting (entrapping) the people. How could you have a man of humaneness in the position (of king) who would be capable of entrapping the people? Therefore a worthy ruler must be respectful and frugal and treat those below him (the common people) with li (proper etiquette) and show restraint in taking (taxes) from the people. x

Hou-shih (后氏) of the Hsia levied the kung (貢) on 50 (people). In the Yin dynasty, they levied the chu (助) on 70 people (units). The Chou people levied the ch'e (徹) on 100 mou. In fact, all of these (taxes) were ~~taxes~~ tithes (10%). To ch'e is ch'e (徹者徹), and to chu, is chu (助者著). The share system means mutual division. The aid system means mutual dependence.

(Note: In Hsia times, 1 man (fu) received 50 mou of land, and each man paid taxes on the income of 5 mou of land, which was regarded as kung (tribute). The Shang people first instituted the well-field system. They took 630 mou of land and divided it up into 9 parts of 70 mou each. In the middle they had the kung-t'ien (公田), and 8 families each had the remaining plots. They only borrowed their labor to "assist" (chu 助) in the cultivation of the kung-t'ien, and they did not in addition levy taxes on their private fields (ssu-t'ien 私田).

Leffe. 239-40.
Mencius
國民

gravelly complaint

private

Mencius, Legge

p.39 of notes

Legge, III, I, III, 1, p.239.

The duke Wan of T'ang asked Mencius about the proper way of governing a kingdom.

(III, 2. Mencius said, "The business of the people may not be remissly attended to ...")

III, 3. The way of the people is this: If they have a certain livelihood, they will have a fixed heart; if they have not a certain ~~livelihood~~ livelihood, they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them;--this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

III, 4. Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

III, 5. skip

III, 6. ~~Yao and Shun~~ The sovereign of the Hsia dynasty enacted the fifty mau allotment, and the payment of a tax. The founder of the Yin enacted the seventy mau allotment, and the system of mutual aid. The founder of the Chau enacted the hundred mau allotment, and the share system. In reality, what was paid in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

101, 5:13a

鄉 + 道
" 貢法

5:13b

都 + 部
助法

10 + 9
tax rates

In Chou times one man (fu) received 100 mou of land. (In the) hsiang(鄉) and su(遂) they used the kung-fa(貢法). 10 men had a ditch (kou 溝:xxx the land of 10 farmers was surrounded by a kou). In the Tu(都) and pi(鄙) they used the chu-fa(助法), and 8 families shared a well-field. When they cultivated the land they pooled their labor, and when they collected the harvest, they calculated the mou (each owned?) and divided it up. That's why they called it a ch'e(徹). In fact this was a tithe (10% tax). In the kung-fa system, in all cases, 1/10 was taken as the standard figure (ratio). It was only in the chu-fa(助) that they had 1/9, but there is no way to investigate the Shang system. As for the Chou system, in the middle of the kung-t'ien(公田) there was a plot of 20 mou for a cottage (lu-she 廬舍). One man cultivated 10 mou of the kung-t'ien, which was 1/10 of the 100 mou he had for himself as ssu-t'ien(私田). In my opinion the Shang system must also have been like this, except that 14 mou was (set aside) for a cottage (lu-she) and that 1 man in fact cultivated 7 mou of the kung-t'ien. This also was no more than 1/10. (END NOTE)

-Lung-tzu(龍子) said: In managing land nothing is better than the chu(助) and nothing is ^{not better} (worse) than the kung(貢). You should ^{mean} compare (the production) of several years and take the ~~mean~~ as standard.

In a good year the grain lies about in abundance (粒米狼戾). You can take a lot (in taxes), but do not make ^{without its being oppressive} cruel exactions, and ^{take} ~~take~~ ^{actual taxation would be read} a little. In bad crop years, if there is not enough even though fertilizer is put on the fields, then you must take ^{the full amount} (a handful, the surplus? 取盈).

If the man who is father and mother to the people makes the people wear an angry look and spend the whole year in arduous labor, without being able to take care of their parents, and also to seek out loans to increase (their income ^{means}), and cause the elderly and the young to ~~xxx~~ tumble into ditches (in poverty), then how is he acting as the father and mother of the people? (夫世禍勝困行之矣). ^{Teng definitely carried out the system of mediating slaves?}

III, I, III, 7.

Lung said, "For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and after the whole year's toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the old people and children are found lying in the ditches and water-channels--where, (in such a case), is his parental relation to the people?"

III, 8. As to the system of hereditary salaries, that is already observed in T'ang. p.41 of notes. III, I, III, 9. It is said in the Book of Poetry,

May the rain come down on our public field,
And then upon our private fields."

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chau (Chou) dynasty this system has been recognized."

101, 5:13b

~~Make~~ Note: Mencius once talked to Wen Wang (文王) about chih managing ch'i (king-ch'i 治岐), that the basis of kingly government was to (tax, provide) cultivators with 1/9 and to provide hereditary salaries (shih-lu 世祿) to officials (to the extent) of 2/9 (of the crop) At the present time hereditary salaries go beyond what was once done and the chu-fa (助法) has not yet been carried out, so that in taking (taxes) from the people, there is no order (no system), and that is all there is to it. In general, with regard to hereditary salaries, you give land (to ~~the~~ officials) and have them consume the income of the kung-t'ien. This is in fact about the same as the chu-fa (助法), and that is the reason why both the chün-tzu (君子) and the hsiao-jen (小人) each have their fixed jobs and rulers and people are mutually secure. Therefore the following section continues to talk about the chu-fa. (END NOEE)

5:14a

The Book of Poetry says: "Let the rain fall (first) on our kung-t'ien and only later come to our private (fields)." If the chu (tax is in operation), then you have kung-t'ien. If you look at it from this (standpoint), theneven the Chou dynasty must also have had the chu (system).

四, 四, 四, 四

(Note: Book of Poetry, Hsiao-ya ta-t'ien section 小雅大田之篇).

At that time the chu-fa was completely abandoned, and the institutes and registers are not preserved, and we only have this poem. But we can see that the Chou also used the chu-fa, and so I have cited it (this poem).

(END NOTE)
 (The Duke sent) ~~shih~~ Pi-ch'an?? (使畢戰) asked Mencius about the well field system (and Mencius replied?). ~~You are going to be a ruler and are about to carry out humane government.~~ ~~(You) are will select (officials) and must put them (the people?) to work.~~ ~~Human government must begin with~~

Legge. p. 243-44

determining land boundaries (ching-chiai 經界). If the land boundaries are not correct, the well fields will not be equal, and the grain and salaries will not be just (p'ing 平) evenly distr. Therefore tyrannical rulers and corrupt officials will fool around with the land boundaries. If the land boundaries are correct, the land is divided up and the salaries controlled,

王

Mencius. Legge. pp. 243-44. "The Duke sent Pi-ch'ian to consult Mencius Bk. III, Pt. I, Ch. III, section 13.

The duke afterwards sent Pi Chan to consult (Mencius) about the nine-squares system of dividing the land. Mencius said to him, "since your prince, wishing to put into practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce (available for) salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

Although the territory of T'ang is narrow and small, yet there must be in it ~~country~~ men of a superior grade, and there must be in it country-men. If there were not men of a superior grade (chün-tzu), there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

君子 / 野人

101, 5:14a

you can sit by and things will be x fixed (determined).

note: Ching-ti(井地) is the same as ching-t'ien(井田).

Ching-chiai(經界) means to regulate the land, divide up fields, boundaries with ditches, roads, piled up earth, and trees. If this method is not done, then there will be no fixed shares of land, and the powerful households will be able to get more land than their share (兼井).

Therefore the well fields will have inequalities, and the taxes (賦稅) will not be (according to) fixed law, and greed and tyranny will get started. Thus turannical rulers and corrupt officials will want to fool around and abolish them (the land boundaries, regulations). If they are made correct, then the land will be divided and salaries regulated, and things will be fixed without expending any effort. (END NOTE)

(Legge, p. 244, Bk. III, Pt. I, Ch. III, section 14)

Although the territory of T'ang is narrow and small, yet there must be in it men of a superior grade (chün-tzu), and there must be in it country-men (yeh-jen). If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

(Note: This says that even though the territory of T'eng is small, still it must have in it men who are (qualified to be) princely men to serve as officials, and it must have men of the fields to cultivate the land. That is why you cannot be partial and abolish the methods for dividing up the land and regulating salaries. (END NOTE)

Legge. III, I, III, 15: I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

XS Land "shareship"

Mencius' division of society
君子 + 野人

3:14b

國中，什一使自賦
請野九一而助

101, 5:14b

Note: This was the standard method for dividing up the land and regulating salaries, and was the means by which the men of the fields (countrymen) were made to support the princely men (chün-tzu). The term, yeh (野), refers to land which was tu-pi (都鄙), that was outside the suburbs (kuo-wai ~~x~~). The phrase, ~~the~~ to chu (助) at a rate of 1/9 was the chu-fa that was put into practice on the kung-t'ien. The term, in the middle of the country, refers to the land of the hsiang and su (鄉遂) that was located within the gates of the ^{capital} suburbs (kuo). On land that was not granted for cultivation, they only (divided it up?) by ditches (kou, hsü 溝遂), and had the people pay taxes themselves of 1/10 of their production. In general, they used the kung-fa (貢法) (on such land). The so-called ch'e-fa (徹法) of the Chou was in general like this. If you estimate the situation on the basis of this, ~~it~~ at that time it was not only the chu-fa that was not put into practice, but with regard to the kung (1/10 tax), it also was not limited to 1/10. (END NOTE)

野 = 都鄙

Legge, III, I, III, 16, p.244-45. From the highest officers down to the lowest, each one must have his holy field (kuei-t'ien 圭田) consisting of fifty ~~mau~~ mau (mou). ~~x~~

Note: You also had kuei-t'ien in addition to the regular system of hereditary salaries (shih-lu 世祿); this was the means by which the chün-tzu were given good treatment. Kuei is (潔): Legge, p.244, f.n., says Chao Ch'i uses this character as a gloss and Chu Hsi follows him, though this meaning of the word is not in the dictionary), and it was offered in sacrificial rites. As for the fact that there is no mention of hereditary salaries, the T'eng (T'ang) already put it into practice. It is only that it was not yet provided for (arranged for), and that is all. (END NOTE)

Legge, III, I, III, 17, p.245. "Let the supernumerary males (yu-fu 餘夫) have their twenty-five mau (mou).

101, 5:14b

Cheng Hao

Note: Cheng-tzu (程子) says that one man (fu) has a ~~mother~~ father and mother above him and a wife and son below him, making 5 people. 8 people was taken as the standard for receiving 100 mou of land. If he had a younger brother, he (the latter) was a supernumerary male (yu-fu), and when he reached the age of 16 he received a separate allotment of 25 mou. Not until he was an adult and had a room (of his own) did he then receive 100 mou of land. In my stupid opinion (愚按 :P'an'gye?) this was outside the regular system of 100 mou. They also had the category of land for supernumerary males (yu-fu) in order to provide good treatment for the yeh-jen (men of the fields, country-men of Legge). (END NOTE)

(Legge's footnote, p.245, seems to be about the same as this; ~~xxxxxx~~ that he says a family included gf, gm, husband, wife, children. When ~~xxxx~~ brothers married and became heads of families themselves, they received the regular allotments for a family. * Seems to indicate by this the phrase above, when they obtained a room.)

Legge, III, I, III, 18. On occasions of death or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares (ching) render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

* Note: glosses some of the terms in above phrase. Not important.

102, 5:15a

Legge, III, I, III, 19. A square li covers nine squares (a well-field) of land, which nine squares contain nine hundred mau (mou). The central square is the public field (kung-t'ien), and eight families, each having its private hundred mau (mou), cultivate in common the public field. And not till the public work is finished may they presume to attend to their private affairs. This is the way by which the country-men (yeh-jen) are distinguished (from those of a superior grade) (chün-tzu).

Note: This explains in detail the nature of the well field system.

public vs. private
公 vs. 私

102, 5:15a

According to the chu-fa (助法) of the Chou, the kung-t'ien was considered (the source of) salaries for the chün-tzu (superior men, as Legge puts it, men of a superior grade), while the private fields (ssu-t'ien) were what the men of the country (country-men, yeh-jen) received. Public fields were placed before private fields (work), and that was the way chün-tzu were differentiated from yeh-jen (country-men). (Mencius) did not say that the chün-tzu relied on 2 (dependent on 撥) the country-men (men of the fields), but this is only because he is sparing in his use of words, and that is all. In the above section he speaks of yeh (野) and the central region of the country (kuo-chung 國中), these two methods and he only describes in detail the management of the yeh (outer fields) because at that period the kung-fa (貢法) had already been put into practice in the central region (kuo-chung). It was only that in taxing it, the rate was more than 10 percent (1/10). (END NOTE)

Legge, III, I, III, 20. Those are the great outlines of the system. Happily to modify and adapt it (潤譯) depends on the prince and you.

Note: Under the well-field system the feudal lords (chu-hou) all did away with their registers and this in particular is only the grand outline of the system, and that is all. The phrase (潤譯) means to act in accordance with the circumstances (adapt modify and adapt 因時制宜) and make the system accord with human feelings and with regional customs without losing anything of the intent of former kings. (END NOTE)

Subnote: (small print, indented one space) Someone asked about (the phrase), On the fields (yeh), 1/9 is (taken) as chu (助), and in the middle of the country (kuo-chung) the people pay themselves as tax 1/10. Chu Hsi said 2 (about this), in the middle of the country they carried out the method of hsiang (鄉) and su (遂), as in the case of 5 families making a pi (比), 5 pi making a lu (閭), 4 lu making a tsu (族) and 5 tsu making a tang (黨), 5 tang making a chou (州). It was also like (the case of) 5 men making a (伍)

野
助
法
國
中

royal limit
capital prov...

伍

102, 5:15a

5 wu making a liang (兩), 4 liang making a tsu (卒), 5 tsu making a lu (旅), 5 lu making a shih (師), and 5 shih making a chün (軍).

All are multiples of 5. This is the reason why they didn't carry out the 1/9 method and only adopted the 1/10 (tithe) which the cultivators had to pay as tax themselves. (And in areas) like the hsiang and su (鄉遂) they gave up the use of the ching-mu (井牧) method. (次第)?? was where one family produced one man to be a soldier. (Seems to use shih as a copula in this sentence. Chu Hsi's Sung colloquial?) Moreover, as in the case of 5 families making a pi (比), and a pi had 1 elder? grownup (chàng-le 長了). The ching-mu system provided that 30 families produce 10 shih (士) and 10 tu (徒:runners, soldiers?).

(He) also said that these two phrases were in grand outline the system of the Chou-li, that yeh (野) was (equivalent to) the tien, shao, hsien, and tu (甸稍縣都) (of the Chou-li), 2 (on which) the 1/9 (tax, cooperative labor tax) (was used), and in the middle of the country (kuo-chung) the 1/10 system was used. Because it was in the royal city (capital) it was easy to investigate whether the crop was a good or bad one.

Mr. Jao (饒) (note 變率?) said: The chu-fa (助法) was used in the tu and pi (都鄙), and the kung-fa (貢法) was used in the hsiang and su (鄉遂). These were the systems of two eras that the Chou used in combination. The well-field system could only be used in flat places. It is believed that in Kiang-nan they used the kung-fa in accordance with ancient practice.

With regard to the holy land (kuei-t'ien 圭田), Mencius said that from the high officials on down, they had to have holy land, 50 mou 2 (each). The Wang-chih (王制:Li-chi?) also says that there were no taxes (cheng 征) on the kuei-t'ien, and the commentary says that kuei was (潔), and that (the land) was used to support ritual sacrifice. In ancient times the ching, ta-fu, and shih all had salary land, which was the kung-t'ien

5:15b

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野 + 甸 + 中
都鄙 = 助法
鄉遂 = 貢法
flat or lowlands
助法 田 10% tax
貢法 田

Land system (Mencius) -47- P'an'gye surok, chönje kosöl, sang
 in the middle of the well fields, and they required (chu 藉) the
 labor of the 8 families men (fu) to cultivate it.

On land like the hsiang, su, kou and hsü (鄉遂, 溝洫),
 then all of it was land received by the people and from which 1/10 was
 collected in taxes (shui). In addition to ~~the~~ regular salary land they
 also had the holy land (kuei-t'ien), which was land that the ching, ta-fu and
 shih families themselves received, and it did not require the
 levying (chu 藉) of the labor of the men (fu) of the fields. The
 purpose behind this seems to have been that the ruler only wanted to
 levy cooperative labor service on ~~the~~ (regular) fields (chu-t'ien 藉田).
 If this wasn't so, then 50 mou, as an allotment, was not a complete 100 mou
 as in the case of the 9 fields (of the well-field system), so how could
 you have taxed (chu 藉) the cooperative labor of the 8 families?

In talking about systems like the kou and hsü (溝洫) ditches
 and waterways, then the income from 50 mou was taxed at the rate of 1/10.
 This was also an extremely ~~the~~ happenstance system that was incomplete.
 Moreover, in all cases it had no different regulations than in the case
 of salary land. Thus, the income from the salary band of the ching, ta-fu
 and shih was basically in all cases sufficient to provide for ritual
 sacrifice. So then why was it necessary to establish a separate category
 of land with a different name (like kuei-t'ien)? And why was a uniform
 50 mou allotted to all officials from the highest to the lowest without
 any grade distinctions?

In general, because the salary land was in all cases income from
 public taxes (kung-shui) (NB uses shih again as copula!), none of
 it basically was taxed ~~the~~ (cheng 征). Again, how could it be said
 that the holy land (kuei-t'ien) was without taxes (cheng 征)?
 Based on this, I would say that the purpose of it was like this (the above
 explanation). When you get to the Chou-li, Mr. Cheng (鄭氏) (Hsüan?)
 comments that officials also received land that was called holy land (kuei-t'ien).

Jao

藉

102, xü 5:16a

Jao

That this was clear and without further doubt. In general, the officials of ancient times did not engage in cultivateion, so they all had salary land, but they they also had this (kind of) land so that they would not forget what agriculture was...The intention behind this was very profound. The system of the ancients was all like this, and it was most suitable. (END NOTE)

Mencius also said:

Legge, V, II, III, 9. p.376. [^] As to those who tilled the fields, each husbandman (fu) received a hundred mau. When those mau were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. ~~XXXXXXXX~~ Note : A husband and wife had 100 mou to which they added fertilizer. The shang-neng (上農) best farmers were those who used lots of manure and were diligent in the labor, and what they produced could provide for 9 people. The next levels were not equal in their use of manure and labor, so you had these five grades. (END NOTE)

Legge's text had 士農 (should be 上農).

~~XXXXXXXXXXXXXXXXXXXX~~

Legge, I, II, V, 3, pp. 161-162. (Chap. 5. King Hsüan of Ch'i is asking Mencius about good government)

岐文王

Mencius also said (Mencius replied): "Formerly, was the reply, "king Wan's (Wen's) government of Ch'i was as follows:--The husbandmen (cultivated for the government) one-ninth of the land; the descendants of officers were salaried; at the passes and in the markets (strangers) were inspected, but (goods) were not taxed: there were no prohibitions respecting the ponds and the weirs; the wives and ~~criminals~~ children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless or solitaries; the young and fatherless, or orphans:--these four classes are the most destitute of the people, and have none to whom they can tell their wants, and King Wan (Wen),

102, 5:16a in the institution of his government with its benevolent action, made them the first objects of his ~~regard~~ regard..."

Note: ~~One~~ One ~~li~~ li square makes a ching (well-field) with 900 mou of land. It is divided up like the character, ching, (into 9 sections), and each section has 100 mou. The central 100 mou is the kung-t'ien, and the other 8 100 mou are the private fields (ssü-t'ien), and the 8 families each each receive 100 mou of private fields (ssu-t'ien), and together cultivate the kung-t'ien. This was equivalent to levying a tax on 1/9.

5:16b
分田
私田

The ~~the~~ phrase "the descendants of officers were salaried" (shih-lu che 世禄者) means that the sons and grand sons (descendants) of hereditary officials of former kings all were given instruction. If they were instructed and achieved (成材 :talent, property?), then they were made officials. If they did not have enough (to live on), they also arranged it so that they would not lose their salaries. In general, if the ~~hereditary~~ descendants of former (kings, officials) had achieved some merit in (ruling) the people, then they were given (this) as compensation (reward). This was the ultimate in loyalty and in providing good treatment (for them).

The term, "kuan" (关) means the passes on the roads, and the term, "shih" (markets) means the markets in the cities (tu-i 都邑). Chi (讷) means to inspect. Cheng (征) means to tax (shui). The officials at the passes and in the markets inspected people wearing stragge (different) clothes and speaking strange languages, but they did not levy a tax on (the goods) of ~~the~~ the merchants.

Che (pools 澤) means (积水), and liang (梁) means fish weirs, and no prohibitions were established on them since their profits were shared with the people. (孥) means wives and children, and crimes stopped with the individual criminal and were not extended to wives and children. Former kings in establishing government which nurtured the people gave guidance ~~w~~ to wives and children and had them take care of the

102, 5:16b

elderly, took pity on their children. If unfortunately there were widowers, widows, orphans, and those left without children, wives and sons without parents, then these too had to be pitied. Therefore it was important to put (these groups) first. (END NOTE)

-- Legge, II,I,V, 1, p. 199. Mencius ~~is~~ also said: "If a (ruler) give honour to men of talents and virtue and employ the able, so that offices shall be filled by individuals of distinction and mark;--then all the scholars (shih) of the kingdom will be pleased, and wish to stand in his court.

(II,I,V,2) "If, in the market-place (of his capital), he levy a ground-rent (ch'an 廛) on the shops but not tax the goods (pu cheng 不作), or enforce the proper regulations without levying a ground-rent (fa erh pu-ch'an 法而不廛), then all the traders of the kingdom will be pleased, and wish to store their goods in his market-place."

Note: Ch'an (廛) means the houses in the marketplace. Chang-tzu (Chang Tsai? 張子) says that this probably means that they taxed the ch'an (shops) on the land of the marketplace but did not levy a tax on merchandise; or that they regulated them with the laws of the marketplace official (shih-kuan) but did not levy a tax (fu) on the shops. In general, if there were too many traders (逐末者多 :phrase included in Matthews), then they ~~levied~~ levied a shop tax (ground-rent, ch'an) in order to repress them (keep the number down). If the number of traders were few, then it was not necessary to levy a ground-rent shop tax (ch'an). (END NOTE)

Chang Tsai

Controlles the no. of merchants

-Legge, II,I,V, 3. If, at his frontier-passes, there be an inspection of persons, but no taxes charged (on goods or other articles), then all the travelers of the kingdom will be pleased, and wish to make their tours on his roads. (Note: For details, see previous section.)

V, 4. If he require that the husbandmen give their mutual aid (to cultivate the public field (ching-che chu 耕者助) and exact no (other) taxes from them;--then all the husbandmen of the kingdom will be pleased, and wish

不征稅

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~~102, 5:16b~~

to plough in his fields. (Note: They only made people give their labor in order to assist in the cultivation of the kung-t'ien, and they did not tax the private fields (ssu-t'ien). (END NOTE)

Legge, II,I,VI, 5. If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet's ~~the~~ quota (ch'an, wu fu, li chih pu ^{厘無夫里之布}) (Legge notes that it is not known what fu-pu (夫布) and li-pu (里布) was except that the Chou-li states that there was a fine exacted from idlers or loafers in the towns, called fu-pu, and that the family which did not plant mulberry trees and flax according to the rules, was condemned to pay one hamlet, or 25 families', quota of cloth. But pu may be taken in the sense of money.)

夫布
loafer's tax

Note: The Chou-li states that people who do not plant trees (mulberry bushes) around their houses are subject to the li-pu (里布), and that people without occupations (idlers) pay the taxes (regularly levied on) fu-chia (夫家: houses of farmers). Mr. Cheng (鄭) comments that houses where mulberry and flax are not planted are fined with the pu (布) due from 25 households in one li (里), and that people without regular occupations are fined by having to pay the taxes due from 100 mou and one person's (fu 夫) allotment. and the labor service due from one family. At the present time, which was the warring states period, in all cases they taxed the people with houses in the marketplace and levied a fu tax on their shops (ch'an). In addition they ordered the payment of the fu-pu and li-pu, which was not the system of former kings. (END NOTE)

Cheng Hsüan

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-Legge, II,I,VI, 56. If x (a ruler) can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led children to ~~attack~~ attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the kingdom, and he who has no enemy in the kingdom is the minister of Heaven. (t'ien-li 天吏). Never has there been a ruler in such a case who did not attain to the royal dignity."

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contribution of) carriages and of horses (note: after assigning levies on carries: In the Chou system, 64 ching (well fields) made a tien(田), from which a long carriage was furnished and 4 war horses, 12 oxen, 3 armored soldiers, 72 foot soldiers. Even though we don't know what the Ch'u system was, you can estimate in general what type it was)(END NOTE) (note, after registering horses: to register their hair color, age, and teeth, in order to prepare them for military use); of armored cart soldiers, of footsoldiers, with the number of buff-coats (armor) and of shields. (note...) When he had completed his tasks, he delivered the result to Tsze-muh (Tzu-mu). All this was proper. (Note: to obtain was was proper for governing the state the chuan talks about what was done well in Ch'u. 25th year of Duke Seang.)(END NOTE)