

land to areas with lots of land)

141, 7:28b.

--. In the first year of Ching-'ti's reign in the Han dynasty (BC 156) he decreed: Recently every year the crops have not been good and many of the people have been short of food and died early. I have been very concerned about this. In some areas of the country the land is poor and rocky (precipitous) and there is no place for agriculture or sericulture or raising animals; while in other places the land is broad and fertile where the irrigation is good and there is much plant growth, but the people cannot move there. So if there are people who want to migrate to broad and wide areas of land, permit them to do so.

142, 7:29a

--According to the cheng-lun (政論) of Ts'ui Shih (崔寔), the sages of the past divided up the people and had them cultivate the land in pairs (fen'k'ou ching-yu) (分口耕耦). And the land area for each was generally ~~xxxxxxxxxxxx~~ a considerable ~~xx~~ (amount, allotted to each person). At the present time the population in Ch'ing, Hsü, (青, 徐, 兗, 冀) is dense while the land is narrow (not enough) and there is not enough land for the people to support themselves. But in the area around the left and right San-pao (三朝) and the (涼, 幽, 并) chou neighborhood, ~~xxx~~ in all cases there is much (broad) land and the population is small. The land is suitable for cultivation, but not all of it is being cultivated and is abandoned. The feelings of the small people are such that they are at ease in their home areas and regard moving as a burden. They would rather starve and are not concerned at all about moving to another area that might be a happier place to live. This is what the people say is blind (瞶). When I say blind, I mean that they are blind (in the dark) and don't know what to do. Managing peasants is like herding a flock of sheep. It is necessary that those in charge of them take measures for raising them. If he places them in a place with luxuriant growth of grass, they became fat and rich and flourish; if puts them where the land is stoney and dry, then they become (ling-ting) (零丁) solitary and lonely (their ranks are thinned, leaving only a few?) and their numbers are diminished. This is why Emperor Ching (of the Han) decreed that

耗滅

Land system: migration of population -2- (62) P'an'gye surok chönge hurok, ~~xxx~~  
kosöl, sang

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in the districts of the country the people should be allowed to leave stony areas where there was not much land (narrow land), and go to broad and fertile areas. In the time of Wu-ti, subsequently, the poor people of Kuang-tung were moved to Lung-hsi( <sup>隴西</sup> ). All in all, ~~xxx~~ 725,000 people were moved to Hsi-pei( <sup>西北</sup> ), Hsi-ho( <sup>西河</sup> ), Shang-chün( <sup>上郡</sup> ) and Hui-kuei?( <sup>會稽</sup> ). At the present time we ought to act in respect of ancient practice (former practice) and move the poor people who cannot support themselves to broad areas (with lots of land). This is also the method for opening up grass(lands) and cultivating new fields and saving people from distress.

7:29b

--In the brilliant words of Chung Chang-t'ung( <sup>仲長統</sup> ): It is several thousand li to the hsien boundaries of remotest prefectures (chou). In the heartland (chu-hsia)( <sup>諸夏</sup> ) the peasants only have 10 mou of land on which they jointly grow mulberry trees, while in the remote prefectures there are broad fields which have not been developed, but the custom of the people ~~xx~~ generation after generation has been for them to stay settled on their home land, and even though they die, they do not leave it. If their chief (ruler) does not make them move, how would they be able to go themselves? In addition the border regions can also be used for transporting criminals there in order to defend the frontiers.

--.In the Sung dynasty, Yeh Shih( <sup>葉適</sup> ) submitted a memorial which said: At the present time the population is flourishing and there are great numbers of young children (~~xxxxxx~~ those at the ~~te~~ething age). But, they are all ~~x~~ living in crowded places and are not equally (distributed). Therefore you have broad (and empty) land spaces and many people without occupations. Tax revenues are not increasing, and the army is not strong.

The worst of the peasants become wandering guests (F'ou-k'e)( <sup>浮客</sup> :tenants?) (migrant laborers) who are employed for their labor ~~xxxx~~ power. The strongest and most able of them become merchants who steal and rob. Because of this

7:30a

the taxes and labor service that gets to the officials is no more than 1/3 (of what is due). Those who have land do not cultivate it themselves, while

*浮客  
migrant workers*

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those who are able to cultivate the land do not do so on their own land. This is why even though the population is large and abundant, the ruler is not able to utilize it (fully). In the Wu-Yüeh (吳越) region since the time of the Ch'ien family (錢氏) there have been no rebellions. For forty years the area around tu-i (都邑) :the capital?) has flourished and people from all around migrate their and have all been concentrated within an area 1,000 li (from this place, the capital?). I do not know how many noble families there are (there). Thus the large numbers of people in these 15 prefectures (chou) comprise at the present time half the empire. I calculate that the land is not sufficient to provide for the residence of half the population, but the price of rice, millet, cotton and silk has tripled over what is was in the past, and the price of chickens, pigs, vegetables and fuel and firewood is five times what it was in the past. The price of land for houses is 10 times what it was in the past. The competition for favorable and fertile land has driven up the price (of land) to 100 times what it was in the past. I do not know how ten years from how we will be able to save the situation? How is it that the ruler does not inquire into the reason why the people are in such distress as this and yet nobody reports their misery make no report (complaint) about their condition of misery? There is no land for the people to cultivate and none to give them. All they do or seize is congregate together and steal/land from one another. In order to obtain food and clothing, it has cause the mores of the people to become lewd and corrupt, and there is no trust or loyalty (among the people), so can we completely abandon them and let them become fish and meat. We have no choice but to give consideration to this problem.

overpop. inflation

7:30b

At the end of the Han dynasty the Ching-ch'u (荆楚) area was extremely prosperous. Not only was the population large, but the production was also great and the region produced from its ranks many talented, knowledgable, brave and able shih (scholars). By the time of the Later T'ang and Five Dynasties period the area could not be rehabilitated and at the present time all of it is low level wasteland. The land in the Min (閩) )

