

273, 14:1a) In the Chou-li the t'ai-tsai (太宰) managed the officials (bureaucracy--kwanbu 官府) by means of 8 methods (fa).

-the first is called kwansok (官屬) by means of which he carried out the governance (rule) of the country. (note: Cheng Ssu-neng (鄭司農) says that kwansok (Kuan-shū) refers to the six official (liu-kuan), each of ~~was~~ which had 60 subordinates (shu). They were like the present po-shih (博士), t'ai-shih (太史), t'ai-tsai (太宰), t'ai-hsing? (太祝), t'ai-lo-shu (太樂屬) and t'ai-ts'ang (太常) (end note)

-the second is called the kwanjik (官職) by means of which he divided up the responsibilities (pien 辨) for the governance of the country. (note: kwanjik refers to the matters that were under the control (governance) of the six officials.) (end note)

-the third is called kwallyōng (官聯) by means of which he governing (duties of) officials combined (brought into union) (hoe, hui 會) the ~~governing (duties of) officials.~~ (note: kwallyōn means that when the state is confronted by a large matter that one official cannot handle on his own, then the six officials combine the affairs (that they have to do) and help one another in the performance of their duties.) (end note)

-the fourth is kwansang (官常) by means of which he heard (and decided on matters relating to) the ~~governing (duties of) officials.~~ governing (duties of) officials. (note: kwansang means that each official has control over the ~~normal duties~~ normal duties of his office, and they are not duties that are performed in combination with other officials) (end note)

-the fifth is kwansōng (官成) by means of which he managed the rule (governance) of the country. (note: kwansōng means the ranks and regulations and the (accomplishment of) affairs in the bureaucratic offices (kwanbu--bureaucracy).) (end note)

-the sixth is called kwanbōp (官法) by means of which he rectified the governance of the country. (note: kwanbōp means the laws (pōpto 法度) pertaining ~~to matters~~ to matters under the control of each office or official) (end note)

273, 14:1a) -the seventh is called kwanhyöng (kuan-hsing **官刑**) by means of which he maintains surveillance (kyu **糾**) over the governance of the country.

-the eighth is called kwan'gye (kuan-chi **官計**) by means of which he judges (p'ye **弊** :judges wrongdoing?) the governance of the country. (note: kwan'gye means that every three years a grand review (taegyö **大計**) is conducted of the performance (ch'i **治**) of all the officials and they are either punished or rewarded. P'ye means "to judge" (tuan, tan **斷**).(end note)

-By means of 8 procedures (regulations, ch'ük **則**) he governs the capital and suburbs (to-pi **都鄙**). The second is called pöpch'ik (**法則**) by means of which he controls the ~~ng~~ officials (**馭其官**) (note: pöpch'ik refers to the chedo (institutions, rules) of officials)(end note). The third is called p'yech'i (**廢置**) by means of which he controls the petty clerks (li) (note: he dismisses those who are not able and selects the ~~x~~ worthy and places them in posts (ch'i chi **置之**).(end note). The fourth is called nogwi (**祿位**) by means of which he controls the shih (**士** :scholars). (note: nok means pong(feng **俸** :salary), and wi (wei **位**) means rank (chakch'a **爵次**).

14:1b)

-by means of 8 t'ong (**統**) he encouraged the kings (chao wang **詔王**) to control their people. The third (of these) was called "~~wa~~ chin-hyön" (advancing scholars **進賢**) (note: to advance and appoint to office people who have virtue)(end note). The fourth ~~wa~~ is called "employing the able" (shih-neng **使能**) (note: to employ in office those people with talent)(end note).

--the ssu-shih (**司士**) of the hsia-kuan (**夏官**) had charge of the wood blocks upon which wood blocks? (tallies) of the officials)(note:/the names of the officials cheng-ling (**政令**) were all written)(end note) with which he controlled ~~zhungx(chungxkungxmanxixx59x~~ (personnel administration?, orders, government?) and every year he would submit the ~~numbers and~~ rise or fall ~~in~~ or the ~~gains and losses~~ in the numbers (of officials) (note: son-ik **損益** means ~~maxixxmanxmanxixxixx~~ that

273, 14:1b) the number of officials who are dismissed or promoted on the basis of their merits or demerits (mistakes) varies and that every year (the number of officials either rises or goes down.)(end note) He calculates (pien **辨**) the age (of officials) and whether they are noble or base and he is aware of the total number of families, the hsien and pi (districts and subrubs) in the fang and kuo (states, fiefs) and the number of/high ministers (ching), ~~the~~ officials (ta-fu) and scholars and commoners (shih-shu **士庶**) and he reports it to the king who controls it. And he reports the virtuous to the king and grants them rank (note: he reports the virtuous to the king and grants them rank)(end note); and he reports those with merit to the king and grants them salaries; and he reports the able (to the king) so that they may be given responsibility for taking care of affairs (note says same), and on the basis of long (term appointments) he grants them food (~~food~~ note: food means salary; because their term of office is long, he determines (salary))(end note)

Long-term
sic
+
salaries

14:2a) (INDENTED SECTION) I note that (Pangye) that the Wang-chih (**王制**) : section of the Li-chi?) says: ~~Ssu-ma~~ the Ssu-ma (**司馬**) discussed who among the advanced scholars (chin-shih **進士**) were outstanding and reported it to the king who made a decision on the discussion (recommendations, opinions).

~~After the decision was made was the~~ Only after the decision was made was the man appointed to office. Only after he was appointed to office was he given rank. Only after his position (rank) was established (determined) was he given a salary."For that reason the ssu-shih was in charge of the wood blocks scholars with the names and numbers of ~~men~~ who were recommended by the ssu-ma. In Ministry later ages they assigned (this responsibility) to the ~~Ministry~~ of Personnel (li-pu) and the duty of this office was to take charge of the selection of civil (wen) (officials). The bureaucratic systems of ancient and present times are not one and the same, but in what they do they are/the same.

國相
郡守

-In the Han dynasty system, with regard to the magistrates of the districts ^{prefects} and states (chün-kuo shou-hsiang **郡國守相**), only after they had attained high rank were they made 2,000 picul (rank) officials. i-ch'ien-shih **二千石**),

273, 14:2a) And only after they had served on duty (carrying out government duties, in office) did they become one of the 9 high ministers (ch'iu-ching 九卿), and only after they had fulfilled their responsibilities (ch'ing-chih 稱職) as one of the nine ministers did they become yü-shih ta-fu (御史大夫) ^{vice-chancellor} (御史大夫). For this reason there were lang (郎) ^{"gentleman" - petty officials} : bureau chiefs) who served for as long as 10 years and still were not able to get a transfer (t'iao 調), and there were also officials who were not transferred for a period of three generations they never had any and what this means is that ~~there were no~~ limits on qualifications (chagyōk chi han 資格之限) with regard to the officials of the chün and kuo, in the Han dynasty they only appointed (from the center?) the shou (守 : prefect) and hsiang (相 : ministers); all the other officials were shu-ch'i (署置) appointed (by those officials) themselves. In addition they selected (t'iao 調) outstanding people from among their subordinate and underlings (shu-liao 屬僚) and pu-jxen (部人) and recommended them as hsiu-ts'ai (秀才 : talented men) and lien-li (廉吏 : honest petty officials) and kung (貢 : presented them) to the court.

only 1 case says Jack
Jack - probably under imp
all worked their way up to the same post.

14:2b)

Recommend

-. In the second year of Wen-ti's reign (178 BC) an edict was issued ordering the recommendation of shih (scholars) who were worthy, good, square and straight (correct). In the 15th year (165 BC) an order was issued to the chu-hou (feudal lords), the wang, kung, ching, and chün-shou to each recommend worthy and good men.

-. In the reign of Hsüan-ti (76 BC 73-48), the censor (kan-i ta-fu 諫議大夫), Wang Chih (王吉) submitted a recommendation which said: At the present time common clerks are allowed to appoint their sons and younger brothers to posts (note: that is sons and grandsons are appointed to the post of lang (郎) because of the fact that their fathers and elder brothers hold posts)(endnote) and all of them are haughty and arrogant and are not conversant with (the affairs either of) ancient times or the present, and when it comes to accumulating merit in ruling the people (others), they are of no benefit (add nothing to) others (people). We should make a clear

273. selection and search for worthy men and remove the order for the appointment of sons (of officials)."

-When Hsüan-ti appointed tz'u-shih (刺史), shou (守) and hsiang (相) he would personally question them and look at whence they came, then withdraw and ~~invest~~ investigate ~~what they had done~~ to see if what they had done matched what they said (they had done), and what they said was ~~xxxxxx~~ ^{/if} ~~not~~ was not true, then he would have to find out the reason for it. He once said: the reason why the common people rest secure on their land and in their villages and are without care and resentment is because is government is administered fairly and suits are handled well (chōngp'yōng songni 政平訟理). The only ones who share in this task with me are the good i-ch'ien-shih (men of 2000 picul rank). ~~xxxxxx~~

low officials

14:30

(Han, II, 62:) Hsüan-ti believed that the t'ai-shou (magistrates) were the basis for the governance of the people, and if they were changed too frequently then there would be discontent among the people. If the people know that they will be holding their posts for a long time ~~then~~ and will not be able to deceive them, then they will submit to their educational and transforming influence (kyohwa). For that reason if the i-ch'ien-shih (2000 picul rank officials) are good in government and have a record of accomplishment, then they will be immediately encouraged and urged on by means of a jade-seal document (from the emperor--a letter of encouragement) and they will be g raised in rank and given a reward in gold or perhaps rank up to the rank of kuan-wei-hou (关内侯), and if there should be a vacancy among the kung or ching (公卿: high ministers), then we will select those among the (2000 picul rank officials) whose record is outstanding and appoint them to office in (the) order (of their accomplishments). Thus in the Han dynasty there was a large number of good officials.

(note: Hsüan-ti once issued an order which said: The ?-ch'üan t'ai-shou, Huang Pa (黃霸) promulgated imperial orders and the common people were

Han II 64.
 太常, 光祿勳, 衛尉, 太僕, 廷尉, 大鴻臚, 宗正, 少府

bureaucratic appointments, in Ch'in and Han -6- Iingwan kosōl

274, 14:3a) greatly influenced (turned towards) virtue), and filial sons, ~~xxx~~ respectful younger brothers, chaste wives, and obedient grandsons increased in numbers by the day, people who tilled the fields yielded boundaries to others, things that were left behind in the road were not picked up (stolen), widowers and widows were taken care of, and the destitute and poor were aided. A man might be put in jail for 8 years (and no more), and there were no serious crimes. The clerks and the people turned toward moral transformation (kyohwa) and good conduct was promoted (flourished). It can be said that he was a worthy man and a man of princely virtue (chün-tzu). He was awarded with the rank of a kuan-nei-hou after which he was made t'ai-tzu t'ai-chüan (tutor to the grand prince) and then transferred to the post of yü-shih ta-fu (vice chancellor), and this was the way (the Han emperors) elevated the good and ~~xx~~ rewarded the worthy.)(end note)

-. In the reign of Yüan-ti (BC 48-32) the emperor ordered the hou (lords) to recommend men of talent. The kan-i-ta-fu (諫議大夫, Chang Po? (張勃) recommended the ta-kuan hsien-ch'eng (大官獻丞), ~~Ch'ien~~ Ch'en T'ang (陳湯). Ch'en committed a crime and Chang Po had 200 households taken away from him, and when he died he was given the posthumous name, "mistaken lord" (繆侯).

(note: That is, he was given a bad posthumous name because he had not recommended a good man.)(end note) This was regarded as (the way) to encourage people.

14:3b And because it was done like this, then from the reigns of wen-ti and Ching-ti (179-56, 156-140) they obtained talented men for office, and their positions clerks had to be for a long term and were secure. Those people ~~were~~ who were officials raised their sons and grandsons, and those people who resided in official posts ~~took~~ took them for? surnames and titles (hsing, hao). And after three generations * (the numbers of talented men) flourished (and were large).

Personnel
--. In the chien-shih year period of Ch'eng-ti (32-28 BC) they (the emperor) first established 5 shang-shu (尚書) positions who took charge of written memorials to the throne. One of them was called the ts'ang-shih-ts'ao (常侍曹) and he took care of matters pertaining to the kung and ching (high ministers). The rest of them were divided into 4 ts'ao. By the time of the Later Han dynasty, in the reign of Kuang-wu-ti they changed the post of

274, 14:3b) ts'ang-shih-ts'ao to the Li-pu-(Ministry of Personnel) (吏部曹) ^{ts'ao} which was in charge of the selection and recommendation of men for office (sön'gō, hsüan-chü 選舉). At that time the selection and recommendation of men for office in the chün (commanderies) and kuo (kingdoms) belonged to the Kung-ts'ao (功曹), and in the Kung-fu (功府) it belonged to the Tung-hsi-ts'ao (東西曹), and in the T'ien-tai (天臺) it belonged to the Li-pu-ts'ao. The system of the Li-pu first began at this time.

(note: When Ch'eng-ti established the 5 shang-shu, one of them was called the pu-she (僕射) and four of them were divided into the four ts'ao. They were put in charge of all written memorials. One of them was called the ts'ang-shih-ts'ao and was in charge of affairs pertaining to the kung and ching (high ministers). The second was called the i-ch'ien-shih-ts'ao (office of the 2000 picul ranked officials) and was in charge of affairs pertaining to the commanderies and kingdoms. The third was called the min-ts'ao (people's bureau) and was in charge of ~~memorials~~ and ~~memorials~~ submitted from the officials and the people (li, min). The fourth was called the chu-k'o-ts'ao (主客曹) and was in charge of matters of foreign countries (communications from foreign countries). In addition he established the san-kung-ts'ao (三公曹) which was in charge of matters (memorials) pertaining to judgments on criminal cases. These were the 5 ts'ao.

In the reign of Kuang-wu-ti of the Later Han dynasty, they changed the ts'ang-shih-ts'ao to the Li-pu-ts'ao and it was put in charge of the selection and recommendation of men for officex, and it together with the min-ts'ao the i-ch'ien-shih-ts'ao and the other ts'ao altogether comprised the 6 ts'ao. At this time even though the shang-shu had the name of ts'ao (attached to it), they did not regard it as an official title. By the time of Ling-ti (168-89 AD) when the shih-chung Liang Hao? (梁鵠) was made the Hsüan-pu shang-shu (選庶尚書), the office for the first time was given the name of ts'ao. In the Wei dynasty they changed the name of the Hsüan-pu to Li-pu and put it in exclusive charge of the selection and recommendation of men for office,

常侍曹
二千石曹
民曹
主客曹
三公曹

吏部曹
選庶部
吏部

Central
Govt
Legal
Affairs
Home
Affairs
For
Peas.
Crime

14:4a)

274, 14:3b) and the powers of the shang-shu became even more important. In the Chin, Sung, Ch'i and Liang dynasties, all of them had 6 shang-shu, and those people who were appointed to the Li-pu were called Li-pu shang-shu, and in rank and order (of precedence) they were always respected, and the various shangshu were directly called ~~sh~~ shang-shu.) (end note)

--. In the Later Han dynasty during the reign of Hsün-ti (126-145 AD), Tso Hsiung (左雄) : Han, II, 65, somebody who spoke straightforwardly and attained the post of Shang-shu-ling (尚書令) submitted a memorial (sangso) which said: The way to pacify the people (yōngmin) devinitely depends on appointing worthy men to office, and the way to appoint worthy men to office defeinitely is to be found in review of performance ~~and~~ dismissal (of bad officials) (koch'ul 考黜). In ancient times they established the feudal lords to be close to the people and by this means the people were made harmonious and peaceful (hwamok 和睦). The Ch'in abolished the six kingdoms (liu-kuo) and elominated the five grades (of feudal rank). The great Han dynasty received the mandage and even though it did not restore the ancient system, nevertheless it lessened (reduced) burdensome laws * and saved (the people) from evils (禍苛救弊), made the people happy and saved them from difficulty. By the time of wen-ti and Ching-ti the empire was at peace (179-56, 156-140), and this was because the government was magnanimous (liberal, kwan 寬) and stable (chōng 靖), and also because they were able to take care in the selection of people to be officials.

If officials are changed too frequently, then the people below are not at ease in their occupations, but if (officials) are kept on the job for a long time, then the people will submit to education and transforming influence (kyohwa). Customs (practice) at the present time has gradually become bad.

Because dis ritt magistrates (ling-chang 令長) are changed frequently, each of them only thinks of the short term (kak hoe ilch'ōl? 各懷一切) and they are not concerned about long-range (problems). In my stupid opinion, those prefects (shou 守), ministers (hsiang 相) and district magistrates (ch'ang-li 長事) who have outstanding records of accomplishment ought to have their

274, 14:4a) ranks raised, and they should not be allowed to be transferred out of their posts. Not unless their parents have died should it be possible to have them leave their official posts. / The ~~local~~ ^{With regard to} clerks in the villages who are close to the people, we should ~~always~~ appoint Confucian students (yusaeng) to all of these positions. And for those of them who ~~do~~ an honest and pure job of governing, we should lighten their burdens (of taxation and corvee) and raise their ranks and salaries. After a clerk has been in office for a year, then he should be able to be summoned (hired) and recommended (for a regular post?).

14:4b) -. In the ~~Shu~~ ^蜀 Shu-Han dynasty Chao-lieh huang-ti (昭烈 (皇帝)) (221-223) died and Chu-ku Liang (諸葛亮) seized control of the government. He warned people against wrongdoing and recommended the good (for office) and he appointed people to posts on the basis of their talent, and he did not take into account a person's rank (status? tzu-shu ^{資叙}). At the time, Li Yen (李嚴) the chün-shou (prefect) of Chien-wei-chün (建威郡) made Yang Hung (楊洪) the Kung-ts'ao (功曹). Li Yen had not yet left his chün (post as prefect?) when Hung already was made the prefect of Shu-chün. Yang Hung's Men-hsia-shu (門下書). Tso Ho-ti (左何祗) had talent in policy making, and before Hung left his prefecture, Tso Ho-ti already as appointed prefect of Kuang-han-shün. Later on Li Yen and Liao Li (廖立) were both punished by Chu-ko Liang and were either dismissed from their posts or transferred. Later when they heard Chu-ko Liang had died they cried and became ill, so seriously that they eventually died.

-. In the time of the Ts'ao Wei dynasty (220-265) it was the custom to show respect for letters and the arts (munye). Emperor Ming-ti (227-240) deeply despised frivolous (empty) and ornate scholars. He issued an order to the Li-pu Shang-shu, Lu Yü (盧毓) which said: "In making selections and recommendations (šön'gō) (of men for office) do not choose men with reputations. Reputation is like making a rice cake by drawing (a picture of?) the earth. You can't eat it." Lu Yü replied: "Reputation is not sufficient for

274, 14:4b) producing? (ch'i **致**) exceptionally talented men, but you can thereby obtain ordinary scholars. Only after an ordinary scholar shows fear (awe) for instruction and respects goodness can he obtain a reputation. so he ought not to be despised (for this). In my stupid opinion previously we did not sufficiently know (who) the outstanding men were and we emphasized just (appointment) men on the basis of their reputations and by an investigation of ordinary (~~men~~ standard men?), and made this the basis for appointment to office. The only thing we ought to do is to investigate what (they do) afterwards (after they are appointed to office?), and that is all.

275. 14:5a) In ancient times they memorialized (recommended men) on the basis of what they said, and they conducted clear examinations on the basis of merit (performed by people). But at the present time the law pertaining to a review of performance (in office: kojōk chi pōp **考績之法**) has been abolished and people are advanced in office or dismissed on the basis of calumny or praise. For that reason truth and falsity are mixed up with one another, and what is empty (false) and what is true are mutually hidden (obscured)."

The emperor accepted this recommendation and he ordered the san'gi sangsi (**散騎常侍**, Liu ? (**劉邵**)) to draw up a law for the review of officials' performance (**考課法**). He wanted to put it into practice, but so many officials objected to it that in the end it was not adopted. At the time many scholars strove to advance into office, and the

way of purity (honesty) and modesty was in confusion (**缺**). Liu Shih (**劉寔**) then wrote a memorial (statement) on the need to respect yielding-ness (modesty) in order to correct this (situation), and this said: "The reason why the sage kings of ancient times were able to transform all under Heaven was because they honored yang (**讓** : the principle of yielding, deference, modesty), ~~because they desired~~ to bring forth the worthy and talented men and put a stop to contention and strife. Because it is human nature for all people to consider themselves as worthy, one should encourage people to yield to worthy men, by means of which naturally the worthy people will be made clear.

Liu Shih

讓

275. 14:5a) How then would people falsely yield to those who are not worthy? Therefore, the way of yieldingness will be raised on high, and without even searching for them, men of worth and ability will naturally come forth, and the fairest and most just recommendation (system) will by itself become established. Once the (regular?) officials are all appointed to office, then the assistants (second best) of the officials will also be the first to be taken care of (appointed).

~~...the most just recommendation (system) will by itself become established. Once the (regular?) officials are all appointed to office, then the assistants (second best) of the officials will also be the first to be taken care of (appointed).~~

14:5b) If there happens to be a vacancy among officials, then if you appoint the man who is yielded to by the most officials, this is the way to maintain proper surveillance (offer the appointment process). If the people at court yield to one another above, then the people who inhabit thatched huts will all be transformed and the custom of recommending able men and of yielding to worthier men will from this be born (appear). Those people

14:5b) who are yielded to by the whole country will then be the shih (scholars) of the whole country, and those people who are recommended by everybody in the empire will become the scholars (bona fide scholars) of the empire (t'ien-hsia).

If the habits of recommendation and yielding (ch'u-yang 推讓) are put into practice, then difference between worthy (outstanding men) and worthless men will be made clear (distinct). In the practice of this way (method), worthy men will yield to one another at court and men of great talent will always be found in the most important official positions; small men will not contend (among themselves, compete) in the fields (outside the court) and throughout the empire there will be no trouble. If people are transformed (influenced) by the example of the worthy and talented and there are no problems, then the best way will flourish. Confucius said: "If you can

carry out courteous yielding (yeyang 禮讓), then it will not be difficult to govern a state." (能以禮讓為國乎則不難也)

Recommendation

✓

推讓

禮讓
能以禮讓為國乎則不難也

275, 14:5b) It has been a long time since the people at court stopped striving (trying) to yield to one another. The empire transformed this (t'ien-hsia hua chih), Since the Wei dynasty (people) have been elevated and advanced

(able people have been appointed to office?), and the scholars who have been summoned because of their reputations (myōngbi chi sa 名聲之士), and clerks who are in office in the hsien come to be appointed to office. Even

though they decline (posts) on the grounds that they are not able, in the end they are not willing to yield to those who are superior to themselves. The modd (custom) of recommending (others) and yielding to (others) has disappeared

and the spirit of contention and competition has arisen. Everybody with an opinion on the question says that there are few men nowadays with high reputations for talent and that at court there are no men of great talent who are

qualified to become great officials (high officials). Even the small men and officials and clerks of the hills and swamps also again say that ~~the~~ even though the scholars at court are high officials, ~~and have~~ reputations ~~for~~ and

virtue, ~~yet~~ all of them do not come up to the people of past times. In 14:6a) my opinion, these two statements are both wrong. It is not ~~that~~ only that we ~~have~~ are lacking in worthy men at this time. At this time we do not

regard yielding as an important thing. If there is one man who stands first in the crowd in praise, then calumny is sure to follow him, and he cannot gain a good reputation; this is what causes (the current situation, of

not having men of talent in high office). ~~if~~ Even if we allowed Hou Chi (侯欒) restored (to office) to be ~~again~~ again, he still ~~we~~ would not be able to preserve his reputation. The able and not able are ~~a~~ confused and mixed together, and the superior

and inferior are not distinguished from one another. There are no standards for determining the worth of an individual. If there happens to be a vacancy in an official post, officials do not know who should be appointed to it.

They only refer to official rank in recommending people. When there are people of the same talent, if the one who is first selected for office is not a son of a powerful family (sega 世家), then he has to be someone who is

thought of (approved) by a powerful family person. If you cannot select only

✓

! ||

✓

too much Calumny

名聲之士

侯欒

世家

275, 14:6a) worthy men as the qualification for who gets appointed first, ~~then~~ and people are again transferred from one post to another without end, then this will produce the evil situation of people who are not able to perform their duties (being appointed to office). The fact that people are appointed to posts without cease (rest) is because the way of having people yield to one another (in the selection process) has been abolished. There are both good and bad points to appointment men to office on the basis of their rank (inja 因資).

recomm
✓

For that reason, since the Han and Wei dynasties, from time to time grand recommendations were held and the officials were each allowed to recommend people that they knew and only men of talent were appointed to office without regard to their rank or grade. It was done like this several times, and there had to have been appropriate appointments made from those recommended, and this is because I never heard that at the time when people were recommended for office people did not know who were the most worthy people. And there

14:6b) also had to be people who were not appropriate, but they were not punished, and this was because people did not know who were the worst (qualified to be officials). The reason why they did not know (who was bad) was because the people of the time were not willing to recommend one another and the names (reputations) of the worthy and the stupid were not distinguished from one another.

And because the people who made recommendations were known to those on top (in high office) ^{and} a careful job of investigation (surveillance--over the recommendees) was not done, they dared to make careless recommendations of people and advance them (into office). The numbers of Scholars of high talent ~~would~~ who chased around to the gates of people with power (influence) increased daily, and even though the states had statutes and punishments (to deal with this), (the state) could not prohibit (this kind of behavior).

The evil situation wherein yielding (jang) is not esteemed (does not flourish) is (something that exists) not only because worthy men are in low positions (in low status, hsia-wei 下位) and are not able to be advanced (into posts) at times, it is also because the good officials of the state, those ~~worthless~~

275. 14:6b) who bear the burden of heavy responsibilities, are also gradually being forced out of office when they incur (indictment) for ~~xxxx~~ criminal (action). If you ask how I know this, (I would reply that) Confucius felt that the son of Mr. Yen (Yen-shih) would not err a second time (commit a mistake twice). Unless one has the intelligence of a sage, everyone has some faults. There are many people who would like to hold positions of favor and nobility. And there are also many people who dislike worthy and able people and who ~~wax~~ (want to) block off the route (for their advancement) and who criticize them for their mistakes. In general the rise (appearance) of impeachment and a calumny (panghwei ^{誣毀}) is not just empty talk, it is because people make a big deal (serious thing) out of other people's minor mistakes. If calumny and impeachment is heard frequently by people at the top (in high office), even if they do not want to accept it, they cannot help but be influenced by what they hear. And if ~~x~~ when incidents 276, 14:7a) occur they investigate them, and there is no end to the investigations, then the proof (of something) will be found. And when proof is obtained, how can you not punish it? For this reason those people who are forced to ~~x~~ withdraw from office when they are implicated in crime ~~xx~~ have gradually increased in number, and the ~~xxx~~ high officials (ta-ch'en) lose their feelings of security (tzu-ku chih hsin ^{自固之心}). And if men of worth and talent are not advanced (in office), then the noble (high) officials get more ~~xxx~~ alienated (so ^踈) by the day, and this is a matter of deep concern for those who possess (govern) the state. In my humble opinion this is a custom that is very easy to change (rectify),. Even though among the official at any one time there may be those who are common or inferior in their talents, still among them there are also many who are worthy and intelligent. How can you say that everybody is not aware of the fact that ~~(of the need) for yielding~~ yielding (jang)? to (other more) worthy men is a noble thing? It is only because at the time ~~everybody~~ that the customs of yielding has become established that it is not done (practiced), and that is all there is to it. When officials receive their first appointment, all of them submit

calumny + impeachment

276, 14:7a) a letter above (to the throne?); these are called "letters of thanks", and this is a practice of long standing. (so yuræ sang ya 所由来焉尚.) If you look for the original intention of the letter of thanks, you find that (the ancients?) wanted to advance the worthy and able men (into office) and used this as a means of thanking the state for its benevolence. In ancient times Emperor Shun made Yu (禹) the Ssu-kung (司空). Yu bowed down and lowered his head and yielded to Hou Chi and Kao-t'ao? (稷契咎繇). When I (益) was appointed Yu-kuan (虞官), he yielded to (能羅). When Po-i (伯夷) was appointed San-li (三礼), he yielded to Chi-lung (契龍). In the time of T'ang (Yao) and Yu (Shun) (唐虞(舜)), when all officials were given their first appointments to office there were none of them who did not yield (their posts to others), and the principle of letters of thanks in general was taken from this (practice). This was written down and recorded because people (of ancient times) wanted to preserve (this practice) forever, but in later ages the ~~people~~ people who were appointed to office were not able to yield to worthier men and they only expressed thanks for the benevolence of their current appointments, and that is all. This has been passed on without change and (has become) (is) a mistaken custom. The reason why officials who have been appointed to posts circulate (t'ung 通) these letters (changp'yo 章表) is so that they may yield to ~~the~~ worthier men and recommend able men. As for those who have no one to yield to, and only submit an empty ~~of brief~~ or brief letter, they should all be cut off (severed from their posts?) and not allowed to t'ung (penetrate--hold office? get by?). Thus when all officials receive their first appointments to office, each of them will think of recommending worthy and able men and yielding to them. The letters of ~~yield~~ yielding will be handed over to the person in charge of receiving them and forwarding them to the king, and when there is a vacancy in the san-ssu (三司), then the man who has been yielded to the most times in the san-ssu will be appointed to the post. This is what is meant by the saying that "when one kung (high official) is vacant, the three kung (san-kung) have already

* Han, II,
70 = 皋陶
時. 禹. 1. 1. 1.
稷 契 咎 繇
name of a post
became 益
禹 held this
post he was
called 益.
益 was the
proprietor of
the 禹 state;
契 was the
proprietor of
the 契 state.

三司

276, 14:7b) selected him (selected the replacement). Moreover the official Han, II, 70 "leave it to public opinion" in charge of selection does not have to (appoint the kung (high minister)), and in selecting the san-kung (three top officials), the best thing is to let the sang-gung jointly make the selection of one kung (minister) themselves

And when there is a vacancy in the four cheng (ssu-cheng 司征:note, p.71, general, during Wei, China and alter dynasties; the four cheng were the four garrisons guarding the frontier), then you selecte the man who has been yielded to the most (recommended the most) by the ssu-cheng (generals) and appoint him (to the vacancy). This is what is meant by the saying that when there is one vacancy among the cheng generals, the four cheng have already made the selection (of their replacement). This is definitely more detailed (refined, a better method) than having the official in charge (of personnel appointments) take charge of ~~appointing~~ selecting the four cheng (generals) when a vacancy arises.

And when there is a vacancy in the shang-shu (尚書), then you selecte the man who has been recommended (yielded to) the most by the shang-shu and appoint him to fill the vacancy. And this is what is known as letting the shang-shu 14:8a) jointly select a shang-shu (man for a vacancy); which is better than having the official in charge (of personnel) make a selection of shang-shu when a vacancy occurs. And when there is a vacancy among the chiin-shou (prefects), you select the man who has been recommended (yielded to) the most by the prefects and appoint him, which is better than letting the ~~the~~ official in charge (of personnel) do it. This is what as known as letting the prefects jointly select a man for the post of prefect.

If you compare the system of having the officials and prefects yield to others (make recommendations) ~~and~~ with letting the officials in charge of personnel do it, you cannot discuss it "in the same year" (✕)



(If you compare who the officials and prefects would recommend with whom the personnel officials would select, they would not discuss people of the same age?). If the worthy and the stupid are all (selected by) yielding (recommendation), then the eyes and ears of the common people are completely (completely become) the eyes and ears of the state. It is in human nature that

不可同歲
商論

?

276, 14:8a) when there is strife, people want to destroy (calumny) those who are not as good as themselves, but when there is a system of yielding (jang, recommendation), then they compete to recommend those who are better than themselves. Therefore when there is contention (strife) in the world, calumny and praise are mixed together and no distinction is made of the stupid and inferior, and it is difficult to get people to yield to others (recommend others). If the practice of yielding (recommendation) is held in respect then people of worth and intelligence will elucidate those who are able and those not able, and this beautiful system will continue throughout the generations and there can be no confusion. At this time there are many people who are able to withdraw (from the world, from posts) and engage in self-cultivation ~~and yield to others (recommend others)~~ and many of them would be yielded to (recommended). Even if they wanted to maintain themselves in their poor and lowly lives, they would not be able to do it (they would be forced to serve in office). If there were people who ran around trying to get chosen for office and wanted other people to see them and yield to them (recommend them), it would be similar to someone retracing his steps in order to advance forward. (he would end up going backwards). If it were done like this then ~~the~~ both the stupid and the intelligent (wise) would all know that if they sought to advance themselves and sought to gain a post, if they did not cultivate themselves, then there would be no way to advance (into office). And those people wandering around in the outside world (provinces?) would because of this ~~follow~~ follow after one another and go (return) home. And empty talk and calumny (criticism) would disappear of itself without having to be prohibited. If people have no way in which to use their minds, they entrust things to the opinions of people, and (thus/) the world would be transformed by itself. If yielding (recommendations) can accomplish this, why shouldn't we strive to do it?

14:8b)

--In the time of Wu-ti of the Chin dynasty (265-290 AD), Hsi ? () said in his policy reply (taech'aek): People can make government great; it is not that government can make people great. ()

276, 14:8b) If have observed ancient and modern times and have studied what was beautiful and what ugly (good and bad). In ancient times people recommended on another and sought for worthy men (this way). In present times people recommend one another in a search for rank (title). In ancient times officials were charged (given responsibility, appointed) by the ruler at the top and the subjects (of the empire) recommended them from below. If they did well they were rewarded, and if they erred, they were punished. How then were they not able to find worthy men? As for the officials of the present time, their fathers and elder brothers take care of them (ying chih ^{營之}) and their relatives (ch'inch'ōk ^{親戚}) aid them. If they have personal connections (~~xxxx~~ yu jen-shih ^{有人事}), then they get through (to an important post), but if they have no personal connections, then (the route to office) is blocked off. How could they help but (be people who are) looking for rank (and office)? If worthy men can achieve prominence, it depends on their preparing (cultivating) the right way, and if they are in straightened circumstances, it is because they have transgressed against righteousness; (the people wait for worthy men to appear quietly for worthy men to therefore (the worthy man?) waits for it quietly. appear?)

Han, II, 76
 人事: according to custom paying in the form of a gift or payoff

Office rank is something that one can obtain by advancing into office and being selected for office, and you lose it by ~~xxxxxxxxxxx~~ missing the right time (hou-shih ^{後時}). Therefore, one has to be active in seeking it. If people actively (seek office), then strife and competition (result). If there is strife and competition, then there are factions (p'eng-tang ^{朋黨}), and if there ~~ix~~ are factions, then there is false accusation (mumang ^{誣罔}). Errors are made in the facts of whether (a person, standing for office) is good or not. Truth and falsity are mutually obscured (covered) and the comprehension of the king is deluded, and (the court) is a place where deceitful men are assembled.

(If, on the contrary), men remain at rest (waiting ~~for~~, in the midst of their self-cultivation, to be selected for office), then they will be chen-ku ^{貞固}: Matthews: know the right and inflexibly hold to it); if they know what's right and hold to it, then they will be trustworthy and will yield to others

信讓

277, 14:x9a) If they are trustworthy and yield to others, then they will recommend worthy men (for office). If people recommend the worthy, they will not attack one another and will find no satisfaction in demeaning one another, and the king's hearing (intelligence) will ~~be~~ have the capacity for observation, and (the court) will be a place where virtuous men ~~gather~~ will hasten to.

Therefore if you are able to cause people to remain quiet (in self-cultivation while they await appointment to a post), then men will sleep on a high pillow (will have a clear conscience), and men will keep themselves correct. And

if you cannot prohibit movement (the activity of people in seeking posts for themselves), then no matter how much you are concerned or make efforts, customs and mores will not be unified.

~~xxxxxxxxxxxxxxxx~~ In the present age officials have no gates and bridges (no guarantees provided by the proper links or connections?) and the gates to corruption (deceit) have been opened wide. At court, worthy men are not given responsibility (to be official) and the correct path is blocked off.

What is called "giving worthy men responsibility" (ch'aek-hyōn 責賢) means to let them recommend one another (hsiang-chū 相舉). And what is called "passes and bridges" (link, connections), is to let them guarantee one another (hsiang-pao

相保). If someone does not recommend a worthy men, then it is a fault; if someone is not faithful to his guarantee (pledge of trust), then it is a crime. (it can be punished). For this reason in ancient times the feudal lords were required to recommend scholars (kung-shih 貢士). If he failed to nominate anyone, then he had (his fief?) taken away, or if he nominated someone who was not appropriate, he also had (his fief)(lands) taken away.

At the present time, however, it is not like this. The common people of this day and age each on his own tries to be chosen and distinguished (for office?)

(kak cha ch'wi pyōn 各自取辨), and that is all. For that reason both talent and conduct ~~are not~~ are not what is expected. When it comes to public affairs, then government businesss in left in confusion, and when

it comes to private matters, then there is corrupt and unrestrained behavior (污穢狼藉). In recent years the chief officials (magistrates) have

*fault
crime
not to
recommend*

*each man
on his own*

277, 14:9a) in particular have been involved in many of these (private) intrigues (involvements, implications. 累), They have been avaricious and dirty and have stolen their positions (posts) and nobody knows who promoted 14:9b) them. The tiger and rhinoceros come out of their cages and do not know who to look for. How could an animal who escaped from his net and swallowed a boat be any worse than this? (analogy to some folk tale?) Men in relation to their (desire for) profit is similar to treading on water or fire--even though they may have defeated the man in front of them, it is possible that the man behind him may rise again. If it goes on like this and like that without cease, who will be the man to stop it? And if customs and mores become more competitive by the day, who will be the man to be concerned (worried) about it? Even though at the present time a sage intelligence is at work night and day, if the people you get to be your officials are always these kinds of people, then even though you might want to make things beautiful and make customs peaceful (harmonious), it would be the (the Yellow River) as waiting for a (muddy) river to clear up. If you want to make things better (in the world), then you ought to establish a statute for the recommendation of worthy men for office and keep strict the prohibition (against) (officials) building bridges to one another (kwallyang 罔梁). Once this system is established, then people will be careful about making recommendations and will not be desultory (lax) in doing it. Then those who are worthy can be known, and if you know the worthy people and test them, then you can get good people to be officials. If you get good people to be officials, then order will be obtained in affairs and what is appropriate ~~will~~ will be obtained in regard to things. All living beings will prosper and flourish (grow) and harmonious music will fill the land. Because of this people will cut down on their mistakes and will keep punishment at a distance; they will know shame and keep li (etiquette) close to them. This is the way by which to change mores and change customs and erect a line (t'ung 統)(line of legitimate succession for the state) that will never be cut (severed).

vs. competition

regulation

of mutual guarantees?

罔梁

統

277, 14:9b) 李重. In the time of Wu-ti (265-290), Li Chung (李重), the Shih-p'ing-wang (始平王) :prince of shih-p'ing) (who held the office of) Wen-hsüeh (文學) (n. Han, II, 76--he recommended so many good men that he was made Shang-shu Li-pu-lang --personnel official) felt that there were too many ranks and grades at the time, and also that provincial officials were regarded lightly while internal (capital) officials were regarded (too) seriously, and that these things had caused great evils to appear in customs and mores. He wanted to reform the system and increase the importance of the selection of provincial officials and also to simplify the ranks and grades. Thus he submitted his views to the throne, saying: "The sage kings of ancient times set up officials and established a system by means of which they divided up the territory of the state (t'i-kuo 體國) and established (drew) boundaries in the fields (ching-ya 經野). Since the time of the emperors and kings on down, from generation to generation there were additions and deletions (improvements and changes). Shun gave orders to the 9 officials (chiu-kuan 九官), the Chou (dynasty) divided (the bureaucracy) into the six positions (liu-chih 六職), the Ch'in adopted the ancient system, the Han dynasty continued inherited the old system of the Ch'in and appointed a ch'eng-hsiang (丞相 :prime minister) and 9 high ministers (chiu-ching 九卿). Even though they established such posts as the five ts'ao (wu-ts'ao 五曹), the shang-shu-ling (尚書令) and the po-she (僕射), for the first time to take charge of the use of sealed memorials (feng-chu 封奏) in order to transmit affairs both at the capital and in the provinces, their responsibilities (authority) was still light, while the local prefects who took care of the people were heavy (had greater importance in the bureaucratic structure). For this reason Hsüan-ti (宣帝) of the Han dynasty said that those who helped him in ruling the state were only the 2,000 picul officials (i-ch'ien-shih. 二千石). Those of them who did a particularly outstanding job of governing he might grant special rank or promotion to. The fact that the Han was able to obtain good government was because it's system in general was comparable with that

14:10a)

六職

體國

經野

九官

六職

丞相

九卿

五曹

尚書令

僕射

封奏

宣帝

二千石

277, 14:10a) of the distant (remote) ancient three k dynasties. by the time of the Eastern Han dynasty, ~~the~~ even though the (position of) shang-shu (尚書) had become gradually more important, nevertheless the (shang-shu)-ling and the p'u(-she) were sent out (to the provinces) to be prefects (chün-shou), or they were summoned into the capital to be san-kung. Examples of this are to be seen in the cases of Wu Tien? (虞延), Ti Wu-lun? (第五倫) Huang? (桓虞) and P'ao Ti? (鮑昱).

In recent times, since the Wei dynasty, famous prefects such as Tu Chi (杜畿), Man Ch'ung? (滿寵), Tien Kuo-jang (田國讓) and Hu Chih (胡質) and ~~h~~ others have spent perhaps a dozen years/serving or twenty years in their chün (prefectures), ~~perhaps~~ Their rank might be raised and they might be given the temporary tally (of a commissioner?), but they would not leave their prefectures. This is also like what the ancients used to say about people who did things well even though for their whole lives they never held office.

Since the Han and the Wei dynasties the important posts among the inner officials (at the capital) are the most respected at the present time, but as for the rest of the officials, their ranks have become quite numerous, and they are shifted and transferred from one post to another like a flowing stream. Whether they are able men or not, there is no way to make it manifest (clear), and the dismissal or promotion of people (officials) cannot be done clearly. This is the greatest evil in conducting government. If there are too many ranks and grades, you cannot hope that officials will be able to stay on their jobs for a long time, and if they cannot stay in their jobs for a long time, you cannot hope that good government will be accomplished. It says in the Book ~~of~~ of Yu (虞書) that they conducted three reviews of official performance (san-kao 三考) and dismissed the ignorant and promoted the intelligent. With regard to the Chou-li? (Chou-kuan 周官), every three years they conducted a major review (tai-chi, taegyē 大計) of the performance of officials and either rewarded or punished them. According

請

14:10b)

review every 3 yrs

277, 14:10b) ~~the~~ to the laws of the Han dynasty, they probably did not establish ranks for officials. At the beginning of the Wei dynasty, they used light (low) ranks and appointed (low ranking officials) to the posts of prefect in order to test (their competence). In my humble opinion, if we were to carry out a great combination (consolidation) of the ranks of the various officials and group together in the ~~same~~ category (rank) (many people), then we would be able to prevent the reemergence of the practice of frequent transfers of officials who have only served a short time in office (cho ch'ōn 稍遷). If also we were to simplify the ~~the~~ system pertaining to crimes not called for in the laws (fa-wai i-tsui chih chih 法外之制), then the principle for making people officials would be complete, and scholars would definitely be able to be judged on their abilities and receive office (rank). If an official stays in office for along time, then one can evaluate his accomplishments in government. The minds of the people will be settled naturally (of themselves), and they will strive to seek for (the causes of things) in themselves."

Even though the emperor thought this was a good plan, in the end he was not able to carry it out.

278, 14:11a) --. Wang Chien (王儉), the left p'u-she (左僕射)

in the state of Ch'i requested that selections of personnel for office be made from the village level by means of a chieh ch'ing chieh ling hsüan 解, and he spoke (of this) to Chu Yen-mien (褚彦面) saying: The beginning of the bureauc (ts'ao) for the selection of officials

began recently at the end of the Han dynasty. If at the present time we want to return to the ancient system and have the chou and chiün (prefectures) send the evaluations (of their subordinate officials) (Kung-chi) to

the san-fu (三府) (Han, II, 76--the san-kung-fu 三令府) and select scholars (pi-shih 辟士) (for office) in conjunction with the masses of the people together (by relying on their recommendations?), (this would) seem

(to be a better method) than by relying on the (opinion) of a single man, no matter how worthy he may be.

Han, II, 72
解: taking ± in the 解 and recommending them to state for office

made recommendation on all wisd when the Southern Ch'i was founded

278, 14:11a) In ancient times they selected men for office from the mass of the people (hsüan-chung 選衆). At the present time, it is not done this way, and people of exceptional talent and intelligence have been abandoned (left over) in the fields and swamps! Chu Yen-mien replied: Things are really as you say. It is only that things have been done (this way) for a long time now, and to change them suddenly would be difficult.

--- During the Ch'ien dynasty (479-502) when they appointed officials they did not investigate talent and virtue. They regarded as of prime importance the relatives of an official (kwanhon 官婚) and the registers of his family through the generations (chujök 曹籍). People from first rank families (kapchok 甲族) were elevated to office when they reached the age of 20, and men from lower families (hou-men 後門) were given examinations to be clerks when they reached the age of 30. The Liang dynasty followed the old (system) of the Ch'i dynasty, but they also divided up the 9 grades (chiu-p'in 九品) into 18 categories (pan 班). The Ch'en (陳) dynasty followed the system of the Liang dynasty. They had no established system for the selection of officials, but just filled ~~xxxx~~ vacancies as they occurred from time to time. Both pure and muddy (men) held official positions. They felt that in promoting or demoting officials that to obtain pure officials from among the muddy ones was preferable to a system of selection.

relatives marriage rank

(note: At times when they transferred officials or appointed (new ones), the Li-pu (ministry of personnel) would first draw up a white warrant (pai-tieh? paekch'öp 白牒) and write out the name of 10 people. The Shang-shu would together with those who participated in and took charge (of personnel matters) would together with them sign (the white warrant, the form) and memorialize it to the throne for approval. The emperor would either approve or deny (the recommendees). The names of those who were approved (by the emperor) would be handed down to the Ministry of personnel (Hsüan-ts'ao 選曹) to determine if they were noble or base (kwich'ön 貴賤). They would distinguish between inner and outer (capital and provincial) officials and fill posts in accordance with the talents of the people, and then records their names on a yellow sheet (黃紙).

278, 14:11b) The eight seats (p'alchwa 八座) would then sign and memorialize the list to the throne for approval. If it were approved, then the names would be sent to the tien-ming (典名), which would then write out the names and paste them up on the Hwaktup'an (鸛頭板: signboard), and inform the families of the men who were chosen. As for those men who were appointed to office by a special imperial decree, they would inform the chao-chü (詔局: bureau of decrees), which would then draw up a draft and memorialize it to the emperor for a decision. If the emperor approved, then a yellow paper (huang-ti) would be sent out to the men-hsia(-sheng). The men-hsia-sheng would reply to the decree and send it to the Wai-fu (外府) to be carried out. If the emperor approved this, then the names would be turned over to the Hsüan-ssu (選司) who would carry out (appointments for) the names. It would not be necessary to carry out (list?) the names of everyone who was appointed to office to appear. When the imperial decree (approving recommendations of men from office) was heard, then on the next day these men entered the palace and thanked (the emperor for his benevolence)(end note)

At the beginning Wu-ti succeeded (to the throne) after the rebellion of Hou Ching (侯景), and law and order had broken down and were destroyed; institutions (chedo) had not yet been established and they had not restored the ~~system~~ laws for evaluating and comparing the performance of officials for good and bad work (chōnch'oe 殿最). It was just that every year they moved officials around and officials jumped rank (in getting promoted) and were advanced in their rank (grades) and there was no regularity to the laws.

--. In the Later Wei dynasty, Ts'ai Liang (崔亮) was the Li-pu shang-shu (吏部尚書) and he memorialized that although there were regulations established (for the selection of officials) no inquiry was made as to whether a man was worthy or stupid, but that all they did was judge a man (to be qualified) if he had had a chieh (解: release-- from past office, if he had already held a post) for a certain amount of time. Pi Shu (薛淑) submitted his opinion which said that the lives of the common people depended on the

Han, I, 77
9 in the Han + Chin
these were 2
尚書令 and
僕射 (each?)
in Han 六部 +
they were called
the 八座.
In the Wei +
Sung, there were
1 of the former +
2 of the latter +
also called
八座

officials only
met with
emperor after
appointments
no pre-appoint
interview

Ts'ai Liang
N. Wei

解

278, 14:11b) on the chang-li (chief officials, district magistrates). If you chose people only on the basis of the * years they had spent in office and did not select them on the basis of whether they were worthy or not, then it would be enough just to have one clerk who controlled the registers and called out the names (of those who had already served--you didn't need a large personnel apparatus to evaluate people). What need is there to call it (to have) the Ministry of Personnel (chōnhoeng 銓衡)? Although this memorial was submitted, there was no reply to it, and the beginning of the Wei dynasties mistakes in the selection of personnel began with Ts'ai Liang.

--. INDENTED SECTION: Mr. Hou (note: Hou Ch'ih-t'ang 胡致堂) said:

Hou Ch'ih-t'ang
Sage emperors and bright kings in manging things in place of Heaven always regarded the search for worthy and talented men/as the most urgent task.
14:12a) The man who guards the gate must from time to time open and close it, and the man who strikes the watchman's rattle must, at dawn and dusk, must have a bamboo joint (node 有節)(????). If a man becomes a (granary) official and the accounts are not right, then there are shortages in what is stored. ~~xxxxxxx~~ (sūngjōn 乘田) in charge of raising animals and ~~xxxx~~ the cows and sheep do not survive, then there will be a lack of shepherds. All of these are cases of small tasks and minor matters, yet still they cannot entrusted to those who are not talented.

If you draw a circle around 100 li (of territory) and make a hsien (district) out of it and appoint a magistrate (ling) to the hsien, and if you draw a circle around several hundred li of a territory and make a chou (prefecture) out of it and appoint a prefect (shou), then what they will control will be a few people, and what they will govern will be a few affairs. And then ~~if~~ you do not select and choose men who are superior to their responsibilities but avoid them and turn things over to officials chosen on the qualification of xxx years (in service), In general there are few people in the world who can do things well, while there are many who cannot do things will; there are only a few men of talent, while almost everybody is lacking in talent--this (is the reason why selections for office are not based on talent?).

278, 14:12a) If you do not inquire into whether a man has talent, but exclusively make decisions (on who is to be appointed to office) on the basis of the time previously served in office (chōnghae ilwōl 停解日明), then the worthy and talented will be mixed together with the common and dull and with the licentious and corrupt when promotions and demotions are made. And if you assemble them all together, the worthy and able would not be more than 1/10 of them, while 9/10 of them would be those who prey upon the people (min chih tu ye 民之害也).

Ever since the time that Ts'ai Liang (崔亮) established the system of qualification by the number of years in office (nien-k'o 年格), later ages have followed this and regarded it as standard practice. There were many other intelligent rulers and outstanding ministers, but in the end they 14:12b) were not able to reform this system. If you consider what they intended, then you can say that if you leave (the matter of selection of officials) to men, then it is easy for private considerations (to influence them), but if you leave it to the law, then it is easy for (considerations of) ~~the~~ the public (good to influence the selections). Since you cannot always obtain good men, it would still be better to leave everything to a uniform law. If things are like this and it is done well, then it would not be necessary to establish in the one office of the Ministry of Personnel the various posts of shang-shu (尚書), hsaio-tsai (小宰) and ~~shu~~ lang-li (郎吏). It would just be all right, as Pi Shu (薛叔) said, to entrust things to the clerks who would look over the rosters (of officials) and call out the names, and (the officials) would advance (in office) like fish on a string. What would be wrong with this? Thus ~~when~~ ^{when} those who governed the empire well established official positions, they only selected worthy men, and when they entrusted the management of affairs, they only gave them to the able, and they were trustworthy in giving rewards, and when punishments were necessary, then great peace was achieved just by sitting (without having to do anything special). (END INDENTED SECTION)

278, 14:12b) --. Tu Yu (杜佑) wrote in the T'ung-tien: In ancient times in the time prior to the san-tai (three ancient dynasties), the various states had the three ³ ching (三卿), the 5 ta-fu, and the 27 shih (士). In large states, of the three ching, two of them were appointed by the Son of Heaven and the other one was appointed by his ruler (chün 君 : of his state, kingdom). In small states (kingdoms), one of the three ching was appointed by the Son of Heaven and the other two were appointed by their ruler (lord). The dukes, marquises and earls (kung, hou, po 公侯伯) ta-fu received a double appointment (chaemyōng 再命), while the tzu and nan (子男) ta-fu received a single appointment. As for the shih and those below them, they were not appointed (ming 不命); all of them were (appointed) exclusively (by 279, 14:13a) by their rulers (chün--rulers of their kingdoms).

At the beginning of the Han dynasty, the officials of the wang-kuo (kingdoms) and hou-kuo (marquises) were all (appointed) in the manner of (officials at) the Han dynasty court. Only the ch'eng-hsiang (丞相) and the t'ai-chüan (太傅) were appointed (ming) by the Son of Heaven. The yü-shih ta-fu (御史大夫) and lesser (officials) were all appointed (by the rulers of the kingdoms and marquises) themselves. By the reign of Ching-ti (景帝 : BC 156-140) when the rebellions of Wu and Ch'u (吳楚) were punished (懲 : suppressed), this system was ended and the posts of yü-shih ta-fu and below were abolished. By the reign of Wu-ti, in addition, an imperial edict ~~xxxxxx~~ was issued (詔) (which said that) officials of 2,000 picul rank (i-ch'ien-shih) who served as officials of the kings and marquises could not be filled (appointed) by them on their own authority.

In the chou and the chün (pref. and commanderies), from the pieh-chia (別駕) and ch'ang-x-shih (長史) officials and lower officials who were under the tso-li (佐吏), all of them were to be appointed by the tz'u-shih (刺史) and t'ai-shou (太守) on their own (tzu-pi 自辟). This (system) was carried down through the generations and not changed not stopped.

In the Northern Ch'i dynasty during the wu-p'ing period (570-576),

centralized
feudal
system
of
China

Han

= 42

自辟

279, 14:13a) later rulers made mistakes in government and there were many sycophants (appointed to office 佞倖) and they granted the sales of offices (to people). They divided up the occupation of (fen-tien 分占) the chou and the chün (to officials), and even with regard to village officials many of them were appointed by imperial decree, and the chu-fu (主簿) in the chou and the kung-ts'ai (功曹) in the ch'un were appointed by imperial decree. From this time on, the power to appoint shih in the chou and the chün was transferred to the court, and because of this they were not able to carry out thorough reviews (of personnel).

By the Sui dynasty all officials who received one imperial appointment (i-ming 一命) and above were under the jurisdiction of the Ministry of Personnel (li-pu), and the (officials of the) chu and ch'un were not again given the responsibility of appointing their own personnel (pi-shu 辟署). (Han, II, 80, divides this term into pi-jen and shu-jen 辟任, 署任).

(note: from the end of the Later Wei dynasty and the Northern Ch'i dynasty, most of the liao-tso (僚佐) and the dhou and chün were appointed by the Ministry of Personnel, and by the time of the Sui dynasty all (local officials) were under the jurisdiction of the sheng-ssu (省司: central government bureaus). Niu Hung (牛弘) was appointed Li-pu shang-shu (吏部尚書), and when he made recommendations (sōn'gō), he placed priority on virtuous behavior and ~~merit~~ took as second in importance talent in letters. He regarded this as the best way to fill posts (for people to meet their official responsibilities). He once asked Liu Hs'uan? (劉炫): "According to the Chou-li there are many shih but there are few pu-shih (府史: official posts?). At the present time there are a hundred times more ling-shih (令史) than in previous times. If we were to reduce (the number), then we would ~~not~~ not be able to manage affairs. How about this?

Liu Hs'uan

Liu Hs'uan replied: When the ancients entrusted responsibilities to people they made them liable for achievement (success). At the end of every year they would evaluate them on their merits and demerits (chōnch'oe 殿最).

279, 14:13b) Once a man was reviewed, it was not done a second time, and they did not have an excessive amount of paper work (records to keep).

What the pu-shih (府史) was in charge of was just the important aspects of it (yomok, yao-mu 要目), and that was all. But at the present time the records and ledgers are such that there is always fear that there will be a rehandling of the case, and ~~they are~~ the discipline (鍛鍊) involved is very strict and detailed. They pursue proof (evidence) even if they have to go 10,000 li distant, and they have old records going back 100 years. It is for that reason that there is a popular saying which says, "the old clerk dies clasping his files (to his bosom)". Such is the wide gap and difference between ancient times and the present. The reason why matters have become complicated and government administration has become bad is only because of this.

Niu Hung also asked: During the Wei and the Ch'i dynasties the ling-shih (令史) were relaxed and at ease (unhurried, chongyong 從容), but at the present time they have no spare time left over in the conduct of their business. What is the reason for this?

^{fair} Niu Hsüan replied: In the past in the chou (pref.) they only appointed a kang-chi (kanggi 綱紀), in the chün (commandery) they appointed a shou-ch'eng (守丞), and in the hsien (district) they appointed a hsien-ling, and that was all. (that is, only these three officials were appointed by the central government). As for the other subordinate officials, the chief magistrate (chang-kuan) appointed them ^{hired} himself (tzu-pi 自辟), and then they received an imperial decree (of confirmation) and went to their posts. There were no more than several dozen of them for each chou (pref.), but at the present time it is not like this. Now officials both great and small are all appointed through the Ministry of personnel and all of them are subject to reviews of their performance, and this is the reason for the confusion (profligation, bother). Reducing the number of officials is not as good as cutting down on the business that has to be done; cutting down

Past history of local administration

too much review!!
不知清心
省事
省官不知

work

279, 14:13b) on the amount of work is not as good as purifying one's mind. How would it be possible to make things easy and unhurried (chongyong) if you don't reduce the number of officials and cut down on the work?" Niu Hsūan thought what he said was good, but he was not able to carry it out.)(end note)

(Tu Yu) also said: ~~唐虞~~ Since the time of the Emperor T'ang- Yu (唐虞)

they had to wait 9 years (before) transferring an official (from his post). (note: The Chou dynasty system was also like this. The hsün(? 訓) said: after three years conduct a small investigation of performance (hsiao-kao 小考).

The term, "small review (investigation)" means ~~to (review) whether the man is conducting his office correctly and is carrying out his affairs.~~ to (review) whether the man is conducting his office correctly and is carrying out his affairs. After 9 years, then conduct a major review (ta-kao) of an official's merits. A major review means to carry out dismissal of those who are not meeting their responsibilities and to reward those who have been meritorious (been successful in their duties.)(end

note) Since the Wei and the Chin dynasties all of them have regarded 6 years as a full term. The T'ang dynasty followed the practice of the Sui dynasty in setting 4 years as (a full term). Later on it was reduced to three years.

(note: Every year a review (kao) was conducted. The T'ang adopted the Sui system. After 4 reviews a man was transferred, and that was regarded as a full term of office. If the man was not replaced (transferred), then he was reviewed a fifth time (5 years) and then dismissed. After the chih-te period

(756-758, Su-tsung) there were many rebellions throughout the empire, and there were many examinations held for (the recruitment of) extranumerary officials, who ~~were~~ were twice as numerous as the regular officials.

After the kuang-te period (763-765), they reestablished the system of the san-kao (三考 : review of officials once every three years) after which an official was replaced. If he was not transferred (to another post), then he was dismissed after his fourth year review.)(end note)

---. In the T'ang dynasty system, all officials of rank 5 and up were appointed by means of an imperial decree (chih-ch'ih ming-chih 制勅命之).

9 years in office

2 minor reviews 1/5

9 yrs Major Review 1/5

6 yrs since Wei + Chen!

4 yrs 3 yrs

tenure system 11:14

279, 14:14a)(note: the kings and the officials of rank 3A and above, and the civil and military ~~an~~ officials without office (san'gwan 散官), and the tu-tu-tu-hu (都督都護) and the tz'u-shih of upper prefectures (chou) who resided in the capital, proceeded to court where they received their warrants (ch'aeksu 用授). For The ch'aek (刺), they used a bamboo joint, and they wrote on it with lacquer.)(end note) All the chief officials (chaesang, tsai hsiang 宰相) discussed (the recommendees) and recommended them for office (chin-i 進擬). As for officials of rank 6 and below, an edict was handed down to the Ministry of Personnel (Li-pu), who selected talented men and appointed them (shu 署) and then got imperial approval. (note: As for the shih-p'in sip'um (視品): Han, II, 83: comparison of rank-- e.g., if someone was called a si op'um (compared to a 5th rank), it meant he was ~~an official~~ to be treated as a fifth rank official--quasi rank?) and the liu-wai (流外): Han, II, 83. all regular officials from grades 1-9 were called liu-nei (inside the flow), hence liu-wai meant irregular officials) were filled by p'an? (判: an examination conducted by a p'an?).(end note)

6-9 grade

視品

流外

Civil officials were attached to the Ministry of Personnel, and military officials were attached to the Ministry of War (Ping-pu), and they called them the ch'uan-hs'uan (銓選: personnel offices). The business of selecting civil and military officials by the Ministries of Personnel and War was divided up into three selection (procedures? san-ch'uan 三銓). The shang-shu (尚書) was in charge of one of them, and the shih-lang (侍郎) divided up responsibilities for the other two. There were four aspects to the law pertaining to the selection of men for office. This first (qualification) was called "the body" (shen 身: physical qualification). (note: men were selected on the basis of how good their bodies and faces looked)(end note). The second was called "speech" (yen 言)(note: they selected those who were correct in their speech and writing)(end note). The third was called "writing" (note: they selected those who wrote a beautiful square style ~~character~~)(end note) And the fourth was called "comprehension" (p'an 判)(note: they selected those

division of responsibilities of 尚書侍郎

書判

279, 14:14a) who were superior in understanding the principles (meaning) in a text (end note) ~~XXXXXXXXXXXX~~ If all candidates ~~XXXX~~ qualified on the basis of the above four categories, then they took first the man whose conduct was the most virtuous. If they were equal in virtuous conduct, then they selected the most talented. If they were ~~XXXX~~ equal in talent, then they selected the most industrious. They assembled all (the candidates for) posts of rank 6 and below and examined them; they judged their capacity and their industriousness and then recommended them for office. Officials of rank 5 and up (candidates for those posts) were not examined. (note: When the candidates were first selected, they were gathered and tested on their writing and comprehension, after which they were judged on their bodies and speech. After the selections were made, they were gathered and (the results) announced to them. The Ministry of War conducted the selections of military personnel the same way. ~~XXXXXXXXXXXX~~ They selected those whose bodies were strong and whose replies (to questions) ~~XXXXXXXXXXXX~~ were clear and detailed, and who had courage and talent and were qualified to be commanders. For more details see the sön'gö kosöl section.) (end note)

14:14b)

--. In the time of T'ai-tsung (627-650), Ma Chou (馬周 :Han, II, 84, a man who knew the principles of good writing and attained the ~~XXXX~~ post of chung-shu-ling (中書令 in the T'ang dynasty) submitted a memorial which said: "Maintaining peace and order (治安) among the common people depends only on the magistrate (shou-ling, suryöng). Since ancient times the chün-shou (prefect) and the hsien-ling (district magistrate) have all been selected from worthy and virtuous men, and if it was desired to/promote them, they first had to be examined on the manner in which they approached (dealt with) the people (im'in 臨人). And perhaps (it happened that) a man progressed from a 2,000 picul official (i'ch'ien-shih) and became prime minister (tsai-hsiang). But at the present time the court only emphasizes takes weightily, seriously the inner (capital) officials. As for the hsien-ling (district magistrate) and tz'u-shih (刺史 prefect) (note: The T'ang changed the t'ai-shou (太守) to a tsü-shih.) (end note)

*distinct
MAGS
in low
exam*

刺史

刺史

太守

to a tsü-shih.) (end note)