

p.454, 23:17b) Even if we had a million men, if it involves fighting at sea (on the water), what use are they? Therefore we have to build warships, strictly prepare weapons and equipment, and defend strategic places against the bandits, so that no matter how skilled at sea warfare an enemy was, how would he be able to fly across the seas (to attack us)?

also
23:18a) We must/observe the situation so that we could wipe out any surprise attack.

-. In the reign of King Kongyang (1390-92), the Todang(都堂) submitted a memorial which said: Recruit the people who live along the seashore. Every 3 able-bodied males will make up 1 household and they ~~will~~ will be naval soldiers (sugun). No land taxes will be collected from lands along the seacoast so that they may be used for supporting the naval soldiers. Their wives and sons will go along with them.

Indented section: I note that in our country in olden times we did not have naval soldiers or fleets of ships that were established (by the government). In general (both of these things) began at this time. (Silla?)(note: The above section, down to this point, discusses the organization of troops)(end note)

(Military Training) (kangmu 講武: title in Han, 4, p.252)

-. According to the Chou-li, the Ta-ssu-ma(大司馬) in mid-spring (chung-ch'un, Pyongyang, 4, p.227, says 2nd month) instructed (the troops of his area?) in fighting tactics (chin-yu 振旅), and the Ssu-ma used banners as a means of forming the ~~men~~ people into ~~xxxxxx~~ ranks just as if ~~the~~ they were in line of battle (yo chŏn chi chin 如戰之陣).
note
(Cheng Hsüan (鄭玄) commented: "To use banners" means that they raised banners in the hope that the people would (assemble) beneath them. Since soldiers (armies) are prepared for the defense of the state, Confucius said: "If you do not teach the people how to fight, this is tantamount to abandoning (neglecting) the ~~army~~ people. You cannot leave soldiers idle on the grounds that what they have to do is bad (distasteful?). You should

p.454, 23:18a) train them on the hunt. When the army is sent out on an expedition, this is called chih-ping(治兵); when they return (back to the country) this is called chin-yu(振旅). Both of these (methods) are used for training them in fighting. During each of the 4 seasons of the year in one (type of fighting). In the spring they will practice chin-yu (battle tactics). The troops will be brought in and formed into units and devote themselves exclusively to farming...(end note)

At this time train the men in the use of drums, large handbells (k'un yoryŏng 金鐃), gongs (ching 錘), bowl gongs? (sabal-ching 金甕). The king will be holding the "road drum" (rogo 路鼓), the feudal lords will be holding the pun'go(鼗鼓); the generals will be holding the chin-'go(晉鼓), the sasu (division commanders? 師帥) will be holding the che(提), the regimental commanders (yösu 旅帥) will be holding the small drums; the company commanders (cholchang 卒長) will use the sabalching (gongs), the two Ssu-ma will use the big beels, and the duke's ssu-ma will be using the gongs. (note: The "che" refers to beels on horses...)(end note) You will teach the men sitting and standing, advancing and retreating, moving fast and slow, operating in small and large numbers. (note: training them in the methods of fighting).

23:18b)

Wu Teng(吳澄) wrote: The phrase, " when the army is sent out it is called chih-ping, and when it comes in, it is called chin-yu". Former kings would teach the people how to fight during the hunts that were conducted in the four seasons of the year, but during the spring, what was called the chin-yu meant that that would collect the soldiers and bring them in and form them into groups and put them to work on the fields doing agriculture...(next part describes the types of bells and gongs and drums)(end note)

Subsequently during the spring hunt (蒐田), the yu-ssu(有司) would display (set out) a fox, ~~xxxx~~ swear an oath with the people, beat the drum and then surround the prohibited area, (set a fire) and when

p.455, 23:19a) (note (菱舍) means (菱止)). The army has the ch'oji (草止) (field camps in the woods) system where they select carts and men and in doing so assign numbers and names to them. They read off the documents (registers) in order to compare (the men present) with (the names on) the military rosters. The reason for the titles and names is so that the troops can distinguish one another. Chiu? (丘葵) says: The shuai (帥) is the commander of the 6 armies. "gates" refer to the gates where they live. The official towns (kung-i 公邑) and hsien-t'ien (閭閻) are called hsien (縣) and small cities are called pi (鄙). The ta-fu (大夫) are called families (chia 家). The hsiang (鄉) refers to the 6 hsiang. Ya (野: fields) refers to the 6 su (遂). Instruction in pa-she? (菱舍) means field training (in the woods, fields) and is used exclusively to distinguish the night training of soldiers. In general when the soldiers are resting and staying in camp, they extinguish their fires (sughwa 宿火) and go to bed, for there is nothing for the eyes to see...and there is nothing for the ears to hear. ^{if} ~~so~~ they use drums and bells so that sounds can be heard, what people hear is definitely confused, and if they were to use plants and shake them around, what people would see would definitely be indistinct. For this reason they shout out names. The names and titles must be disguised so that enemy spies and traitors will be blocked off.)(end note)

In the summer hunt (苗田) they follow the same methods as for the spring hunt. After the carts (laden with animals captured) are stopped, they offer the animals as/sacrifice. (note: The summer hunt is called the miao (苗). The select animals which have not yet given birth to ~~young~~ young, just like when cutting unripened rice shoots (miao 苗) you abandon ~~the~~ and weed out the unripened ones. "When the carts stop" means that the carts that are used to herd the animals are stopped. In the summer hunt they mainly used carts to show the place where the animals were to be taken; after they were killed the carts were

p.455, 23:19a) stopped. "The first (sacrifice)" refers to the sacrifice to the dynastic ancestors. The winter and summer hunts were devoted to the ancestral sacrifices at the chongmyo (shrine of the dynasty's ancestors). This symbolized the fact that when yin and yang first arose, the shen (spirit) 𣎵 (of the ancestors?) was contained within them.)(end note)

In the middle of the fall (8th month) they instructed the men in chih-ping(治兵) just like the tactics for the chin-yu(振旅). They taught them to distinguish the use of banners. The king set up a ta-ts'ang(大常), the feudal lords carried a(旂), the soldiers and clerks carried the chi (banners), the shih-tu(師都) used (旌) banners. The hsiang and su used wu(物) banners. The suburbs and field (outlying areas, kuo-ya(郊野) used the (旆) banners. The hundred officials used the (旗) banners. On each (banner) was written the affairs (they had responsibility for?) and their titles. All other matters were conducted the same as in the chin-yu training session. (note: The chün-li(軍吏) are the military commanders. The shih-tu (師都) are the ta-fu of the su(遂大夫). The hsiang-su (鄉遂) refers to the hsiang ta-fu. The kuo(郊) refers to the and lesser officials chou-chang and hsien-cheng(縣正) of the hsiang and su(鄉遂). the yeh(野) means the kung-i ta-fu(公邑大夫). The hundred officials means the ching-ta-fu. In general different banners were used for different military units to distinguish different ones. Those without banners used silk and that was all.... (rest unimportant)(end note)

Subsequently, they conducted the fall hunt (獮田) in the same manner as the spring hunt. After catching the animals (na p'ye(羅罟) 罟) they brought in the net and offered an animal to the spirits of the surrounding area. (note: The fall hunt was called (獮) and this word means "to kill". Nap'ye means to stop netting (in the animals). During the fall hunt they chiefly used nets, in which many animals were killed. In the fall hunt they sacrificed to the four directions to repay (the spirits) for the many things (bounteous product).

p.455, 23:19b) Wu Teng(吳騰) says: The reason why this says that they trained the troops in the middle of fall is because according to rites (propriety) in the spring and summer you do not send out the army; fall is the ~~xxx~~ time you mobilize the ~~x~~ troops.

Chiu Chün(丘濬) says: The training in both summer and fall both says that it was conducted like the chin-yu (振旅) training. He also says that because in other instances it also says that it was conducted like the chin-yu training (of spring), ~~that~~ it means that the method of training and ⁱⁿpection was all the same, and ~~xxxxxxxxxxxxxxxxxxxx~~ in accordance with the time of year the important thing (relevant to the season) was ~~xxxxxxxx~~ emphasized (in the text). By comparing the text in different places you can see what the meaning is.)(end note)

In mid-winter (11th month) they carried out a grand inspection (note: a grand inspection of the troops and training in fighting)(end note) Prior to this time the various officials would urge the troops to practice their fighting methods (tactics) (note...). The yu-jen(虞人:Pyongyang, 4, p.229, man in charge of the mts and marshes) would cut the grass in the fields and set up a marker, 1 for every 100 paces. He made 3 markers. He also had 1 marker every 50 paces. On the day of the hunt the Ssu-ma would set up his banner in the middle of the rear markers and the officials would take their banners, drums, bells and gongs and each of them lead their men (to the hunting, inspection~~x~~ field). After the day became light, they would gather up the banners and then cut off the heads (execute) those who arrived late. Then they would draw

虞人

23:20a) up the carts and men in line of battle just as if they were fighting and all~~m~~ of them would sit down. (note: The u-jen (field keeper) would cut the grass off the field to make it easy for the men to run back and forth....The markers were set up to keep the ranks straight. The four markers took up 350 paces, and the width to the left and right had to accommodate 3 armies. The number of paces was adjusted according to

p.455, 23:20a) the (size) of the army....Everybody had to sit down in order to listen to the oaths.)(end note)

The officials would listen to the oaths in front of the troop ranks, catch the sacrificial animals and to the right and left would turn and face the ranks and say: "We will cut off the heads of anyone who does not follow orders." (note...) When the middle army beat the drum, the drummers would all respond with 3 beats of the drum, and when the Ssu-ma rang the bell, the officials would shake their banners and then all the carts and footsoldiers would rise up, ~~and the drums would~~ ~~beat the drums~~ and march. They would ring the bell and the carts and men would all proceed to the markers and then stop. They would beat the drum 3 times and ring the bell and the officials would put down their banners and the carts and men would all sit down. (note...) Then they would beat the drum 3 times, shake the bell and wave the banner and the carts and men would all rise, beat the drum and advance; they would ring the bell and the carts ~~and~~ and men would rush (forward) to the marker and then stop and sit down, doing it like at the beginning (note...)

ꝥ 23:20b)

Then they would beat the drum and the carts and men would rush and run to the (next) marker and then stop (note: from the 3rd marker to the front marker) They would beat the drum as a warning 3 times; the carts would move forward 3 times and the troops would thrust (stab) three times (note: the drum warning was to warn of an attack on the enemy (note...)) Then they would beat the drum and retreat, sound the gong and also withdraw to the (next) marker and then stop and sit down and then stand, like at the beginning. (note...)

Then they would conduct the winter hunt (狩田), set up the chōng (旗) banners to the left and right and make a gate. The officials would each lead his carts and men and pass through the gates in order. Carts and men would line up to the left and right and the officials (yu-ssu) would straighten out the ranks. Banners were placed in between the troops to demarcate territory (occupied by the units).

p.455, 23:20b) ~~between~~ Front and rear there would be tun (camps) placed set apart by 100 paces. The yu-ssu would patrol to the front and rear. On difficult terrain, men would be the main objects (of training), and on easy terrain carts would be the main object (of training). (note...Cheng Ssu-neng says this last phrase means that in difficult terrain men would stand at the front, and in easy terrain carts would be placed at the front)(end note) After the ranks were formed the carts with the animals (captured) on them would be placed and the yu-ssu official would conduct a sacrifice in

p.456, 23:21a) front of the ranks (note...) The general of the middle army would ~~beat~~ ~~the drum~~ order the drum beaten, and the drummers would all respond with three beats of the drum. All the Ssu-ma would ring their bells and the carts and ~~the~~ men would all stand up. The drum would beat and they ^{stick} would proceed. The men would bite a branch in their mouths and advance. Large animals (captured) would be used for public ^{use} ~~sacrifices~~, and small ones for private. The man who captured the animal would cut off the left ear and keep it. (note...The reason they had the soldiers bite on a stick (御枝) was to stop them from talking lest they confuse each other...) When they got to the assigned place the drum beats would stop and the carts and men would raise a loud shout (note...) The men would stop and raise the animals and present them at the kuo and offer them for the boiling sacrifice. (note...) (END OF CHOU-LI SECTION)

Indented section: Chiu Chiin (丘濬) of the Ming) said:
the army

The purpose of soldiers is to defend the country. If during normal times you do not instruct (train) them, and then one day rush them into battle against the enemy, this is tantamount to abandoning them, and that is all there is to it. But military affairs are bad and fighting is dangerous (pyŏng hyung chŏn wi 兵凶戰危) and because it involved killing, you cannot use people for the purpose of testing the troops. It is for this reason that they used the spring and winter hunts (蒐狩) to train them and carried out the hunts in accordance with

p.456, 23: 21a) the sacrifices. They used animals to test men in tactics.

23:21b) They made it so that their eyes were used to seeing the banners and their ears used to hearing commands. Sometimes they would have them sit down in order to wait (for orders to move) or stand up in order to rise. They would advance and move to the front or retreat and move to the rear. They would run with alacrity or would advance slowly. They would set them apart at intervals and scatter them apart, or they would suddenly order them to gather together to advance. All these activities were done at this time. They would hear the drums and begin to move, or they would listen to the bells and stop. If one morning (there should be war), then they could use what they had (learned) on the hunt and ~~put them into formation~~ form up into ranks. They could use ~~apply~~ what they had learned from killing animals and apply it to the enemy. Things would not get to the point where they would become not know what to do confused and ~~lose order~~, or become confused and lose order.

He also said: According to the Chou-li during all four seasons of the year they trained and inspected (the soldiers), but the names for each (of the training sessions) were not the same. The spring session was called the chin-u (振旅). The term, chin (振), means to collect (收). In the winter they conducted a grand inspection. In the ^{because} spring/they conducted agricultural work they had to "collect" (gather in) the men. In the summer time because it was hot and all things were produced (growing), they called this session the palchi (麥止) and trained men in night ~~fighting~~ fighting. In the fall because all the crops had ripened for the harvest, they instructed the men in ch'ibyöng (蒐兵) and trained them in fighting tactics during the daytime. In the wintertime because agricultural work was over and there was free time, they combined the training of the other three seasons and conducted them all together.

23:22a)

And that's why they called ~~it~~ this session "the grand inspection" (taeyöl 大閱). The most important affairs of state are connected with

p.456, 23:22a) military affairs. The safety or danger of the state, and the life or death of the people are involved (connected) to it. During peacetime you train the soldiers in fighting tactics so that at a different time and form them into an order if there is war you can rush them (to the front) ~~xxxxxxxxxxxx~~ of ~~xxxxxxxx~~ battle and dare to risk the spears (of the enemy) so that they will be able to win a complete victory. The soldiers will be able to preserve their lives and the state will also for this reason be able to preserve itself in safety. However, what you want to teach the men is to be able to distinguish (pyön ^辨 : between the various signals and commands of their commanders). If the troops can distinguish what these are in advance, then they will know what their ~~xxxx~~ officers want them to do. (If the men know what their officers want), then whatever plans the officers have, the men will not have to wait for words (commands) ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ to be clearly issued in order to realize within their own eyes and ears what is intended. And if they see something with their eyes and hear something with their ears, their minds will turn (respond) inside them, and their hands and feet will respond outside them (externally). And the troops, in sitting or standing, advancing or retreating, moving slowly or quickly, spreading out or coming together in groups, ~~ex~~ all of them will do just what their officers want them to do. If they do this when they are not fighting, then when they do have to fight, they can't help but win a victory. (be victorious). According to the Chou-li what (the troops) have to distinguish in the chin-yu (^{振旅} : hunting training sessions) ~~depend~~ is to be found in (distinguishing) drums, bells and gongs; what the men have to learn ~~to~~ to distinguish in the palsa (^{麥舍}) training session are titles ^{command} and names (homyöng ^{號名}); what they have to learn to distinguish in the ch'ibyöng (chih-ping ^{治兵}) training session are flags and banners (kimul ^{旗物}). And when it comes to the Grand Inspection ^{大閱} graining session (tayöl ^{大閱}), they they have to combine what they have learned

23:22b

p.456, 23:22b) learned to distinguish in the other three training sessions. ^{Of} ~~of~~ These three things, not one of them can be missing from the movement of armies or the formation of an order of battle (haengsa p'ojin 行師布陣). During the 3 seasons of the year, at each time one of the three (categories of military requirements --drums and gongs, titles and names, flags and banners) is to be practiced exclusively. During the winter inspection, then all three of them will be used together. Practicing one of them exclusively is for the purpose of become skilled and used to them. Combining them is for the purpose of becoming thoroughly familiar with all of them in connection with one another (kwant'ong 貫通). Here what I understand is that even though the methods of former kings used in training men for fighting were extremely diverse, nevertheless the essential (element to all of them) is nothing more than "distinguishing" (pjen 辨 :knowing how to distinguish one signal from another; how to follow commands correctly), and that is all.

Generally speaking fighting (warfare) is not something that one man can do (by himself), and it is not something that can be completed in one day's time. If you have many men, it is difficult to coordinate (unify, che 齊) (their actions). You must unify them (coordinate them). You cannot give admonitions to each man individually, and you cannot instruct them in each matter individually. It is for that reason that you use the sounds of the metal (gongs) and drums. These sounds are not the same, and thus the matter (the ~~thing~~ action that they signal) will also be different according (to the different sounds). And you also have an order to the flags and banners. These flags and banners have different shapes, and the action (the men are to perform) are also different based on (the different flags). If the men are not able to distinguish between these in advance, then when the time for fighting draws near, when you show (the signals) to them, they definitely will not be able to remember ~~to~~ them all (chin ki 盡記).

p.456, 23:22b) If the fighting continues for a long time, then it will be difficult to defend (against the enemy), but you have to make a defense. During the daytime fighting there are matters (actions) that are specific to the daytime, and during the nighttime fighting there are matters that are specific to the night. During the day you use signals by means of flags and banners and make the troops see the symbols of dragons, tigers, birds and turtles so that they will not in what direction they

p.457, 23:23a) should be facing. During the nighttime you (shout out)/names and titles (commands) to make the men hear the names of gates (men ^門) (families to which they are attached?) or the names of hsien and pi (^{縣 部}) :places, the names of their units), so they will have this imprinted on their minds. If they are not able to distinguish these in advance, then when it comes time to fight and you show these to them, they definitely will not be able to understand them quickly. If during the 3 seasons of the year at each time they distinguish (between the items) of one category (of signals), then they will become used to them and their understanding of them will become profound. And if you do not combine the three types of signals and examine the troops on them in combination, then how will they be able to become thoroughly familiar with their use (in combination) and completely able to use them? This is why at the end of the year you have to conduct the grand examination training session.

It is only that at the present time in this dynasty the system of training troops in fighting is to conduct training sessions three times a month. There is no cessation to the training except for extremely cold or hot times, and the number of training session is vastly more numerous than the training and inspection sessions conducted by the people of the Chou dynasty. Nevertheless, not only have the people who have established these training methods lacked a complete understanding (of what is appropriate for military training), but also many of the people who carry them out have not thoroughly applied their minds to it.

(end of Chiu Chün's commentary)

p.457, 23:23a) --. According to the preface? to the Shih-ching (詩序):

In the chapter on attack by the use of carts (ch'e kung 車攻) (there is a poem) about King Hsüan's restoration of the ~~old~~ old system. Hsüan-wang was able to reform domestic administration and externally expell the barbarians and restore the territory (gained) by kings Wen and Wu. He repaired the carts and horses and prepared weapons and again assembled the feudal lords (chu-hou) in the Eastern capital. He used the hunt to select carts and men.

23:23b)

It (the Shih-ching) also says in the "lucky sun? chapter" (chih-erh-p'ien 吉日), "How beautiful were the hunts (~~xxxx~~ t'ien 田) of King Hsüan."

Chu Hsi commented: On the basis of the hunts conducted by King Hsüan one can see how the use of carts and horses flourished and how strict were the rules and regulations (for military affairs), and that is why he was able to effect a restoration (chung-hsing 中興). These so-called hunts (t'ien) were different from the ordinary hunts. (they were military training sessions?)

Lü Tung-lai (呂東萊) commented: What meaning is there to the fact that in the ch'e-kung (車攻) and chi-erh (吉日) chapters of the Shih-ching, it regarded (the actions of King Hsüan) as a restoration (system) of ancient systems (fu-ku che 復古者)? In general, through the rites connected with the hunt (sou-shou 蒐狩) one is able to see that the ~~the~~ (old) system of taxation of the (early) kings was restored. And one can see that the conduct of military matters was in a flourishing state. And one can see that the regulations for the armies were strict. And one can see that the (relationship) between superiors and subordinates (was close). And one can see that the preparation and conduct of affairs was thorough. If you want to clarify (understand) the accomplishments of kings wen and wu, then these too may also be seen (from this).

--. In the commentary on the ch'e-kung section of the Shih-ching (ch'e-kung so 車攻疏) it says:

p.457, 23:23b) "During the hunt they cut the grass in order to make boundaries
literally, for "stopping"(sa 停止)
(for military training)." (note...says the same as this) They might
conduct (training) in the middle (of the boundaries). (note: What
is meant by "stopping" is that before the hunt began they would assemble
the troops ~~xxx~~ to admonish them and then show them fighting methods. They
23:24a) would "stop" them in the middle of the boundaries. There is no mention
of the dimensions of the area so set aside.) (end note) And they would
hang up banners to function as gates (note...) And they would lay
down material made of horsehair to form the sill of the gates (note...) The
width was just large enough to allow a cart through, and if the
cart were too wide and hit against the gate, it could not get through.
(note...Those that got through could conduct the hunt, and those that
could not get through, were excluded...also as a test for the cart
or chariot drivers) The left army went through the left gate, and the
right army through the right gate, and only after that did they burn
off the cover and shoot (at the animals). (note: The 6 armies of the Son
of Heaven were divided into left and right, and even though they all
stopped inside the hunting boundaries, the three armies were all ordered
to take their assigned places, to the left and right beside one another.
Those on the left proceeded through the left gate; those on the right through
the right gate. They could not exceed (the number of assigned) units.
That's why they had 2 gates.....) (end note) (In conducting the hunt)
the Son of Heaven would shoot first, and then the feudal lords would
shoot; and only after the feudal lords shot would the ta-fu-shih shoot.
When the son of Heaven shot, they would raise the ta-sui (大旗: banner);
23:24b) and when the feudal lords shot, they would raise the small banner, and
they would present the (captured) animals beneath them. (note...)
It was for this reason that when the men fought, they did not go beyond
the designated area (ching 頃), and when they conducted the hunt, they
did not go beyond the boundaries and thus did not rush after (men, game).
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p.475, 23:24b) This was the way of the ancients.

--. In the Ch'un-ch'iu (Spring and Autumn Annals), in the 4th year of Duke Hsüan (桓公), spring, 1st month, he went hunting in Lang (郎).

Mr. Hu (胡氏) comments (Hu An-kuo of the Sung): Military affairs and ritual sacrifices are important matters of the state. The purpose of the hunt (shou 狩) was to teach (kang 講) these important matters. The people were mobilized for military training and in order to display the military (power of the state) and overawe all under Heaven (the world). Animals were captured in order to perform sacrifices at the ancestral shrine, for the purpose of displaying the filial piety (of the ruler) and to gain the obedience of the world. ~~xxx~~ Therefore in mid-spring they instructed (people) in the ch'in-yu (振旅) ~~hunt, and~~ fighting tactics, after which they conducted the spring hunt (sou 蒐). In mid-summer they instructed people in the palsa (麥舍) tactics, after which they conducted the miao (苗) hunt. In mid-fall they instructed people in the chih-ping (弋兵) tactics, after which they conducted the (獮) hunt. In mid-winter, they instructed people in the grand inspection session (ta-yüeh 大閱), after which they conducted

p.458, 23:35a) the winter hunt (shou 狩). However, if this were not done at the right time, then it would do injury to agriculture. And if it ~~was~~ were not done in the right place, it would do harm to the animals. With regard to the area for the hunt, in the state of Cheng (鄭) they had a place called the yüan-p'u (原圃). The state of Ch'ü (秦) had the kuo (具圃), and both of these were ~~xx~~ standard places (for conducting the hunt). If you ~~visited them~~ you conducted the hunt someplace besides the designated place, did injury to the people and harm to the animals caused to and/the people/suffered thereby, then when the people heard the sounds of the (king's) carts and horses coming ~~xx~~ or ~~heard~~ saw the beautiful banners fluttering, they would furrow their brows and shake their heads and

p.458, 23: 25a) warn each other. Can one not be cautious about this?

--(Ch'un-ch'iu). In the 8th year of the the Duke of Shao (昭公),
in the fall, the sou (蒐) hunt was conducted in Hung (紅) (note...)

-the Kung-yang tzu (公羊子) says: When they conducted the
inspected (kan)
sou (spring hunt) in Hung, they selected carts and men.

-the Ku-liang tzu (穀梁子) says: The spring and winter hunts
were conducted because military training and ritual sacrifice were
important affairs of state. They cleared away the cover in order to
set boundaries (for the hunt). (note....) And they set up flags to
serve as gates (note...) And they laid down material to serve as gate
sills. (note....) If carts bumped into them on the way through, they
were not allowed to enter. (note...) The carts followed the tracks (ruts)
(note...) and the horses trotted in time, and they gathered together
the captured animals. Only after the horse riders made no mistakes in
the way they rode were they allowed to shoot at the animals and were
able to hit them (note...) If anyone crossed the boundaries, they were not
allowed to chase the animals or follow along; and these were the tactics
(to be used also in fighting against the enemy). (note...) Any animals
whose faces (heads) were wounded could not be offered (as sacrifice) (note...)
Immature animals could not be offered as sacrifice)note: They did 't
like to treat young animals cruelly)(end note) Even though there were
many animals, the Son of Heaven only took 30 of them, and the rest he gave
to the soldiers, and they were used for target practice at the archery
palace (note...) Those who hit the target with their shots received
animals (captured in the hunt) even though they were not able to capture
them themselves; while those who did not hit the target with their shots
were not allowed to take animals. The purpose of this was to make
them aware of the fact that the ancients valued humaneness and righteousness
and disdained bravery and strength (alone). (note: To shoot without
competing was regarded as humane, and to yield the catch to others was

23:25b)

p.458, 23:35b) regarded as righteous...)

23:36a) --. In the T'ang dynasty system, in the winter months they taught military tactics in the area outside the capital. 11 days before the date (of the maneuvers), the agency in charge memorialized the throne requested training in military tactics, and the Board of War received the imperial command and then ordered the generals and commanders to review the troops and set aside an area for the training. 5 markers were placed on four sides (of the area). They also laid out a broad area in the northern part of the training field and faced south; this was to be the place where the ruler would stop and watch the maneuvers. 3 days before the Shang-she(尚舍) and Feng-yü(奉御) would set up a place where the ruler sat and set up flags to be a hua-men (gate: 和門) (...describes other banners set up). The great generals and lesser officers each had men under their command. The great generals were wearing armor and mounted on horses and taught the men how to form ranks of battle. In teaching the order of battle, the ~~xxxxxx~~ young older soldiers were placed in front and the ~~xxxx~~ ones in the rear, and when they returned, the order was the opposite. The ~~xxxx~~ taller troops had bows and arrows and the shorter ones had spears and lances. The strong ones carried the flags and banners and the brave ones carried the drums. The bearers of swords and ~~xxxxxxx~~(shields) were in the front ranks, and those carrying spears were ~~ix~~ lined up next to them, those with bows and quivers were in the rear ranks. When the banner was dropped, the men would kneel, and when the banner was raised, they would stand up. When the drum was sounded, they would advance, and when the gongs were rung, they would stop. On the day of military training, the emperor would mount a chariot and go to his designated place in the field, The Minister of War would be wearing armor and mounted on a horse and lead the men in in front of the emperor through the rear gate; when he got to where the emperor was located everyone would bow twice. The alcha(御史:commissioners) would lead in (and

23:26b)

p.458, 23:26b) the commissioners (envoys) from the prefectures (chu-chou). The Hung-lu (鴻臚) would lead in and introduce guests from the fan (foreign territories 蕃), and stand by where the k emperor was (taech'a 大次). The onlookers on the four sides would stand at the todan (都壇: outside the area). And after the cavalry envoys (chi-shih-shih 騎士使) surrounded the area on four sides, then they would conduct military training. They would blow the big horn 3 times and the generals of the middle army would each beat the drums on their horse as a signal and the two armies (to left and right) would both strike their drums 3 times. The official in charge would then lower the flag and the infantry men would all kneel down. The great generals would stand to the east and west of the flag and drum and face the armies. The generals would stand to the north and south facing (the great generals) in order to hear the oaths of the Great generals. The 3 armies to the left and right would each have 2 chief officials divide up and walk around and who would/shake the bells to warn the troops. And each of the k'e-i (果毅) would take an oath in front of their units. Then they would strike the drum and the yu-ssu (official) would raise the flag, and the men would all rise, the cavalry following along, and they would all proceed to the marker. They would strike the gong and the cavalry would follow and then stop.

They also struck the drum 3 times, and the yu-ssu official lowered the flag and all the troops kneeled down. Again they would strike the drum and the yu-ssu official would raise the flag and all the troops would rise. The cavalry would rush and the troops move to the marker and then stop. The Eastern Army

p.459, 23:27a) beat the drum once and raised the green flag and made a straight formation 直陣 (chih-chen 直陣). The Western Army also beat the drum, raised the white flag and made a square formation (fang-chen 方陣)... (a number of formations are described)... Generally speaking, the army that first raises (the flag) are the "guests" (enemy); and the one that raises the flag later are the hosts (chu 主), and in accordance with the ohaeng sangsŭng (五行相勝之法) method they form battle orders (chin 陣) and

p.459, 23:27a) (and the other army) would respond to it. Every time they changed formation the two armies would each select 50 men armed with knives and shields to launch and attack (挑戰) (chojōn 挑戰). In the first and second attack they would take turns ~~being~~ ^{acting} brave and cowardly. The third attack was one where (the attackers) and the enemy were equal in strength. The 4th and 5th attacks were alternatively a victory and a defeat. Every time they changed the formation, first they would strike the drum and form into a straight formation, only after which they would change formation and use other methods. When the five formations were completed, the two armies would both form into straight formation... (just more descriptions of movements back ~~in~~ [&] forth)

23:27b) --. With regard to the methods of military training (teaching) of the T'ang dynasty's fu-ping, ~~xxxxxx~~ at the end of every year in the winter, the ~~xxxxxx~~ che-ch'ung tu-wei (折衝都尉) would lead the soldiers and horses of the 5 chiao (校) of the fu where he was located and he would ~~xx~~ station the 2 left and right chiao-wei (校尉) 100 paces apart. Each chiao (officer) would take 10 infantry units and 1 cavalry unit (and put them into formation). They would each have a wrapped banner and knife flag and would scatter apart and stand awaiting the horn (blow). The horn blower would blow the large horn once and the ~~xxxxxx~~ chiao would both bring their men and cavalry together to form a unit. Then they blew the horn twice, and the lowered the flags; on three blows they would raise the flags. The left and right chiao would beat the drum twice and the men of the chiao would ~~xxxxxx~~ together raise a shout and advance. The right chiao beat the gong and his units would slightly retreat. The left chiao would advance his unit to ~~the right~~ where the right chiao was standing. The left chiao would beat the gong and slightly retreat, and the right chiao then went to where the left chiao was standing.... (etc.) After this on this day ~~xx~~ they would conduct the hunt, and whatever was caught was given to the man (who caught it).

23:28a)

p.459, 23:28a) --. According to the T'ang system, with regard to the rites by which the emperor conducted the winter hunt (shou-t'ien 狩田), in mid winter prior to the date for the hunt, the Board of War would gather the men together en masse for training ~~the~~ in the method of the hunt. The Yü-pu (虞部 : Board of Forestry) would mark off the field to be used for the hunt and set up flags in the rear. The day before, the commanders and men would gather beneath the flags, and after the sun rose and it got light, they would take up the flags. Anyone who came late was pu punished. The Board of War announced the hunt (had begun) and had the units encircle the hunting field. The ~~gxn~~ commanders on the two ~~xi~~ wings both set up flags. Later when it became night time, they surrounded the hunting field, but leaving the southern part open. When the emperor's chariot arrived at the hunting field, they beat the drum and entered the surrounded area and played music (beat the drums and blew the pipes). 60 drums were formed up to the southeast of the emperor facing ~~him~~^{west}, and 60 more were lined up ~~w~~ to the southwest facing east. All were mounted on horses and each of them had bamboo flocks and horns (箫角). All the commanders beat the drum and moved to the surrounded area and then set up the cavalry which were to chase the animals. The emperor was seated on his horse facing south, and the official in charge took up the large sui flag (ta-sui 大纛) and followed along. All the dukes and princes and lower officials were mounted on horses with bows and arrows, lined up to the front and rear. Those men attached to the bureaus also carried small sui flags and followed along. Then they chased the animals and presented (the ones they caught) in front (of the emperor). The first time they chased them past the emperor, the officials would take their bows and arrows and line up in front (of the emperor). The second time they chased them past the emperor, the officials (yu-ssu) would present their bows and arrows. The 3rd time they chased them past the emperor,

23:28b)

p.459, 23:28b) the emperor would follow along after the animals and from the left side would shoot at them. Every time they chased the animals, (the emperor) would definitely (hit, take) 3 animals or more. When the emperor took a shot, they would raise the large sui flag, and only after that would the dukes and princes (kung-wang / 國王) shoot and then lift the small flag. The cavalry who were chasing the animals would stop, and only then would the common people engage in the hunt. They would shoot at the animals from the left side and ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ (the arrows) would hit (the animals) in the right flank, (and if they made a hit) this was regarded as shang (superior). If an arrow hit the right ear, this was regarded as second best (shot). If the arrow hit the left stomach or the right ribs, this was regarded as the lowest (poorest) shot. They shot at the animals back and forth but did not kill them all and then stopped. ~~xxxxxxxxxxxx~~ Once an animal was shot, they did not shoot

p.460, 23:29a) at him again, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ They did not shoot them in the head and they did not cut off their hair (skins). They did not chase after those animals that ran outside the boundaries. When the hunt was about to end, the Board of Forestry would raise the flags inside the hunting field, and then thunderously beat on the emperor's drum and the drums of the generals. All the men would then follow with a great shout. They would gather the captures animals beneath the flags and take only their left years; only the large animals would be offered, and they would keep the small ones for themselves. Those that were obtained with a shang (superior) shot were presented to the ancestral shrine; those obtained with a second best shot were presented to the guests; those obtained with the worst shot were presented to the cooks. Then the officials in charge were ordered to round up the animals and offer them as sacrifice to the spirits of the four kuo (quarters, sububbs) and also to make sacrifice to the ancestral and local shrines. (note: The above section deals with kangmu (講武 :military training).)(end note)