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(Note: This chapter follows the discussion on the land system and combines also discussion of the hyangdang (*鄉黨*: village organization) and population and other institutions related to managing state finances and enriching the livelihoods of the people.)(END NOTE)

In the local village (hyangni *鄉里*), in general 5 families will make a t'ong (*統*) with a t'ong chief (t'ongjang *統長*). Ten t'ong will make a ri with a ri chief (ijang *里長*).

(Note: Commoners advanced in years (adult) who are diligent and straight-forward will be selected and appointed (to these posts) and exempted from support cloth taxes (pop'o *保布*). In general when 5 families are made into 1 t'ong, if in addition to the t'ong there should be other families left over who are not made up into a t'ong, then you cannot dividexk them up and assign them to distant villages. You may call them "leftover families" and attach them to the t'ong, and then wait until you have a full 5 families, after which you will set up a t'ong. Copy this with regard to the ri system (also.)(END NOTE)

selection of chief →

For every 10 ri, in the capital, then make a ward (pang *坊*) and establish 1 ward ~~office~~ chief (pangjong *坊正*).

status requirements for capital ward chief

From among those people (living) in the ward who are inner or outer dormitory students exempt from duty service (naeoesa myōnbōnsaeng *內外舍免番生*), or who have the "protected" privilege (yuim *有蔭*) or who have important parents (yuch'in *有親*), select those who are pure, fair, and straight and appoint them (to this post of ward chief). In general, in investigating (reporting on) official business, There will be each ri will do it. /Regular salaries (see the essay on the salary system).

Decide on ang give ~~(salaries?, or not given them to)~~ *them* 4 sahu (*伺候*) (*ans'?*)

(subnote: 6 men for the suburbs)/

(Note, cont.: A ~~xxxx~~ parcel of land where about 500 families reside will be 1 ward (pang), which will also be determined in accordance with the topography of the land and circumstances. According

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to the ancients, even though the tang and pi (黨部) were determined by the number of ~~han~~ families, still each had its territorial division; they did not expand or contract (their size) in accordance with whether or not there was large or small population. It was like in the Analects where the so-called tal? ^{hong} tang (達巷黨) were also determined and named as territorial divisions (chibun 地分). As for the villages (hyang) in the provinces, it will also be like this. This can be seen from the way the histories and classics say 'somebody from such-and-such a kun and such-and-such a hyang.' (END NOTE)

(For every 10 ri) in the provinces, then make a hyang (鄉) ^{one}. (Note: That is, the present myön 面), and establish a hyang chief (hyangjōng 鄉正). (Note: With regard to the selection and appointment (of this official), his duties, and his ~~salary~~ salary and emoluments, it is the same as above. Also put him in charge of inspecting agriculture, sericulture, and other matters and give him 6 assistants (sahu 伺候) (subnote: 4 men for myön that are in an ūp (district town?)). (END NOTE)

(note cont.: Also for every hyang, have ^{two} ~~an~~ agricultural officials (saekpu 穡夫) (subnote: that is, the present kwōnnong 勸農), to divide up (responsibility) for the hyang. Select them from commoners (yangmin) and put them in charge of collecting taxes, transmitting orders, and pressing (people) to make payments by deadlines. Exempt them from cloth support taxes (pop'o).

(note cont.: There should be 500 kyōng of cultivated land to make 1 hyang, but if some land has been abandoned and not under normal cultivation, then you ought to follow the original land registers and take 700 kyōng as the main (criterion). But you must calculate whether the population is dense or spread out (chu-gwang 稠曠). If spread out than (you ought to have) a lot of)land), if dense, then a little. The limits on the amount (of land) should not exceed 600 kyōng.

ayang = myön?

on

勸農 from commoners

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(Subnote: If it is a walled town where a lot of artisans and merchants reside, then you should also calculate ~~that~~ (and subtract?), or 900 kyōng (subnote: if the land is all rented out for cultivation, then you should calculate and add on). Also you have to take into account the shape of the land and on the basis of that determine one hyang. For more details see the article on local administration (kunhyōn-jo.)(END NOTE)

In general one hyang will also have a hyang yakchōng (鄉約正) to keep up the village contract (hyangyak). See the article on the village contract. In the capital you must (have) in accordance with present practice a ward association chief (panggye chonwi 坊契尊位).

It goes without saying that a taebusa (official or scholar) will be appointed to take care of this duties and ~~in~~ in determining and keeping up the system everything will be like the village contract system was practiced in ancient times. Villages, accordingly, will not have different systems, but at present at the Chinese court, their capital administration (kyōngbu 京府) also has a yakchōng (約正) which is (run) by the same regulations governing the provincial administration (oebu 外府). (Note: Kao Huang-ti? (高皇帝) established the system and all the chou and hsien in the empire had yieh-cheng (約正),

but as for the capital administration (ching-fu 京府), then the mayor (ching-yun 京尹) brought the yieh-cheng personally ~~infers~~ ~~to~~ to the Yi-ch'uan-t'ing (御前方) to give him instructions.)(END N)

If within the ri you have migrants moving in or households absconding, then the t'ongjang and ijōng will report it to the hyangjōng. The hyangjōng will report it to the magistrate. (Note: The same as this for the ward chief (pangjōng 坊正)). If a half a year goes by without it being reported a fine will be levied in cloth. (note: for every household hidden, there will be a cloth fine of 2 p'il on the ijōng and t'ongjang.) (END NOTE)

taebusa to be ward assoc. chief

pop. control through exp. of central control over local admin.

fine

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local control system important sage king. more than

Only after a hyangdang (鄉黨) system is established can you carry out the nurturing of livelihood, and can you carry out instructions and orders, and can you make the same customs and mores. If not, then even though you have a sage king, you will not be able to accomplish a government of moral transformation (chōnghwa 政化).

Chu Hsi's Regulations on the she-ts'ang (village granaries) (Chu Hsi 朱子 she-ts'ang shih-mu 朱子社會事目) state that every ten men will be bound together in one pao (保) for mutual protection and reliance. If within the pao there were people who ran away, the same pao would equally take measure and take (taxes?)(punishment) from the pao. He also said that every year in the 12th month, responsibility would be divided up among the various pao's she-su (社首), pao-cheng (保正), and fu-chiang (副保正) to take the old pao registers and carry out seriously a compilation and distribution

(of assignments?). If among (the members of the pao) there were any who were guilty of/obstructing or hiding anything (chōngjang 僇藏) or of running away from military service, or of committing mistakes and not carrying out prohibitions, then the sasū (社首) and taejang (隊長) on becoming aware of this would investigate and report it to the wei-ssu

(尉司) who would follow it up by apprehending (them) and informing the hsien and thoroughly investigating the family that was the case (of it). And also all would be severely punished. By the 3rd month of the following year the pao records would go to the

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local magistrate (hsiang-kuan 鄉官) and be handed over to him a household or person for checking. If anything was left out or falsely added or deleted (to the record) that was not factual, then another person would be allowed to report and investigate the facts and report it to the hsien and carry out a thorough handling (of the matter). If there was no deceit or cover-up, then the record would be taken (and used) to calculate the population, etc. etc.

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In my opinion, even though this was based on the village granary (system), still what it was talking about was that the essence of organizing households (population) (p'yönho **編戶**) in its most subtle aspects can be seen to be in having mutual protection in making promises (contracts, yaksok **約束**), and in (rewarding) merit and (punishing) crime. How could it be as lax and without order (tangyön mugi **蕩然無紀**) as at the present time in our country? If you want to establish and carry out the old laws, the magistrates must first choose hyanggwan (**鄉官**) and moreover work very closely with the village contract association (hyangyak), and only then can it be done.

vs. laxity ✓