

290, 14:35b) In the past in the reign of Empress Wu (Tzu-t'ien ^{則天}), she wanted to collect men's minds, but in appointing men to office did not use ~~an~~ system of rank. Nevertheless, the responsibility for performance was taken very seriously, and the advancement and dismissal of officials was carried out with resolution. That is what that period was praised for its clarity in knowing good men and why for several ages they were able to get many good officials in office. Nevertheless, even though the method used by Empress Wu in ~~recommending and appointing~~ recruiting men for office did damage to simplicity, they still were able to get good men. Whereas the regulations under (our?) emperor for the careful selection of officials have been ~~so~~ too refined (complex), and we have lost (the change to recruit) good scholars.

The emperor, in the end, followed his previous edict and did not implement (these recommendations).

Mr. Hu Chih-tang (^{胡致堂}) said: What Liu Chih said was simple and easy to use, essential and easy to defend. Te-tsung had listed (to (permitted) ~~it~~ it, but it was later obstructed by criticism. What a pity!

--. In the Sung dynasty, during the reign of Jen-tsung (1023-1064), Wang ~~An-shih~~ ^{王安石} submitted a memorial which said: The way former kings selected ~~officials~~ men (for office) required (that it be done) in the villages (hsiang-tang) and the schools. They had the people selected those people who were ~~regarded as~~ called the outstanding and able (hsien-nung), and they wrote down (their names) and reported ~~them~~ to their superiors (to the throne), and they investigated to see if they were truly outstanding and able. Only after that were they appointed officials in accordance with how great their virtues and talents were. What was called "investigating them" (the candidates for office) was not only the use of the ears and eyes to gain knowledge about them, or inquiring privately of one person (about them).

14:36a

Village schools!!!

王守仁

290, 14:36a) If you want to find ~~x~~ out about a man's virtue, inquire about his actions (behavior). If you want to find out about a man's talent, ask about what he says. And once you have found out about his words and actions, then you can test him on affairs. What is called "investigating them (the candidates) (ch'a chih ^{察之}) means ~~xxxxxx~~ just this, to ~~examine~~ test them about affairs. Even when Emperor Yao appointed Shun, he also did not do any more than this. How much the more so for lesser types (than him)! If (you have a country) ~~xxxxxxx~~ so great that it has 9 chou, and as distant as (one that extends to) the four seas, with thousands of officials and millions of people, then you require large numbers of talented shih-ta-fu. The person who has gained the empire also is not able to examine them all himself one by one. Also he cannot entrust all of this to one man and have that person in the space of one or two days examine and test the behavior and abilities (of the candidates) and ~~xxxxxxx~~ promote and dismiss them. Once I (an emperor) has been able to find someone who is great in talent and action, he should make him a great 14:36b) official, and then have him select others of like type, and take them and test them to see if they are able or not, and then report this to the throne. After that, they may be given rank and salary and grade, and that is all. This is the way to select men for office.

Generally speaking, the talents and virtues of men are high and low, thick and thin, and are not the same. The jobs they should be entrusted with sometimes suit (their talents) and sometimes do not suit them.

Former kings knew that this were like this, so they appointed to the post (under Emperor Shun) of Minister of Agriculture (Hou Chi ^{后稷}) a man who was knowledgeable in agriculture. And they appointed as minister of industry (kung-kung ^{共工}) men who were knowledgeable about artisanry. Men who had ample ~~f~~ virtue and great talents were appoint chief (ministers), while those with little virtue and low talents were made their assistants and subordinates. And ~~x~~ also because they were kept on the job a long time, those in top positions

argument for expertise

✓

王安石

Leaders & followers

290, 14:36b) became familiar with (experienced in) (^{狃習}) their work and learned about their work; while those in lower positions were obedient to them and took ease in (were satisfied with) the instructions (of their superiors). Outstanding men then were able in their achievements to become accomplished, while inferior men could have their crimes (wrongdoing) exposed. For this reason they kept them on the job a long time and reviewed their performance on the job. Because it was done like this, then the scholars of knowledge, ability, talent, and effort (power) were able to give all their intelligence and by this means achieve merit. And there was no fear that affairs would not be completed or ~~xxxx~~ achieved. Even though/negligent, lazy and ~~x~~ careless (slipshod) people to be selected at one time (when necessary, they?

291, 14:37a) ~~xxxx~~ temporarily), because one would be reviled afterwards for this, how would they dare not be diligent? And people who were not able would definitely know that they would be dismissed and would avoid (seeking office).

long term

The reason why people should be kept on the job and in charge of affairs for a long time is because they would know that they would not be lucky enough to escape indictment for the crime of not meeting their responsibilities. They also would not dare falsify things and would ~~no~~ know that they should resign and avoid (office). How then ~~xxxx~~ would there be people who would be partisan (and catholic, pi-chou ^{比周}), criticize or flatter, and compete with one another for advancement? If in selecting men you have been thorough (in investigating them), and in using them (in office) you have done what is right (appropriate, fitting), and in placing them you have kept them (on the job) for a long time, and in giving them responsibility you have also given exclusive (authority) and have not on a ~~xxxxxx~~ case-by-case basis (one-by-one) restricted (your officials) with (excessive reliance on) the law, you will be able to carry out your intentions. This was the way Yao and Shun managed their officials and regulated the various skills.; ^{harmonized} it was by this means, and that was all.

任官巧說

291, 14:37a) The Book of History says: Every three years ~~you~~ inspect an official's record (kao-chi 考績), and every three inspections (san-kao), you promote ~~xxxxxxx~~ the intelligent and dismiss the benighted

(黜陟幽明), " which speaks to the point. However, in the time of Yao and Shun the people who were dismissed were heard of. The "four evil ones"

(ssu-hsiung? 四凶) were such. As for ~~the~~ men who were promoted, such men as Kao T'ao? (皋陶) and Hou Chi (後契) spent their whole lives

in a single official post and were never transferred. What was called "promotion" (陞) meant a special increase in rank and salary, and that was all. This was the way for assigning men (to office).

At the present time in selecting men for office, we no longer do it 14:37b) by this way. And when it comes to appointing them (to a post),

we also do not inquire about what their virtues (talents) are suited for; the time they entered govt service we only ask if their ch'ulsin (出身) ~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ was earlier or later (than another person). We do

not discuss whether their talents are praiseworthy or not; we only inquire as to whether they have had a lot of experience in office or not. We take

men who are advanced in matters of learning and also put them to work managing financial affairs. And once we have put them in charge of financial affairs, then we transfer them and put them in charge of criminal affairs (prisons). After we have put them in charge of criminal affairs, then we again transfer them and put them in charge of rites. What

this means is that we take a single man and put him in charge of matters that a hundred officials are supposed to be able to take care of.

This is difficult for a man of talent to do. If we put a man in charge of something that he finds difficult to do, then there will be few men who are able to do it. And if there are few men who are able to do it, then men will influence each other not ~~to~~ to do it. Therefore if we

put such men in charge of rites, they will never be concerned about the fact that they know nothing about rites, and this is because those people

王安石

Han, 亞, 134
4 guys of Yao
skun's time:
馬, 兪, 共, 工,
苗, 三, 苗

time-in grade

General knowledge frequent transfers

not enough time on the job or specialization

任官巧說

王安石

291, 14:37b) who are in charge of rites at the present time have never studied rites. And we put men in charge of criminal matters without ever concerning ourselves about the fact that they know nothing of criminal matters, and this is because those people in charge of criminal matters at the present time have never studied criminal affairs. The people in the empire have also gradually become steeped (soaked) in ~~erroneous~~ erroneous teachings and they have succumbed to established custom. They

14:38a)

see that ~~that~~ when the court makes appointments it is done without regard to qualifications or order, so that they criticize and attack one another.

When it gets to the point that appointments to office are not appropriate to men's talents, there will never be people who commit mistakes (who criticize this?). Moreover, if people who do occupy positions are transferred frequently, then they will not be able to serve long periods of time in office. For this reason those in high posts will not be able to gain

vs. frequent transfer.

experience and learn about their tasks, while those in low positions will not be willing to follow (orders) and be obedient (to instructions) and be at ease in (following) instructions. In the case of outstanding men, their merits will not get to the point where they can achieve results, and in

the case of inferior men, their wrongdoing will never be exposed. Too much effort will be wasted in greeting new officials and in sending off old ones

(迎新將故之勞), and there will be the evil of having to carry over written records and of having to cut them off (stop them). Indeed, these small injuries (annoyances) are too numerous to mention. When you appoint

officials to office, they should be kept on the job a long time, and when

the territory under their jurisdiction is far away or when their responsibilities are important, then such officials should be kept on the job even longer.

And later on you can hold them responsible for what they have done. But at the present time we do not keep them on the job as officials for a

long time and frequently transfer them after only a few months' service.

Sung

291, 14:38a) If in selecting men you are not thorough, and in appointing them to office you ~~x do~~ not appoint them to a post appropriate to their talents, and in placing them you do not keep them on the job for along period of time, then when it comes to assigning them responsibility you also do not give them exclusive authority but also restrict them on a case-by-case basis with the law, then ~~they will~~ ^{there will be no one who will not} become lax and slipshod ().

~~and~~ From ancient times to the present there has never been anyone who was able to govern well if good people were not occupying official positions and (the ruler) only relied on the law in order to govern (the state).

He also said: At the present time those sons and younger brothers who are belssed by being chosen (for office) are not taught ethics and the arts (toye, 道藝) in the schools, and they are not examined or tested on their talents or abilities by the official agencies. Their fathers and elder brothers do not guarantee or take responsibility for their behavior yet the court is quick to appoint them to office and entrust them with affairs. King Wu of the Chou in talking about the crime of Chou (紂) (of the Shang) said: "You should ~~app~~ make men officials on an hereditary basis." (kuan-jen i shih 官人以世). But if you appoint men to office on an hereditary basis but ~~do~~ not inquire about their talents and behavior, then this is the way by which Chou created confusion and destruction and the reason why the world was not well governed. At the present time outside of the regular official, the court has definitely placed them? outside (the realm) of honesty and shame and has limited ~~their~~ the route to advancement and selection (for office). The only rule over jobs they are given is work at the chou or hsien level where they govern (manage) the scholars and the people. How is this what is said to be ~~gex~~ using outstanding (worthy) men to govern ~~men of~~ lesser men? In ancient times they made a distinction between the worthy and the worthless and they made no distinctions of rank (p'in-liu 品流). Therefore such sages as Confucius were appointed officials. (Han, III, 133, in charge of accounts?). Even though they were clerks, still there was nothing preventing

vs. hereditary officials

any

任官巧說

292, 14:39a) them from becoming high ministers and officials. But in later ages they had (created) the distinctions of rank (liu-p'in), so that those people who were outside the regular ranks, in terms of what they could accomplish, were definitely and naturally placed outside the realm of honesty and shame (they were not regarded as honorable), and they had no intention of ever becoming high personages. Because customs in recent ages has fallen to low levels (become reckless: liu-mi 流靡), naturally even shih-ta-fu of talent and power sufficient to be advanced and selected for office and who ought to have been encouraged by the state and treated with respect, as old men in their declining years wander around ~~xxx~~ in fear practicing deceit (trickery). How much worse are those men who in quality have no thought of becoming highly respected ~~h~~(positioned) men, and with regard to whom the court places them beyond the bounds of honor and shame (respect) and limits their chances for gaining office? They follow after others in order to get close to a job; they are irresponsible and flattering. Indeed it's so bad it can't be discussed.

--. In the time of Jen-tsung, Ssu-ma Kuang (司馬光) submitted a memorial (shang-so) which said: Since ancient times, there has never been a greater time for obtaining worthy men than the time of T'ang and Yu (Yao and Shun). ~~xxx~~ Chi was in charge of spreading seeds (agriculture) and ? I (益) was in charge of the mountains and forests. (垂) was the kung-kung (minister of industry); Lung (龍) was in charge of remonstrance (na-yen 納言); Chi (契) taught the five virtues; ~~xxx~~ Kao Tao (皋陶) clarified punishments; Po-i (伯夷) was in charge of rites; Hou Chi (右稷) was in charge of music. Each of them held a single official post and for their whole lives were never transferred (changed).

But at the present time the material we have for officials definitely is not to be compared with these 8 men, yet we put them to work in all the official posts held by these 8 men (sages). Those furthest away

14:39b)

hold their posts for three years, and those closest (to the capital)? hold their posts for several months, and then they are suddenly changed.

任官政說

292, 14:39b). There is certainly no hope that the affairs of the post can be handled and tasks can be achieved if things are done this way. Even though ~~if~~ you have reverent and respectful officials who devote all their minds and power to the handling of their jobs, if the/feelings of the people are not at harmony, and if a record of accomplishment is not made manifest, those above (such officials) will doubt them, those in the same rank as they will be jealous of them, and those below them will resent them. At such a time if the court perhaps on the basis of popular opinion punishes them, then these reverent and respectful men could not help but be divided in heart (broken up about it: chieh-t'i, haech'e 解體). The wily and deceitful officials boast about themselves, make a big hubbub with the mass of the people, cultivate associates in order to earn a reputation, and gain office. They are not long in office before their reputations spread to the four corners of the empire, but they pile up troubles and accumulate evils and bequeath them to later people. At such a time if the court were perhaps to reward them on the basis of mass opinion, then the deceitful and wily people could not help but compete with one another for advancement (into office). That is why if things are like that, that the loss is suffered by the state. The name of things is gained, but not the reality. Men are held responsible for letters, but not for meaning (true meaning, intent). In general if rewards are given on the basis of reputation, then throughout the empire men will adorn their reputations in a search for (rewards for) merit. If rewards are given on the basis of literary (skill), then throughout the empire people will become skilled at writing in order to avoid (punishment for crime. (sounds like the legal profession in the US)

Feabury

officials campaign for popular support - vs. moral qualities
 literary skill + writing

14:40a

Ch'iu Chün (丘濬)

said: The two statements that Ssu-ma Kuang made about x choosing men on the basis of reputation and not fact and holding men responsible for writing but not meaning (intent) really hit the mark about the evils of later ages (after the period of sage antiquity). If rulers in appointing men to office (using men) really are

292, 14:40a) able to give them exclusive responsibility and keep them on the job for a long time, then he will be able to obtain talented men from among ~~the people~~ each of them and get the most out of employing them. Also, the criticism and praise of people (about officials) after all a long time will also become settled (defined). Therefore, even though appointment is based on reputation (name), yet still officials can be held responsible for fact (true performance). And even though men are appointed to office on the basis of writing, yet still one can search for true meaning. Thus the appointment ~~and dismissal of men~~ or non-appointment of men will be done write and punishments and rewards will be fair and just.

明道

--. In the time of Shen-tsung (神宗) (1068-86), the chien-ch'a li-hsing (監察言行), Cheng Hao (程顥) memorialized: "Those people who deliberate on the management (of government affairs) in the world today all know that if you obtain outstanding men (for office), then the empire will be well governed, but they do not know the way by which outstanding men are produced (called forth, evoked). (chih-hsien chih tao 致賢之道). This is because even though there are a lot of opinions about this, they have not got to the essence (essentials) of the matter. Also because the court regards it as difficult to implement, it does not do it.

learning
↓
writing

In the three ages (dynasties) of antiquity the cultivation of outstanding men had to be based on learning (hsüeh). Moral transformation was carried out from it (because of learning), and the way of governance arose from this (learning). This dynasty has followed the old (customs) of the T'ang dynasty, but the selection of the kuan-ko (館閣) and ch'ing (清官) have stopped with (have only been regarded as) posts where writing (letters munja) (are required) and name and fact ~~which~~ have not been rectified. If you want to elicit outstanding men and nurture talented men so that 14:40b) they may help the times and assist in moral transformation, but how will we be able to follow along and do it? (produce such men).

292, 14:40b) I have observed the outstanding (prominents) kings of
 past times and the way in which they humbled themselves and sought for
 (the right way) to govern (hsü-chi ch'iu-chih 虛虛已求治).
 When did they ever not exhaust (completely use up) the talent (available)
 throughout the world as a means of perfecting their own virtue? For
 that reason it was said: "Great Shun had great (men? 大舜有大焉.
 Goodness he shared with others and happiness (enjoyment) he took from others
 and he regarded this as good? (善與人同, 樂取於人, 以為善)"

But how is it that there are so few outstanding men among the
 great (persons) of the empire today? And how is it that the court has
 no place for the cultivation of outstanding men by which it could allow
 how much
 for the slow investigation of/talent and true ability people have and
 (on that basis) either advance them (in office) or dismiss them? I would
 like to request that the court establish a Yen-ying-yüan (延英院 :Hall
 for Inviting the Brave) to invite the outstanding people from the four
 quarters of the empire to discuss publicly the selection of men for office.
 The outstanding men who are hidden away in the caves of the mountains
 would definitely come forth. We should treat them with great courtesy
 and provide them with rank and salary (emoluments). We should not
 appoint them to office too quickly, but just grant them titles by means
 of an imperial edict. If they are able to conduct government affairs?
 then ~~we should~~ entrust them with drawing up detailed regulations (yu cheng-chih
 tzu wei chih hsiang-ting 有政治則委之詳定), and if
 we have a matter of (rites) to handle ~~they are knowledgeable in rites~~ (tien-li 典禮), then entrust them with
 discussion (let them make recommendations about affairs) and let them
 submit memorials on ethics and plans so that we may be able to learn
 and study (the way) for controlling confusion (rebellion) (chih-lan 治亂).
 We could have many of our people live with them so that they would together
 be able to polish cut and polish (their virtue, their characters) every day
 and exhaust their talents and carry out their will. And have the people

Yen-ying-yüan

we have a matter of (rites) to handle

how they handle problems

(to take care of)

十 考績

292. 14:40b) in government (cheng-fu) and the officials who wait in attendance on the throne (chin-shih chih ch'en 侍從) have mutual contact with them. And when officials are in attendance on the throne, summon them to respond to imperial statements. Then we would be able to see 293, 14:41a) what their knowledge, talents and abilities were with regard to the way of government (governance). After several years have gone by and the quality of the people becomes even more distinguishable, only then should we appoint the outstanding people to ~~office~~ positions. Appoint the outstanding ones to posts. Either entrust them with a magistracy of a chün or hsien, or have them be teachers to the scholars. If their virtue and performance is even more outstanding, then gradually advance them to the post of high minister (shuai-ch'en 帥臣) or bureau chief (chih-ssu 執事), or make them advisers to the throne (paoyi' 輔弼), or high ministers (kung, ching 公卿). And there will be none who are not suited (for their positions).x If things are done like this, then (all good people) will be induced to come forth and will advance (be put into office), and there will be no outstanding men who are abandoned in the fields (countryside).

-Review of official performance (kao-chi 考績)

According to the Statutes of Shun (Shun-tien 舜典 :chapter in Shu-ching) every three years they had a review of official performance (kao-chi), and every three such reviews (san-kao) they promoted the intelligent and dismissed the ignorant (黜陟幽明), and all (good) records were illuminated. (庶績咸熙)

--. In the Chou-li, in the chung-tsai (冏宰) at the end of the year would have all the officials and bureaus each put their affairs in order and submit their accounts (shou chi hui 受其會) (note, hui means ta-chi 大計 :accounts). He would review their performance and report to the king, requesting that they either be dismissed or kept on the job. Every three years there would be a grand review (ta-chi 大計)

293. 14:41b) And even though an outstanding man of talent had not been on the job for a long time, there was no obstacle to his becoming a major assistant (to the throne) This is the reason why the yu-ssu (有司: officials?) exerted all their effort and knowledge in striving to do their job, and why they were able to achieve merit. As for the present time, it is not this way. Men are selected ~~xx~~ for noble (status, posts) on the basis of time spent (in office), and are appointed to office on the basis of longevity of service. It is for this reason that honesty and a sense of shame are in confusion and why the outstanding and worthless men are mixed together so that it is not possible to get the true (best) people.

-. Mr. Hu (胡氏? Chih-tang?)^{major} said: There are three~~x~~/reasons why the governments of later ages were not able to attain (the heights) of ancient times. The rulers in selecting scholar and appointing people to office, and in giving them official responsibilities (ch'wisa, yong'in, imgwan) have not modelled themselves after former kings. In selecting

取士用人任官

scholars for office, there is no better way than to have the local villages select and recommend people (hsiang-chü li-hsüan 鄉序里選),

✓

鄉序里選

14:42a) and there is no worse way than to make literary style (composition) as standard (for selection. In employing men (in office) there is nothing better than appointing a man to a post in accordance with the man (his abilities?) and there is nothing worse than to employ a man ~~xxxx~~ for something in which he does not excell. In appointing a man to a post, nothing is better than keeping him (on the job) for a long time without moving him, and nothing is worse than transferring him for no reason. As for those things which are the best to do, the ancient all did them. As for those things which are the worst to do, the people of later times all followed them. Since the Han and Wei dynasties what Tung (Chung-shu) said was right has not again been done, while what he said was not right has been done even more~~x~~ and have become standard practice. The way of shame and honor has been lost; the ignorant and worthless men reside (sit) in positions above men; how can one calculate the harm that is done to the people?

vs - long term

293, 14:42a) Definitely we should emulate the example of former kings and completely rectify old evils (from the past). If enlightened kings and outstanding ministers carry this out with resolution, then we should perhaps be able to obtain outstanding and talented men from the forests and market places of the center (capital) and provinces. And it will produce kings who are like Yao and Shun and customs which are the equivalent of those of Ch'eng-wang and Kang-wang of the Chou dynasty.

(note: Chiu Chün (丘 澹) and ~~accumulated time~~ long years of service on the job being recognized as meritorious is also indicated by the Chou dynasty practice of the ssu-shih providing food (emoluments) to officials with long service. However,

~~the king for service~~
~~before the ssupshih (personnel officer)~~ recommended a man to the king, first he had to recommend a raise in rank for him on the basis of the man's virtue, and a raise in salary on the basis of meritorious performance, and assignment of some task in line with his ability, and only then would he provide (extra) food to the man in recognition of his long service. But in later ages, time on the job was used as a basis for granting nobility and a long record was used as a basis for appointing people to office, so that they did not restore the system of investigating a man's virtue. Meritorious accomplishments and ability was determined only on the basis of ~~the examination of~~

~~whether one man had been recruited into service on a date~~ prior to someone else or not. If you recruit men for office on the basis of this, then it is difficult to expect that ~~there will be~~ honesty and a sense of shame will not be thrown into confusion or that the worthy and the worthless will not be mixed together. Nevertheless, because of the vast size of the empire and the large number of official posts, it is absolutely impossible that you can distinguish what man fits what post in every instance just on the basis of time spent (in service).

time on the job

14:42b)

293, 14:42b) You should establish a method for the review of official performance; and from among those who have accumulated a lot of time in service, you should distinguish ~~those who~~ categories for those who are virtuous, meritorious and ~~able~~ able, and then all the talented people will naturally attain a fixed rank, and outstanding men of intelligence will not be confined to (the restraints) of a ranking system. As Tung Chun-ghu wrote in his policy recommendation, even though a man of small talent has accumulated much time in service, he would not be promoted beyond the level of a ~~small~~ unimportant ~~post~~ post, while a talented man, even though he had not served for a long time, would not be hindered from becoming a high minister to the throne. If things were done like this, then the people would know what it took to get promoted and rise (in the world), and there would be none who would not exert all their strength and use up all their intelligence in striving to do their jobs well and accumulated merit, and honesty and a sense of shame would not be thrown into confusion and the worthy and unworthy would not be mixed together, and the government affairs of the state would in all cases be well taken care of.))

Han dynasty.

(end note) (end of Ch'iu Chün's note)

--. When HSüan-ti (宣帝) first assumed personal rule (73-48 BC), from the prime minister on down, each official was assigned a job and memorialized on affairs. When the man's words were reported to the throne, he was examined and tested on his merit and ability. If the shih-chung (侍中) of Shang-shu (尚書) were deemed meritorious, they would be promoted, and if they did an exceptionally good job, they were given a generous reward. If the i-ch'ien-shih (二千石) did well in their administrative duties, they would be given a sealed letter (from the emperor) as further encouragement, and if a vacancy occurred in a high ministerial position (kung or ching), they would select (one of the i-ch'ien-shih) in the order of their merit. Also the emperor ordered the chün (commanderies) and kuo (kingdoms) every year to report on the prisoners who were incarcerated, punished and killed and what their crimes were, and also to recommend ch'eng-hsiang (丞相) and yü-shih (御史).

293, 14:42b) and yū-shih(御史) for promotion or demotion.

49 BC

-294, 14:43a) In the first year of the Huan-lung year period (49BC) an imperial edict decreed: When yearly reports and accounts are submitted, people just submit documents (in a formal way) and that is all. They seek to deceive me in order to avoid investigation. Because the san-kung (three high officials) have not been concerned about this, who am I going to hold responsible for this?

The Yū-shih will investigate the yearly reports to check questionable points. They will investigate anything that is not in accordance with the facts and make sure that there is no confusion between what is true and what is false.

-. Yūan-ti (48-32 BC) summoned the capital officials to court because of natural disasters that had occurred. They replied, saying: Because the emperors of ancient times recommended outstanding men (for office) on the basis of merit, all things were transformed (influenced by virtue) and ~~good things~~ things were accomplished and good omens appeared. But in an age of decline, because men were chosen on the basis of whether they had been slandered (criticized) or praised or not, good achievements were destroyed and this caused bad omens and natural disasters to occur" The Emperor then ordered the officials to devise a system for review of official performance, but the officials close to the throne disliked this and were not able to carry it out.

--. According to the system of the Eastern Han dynasty, the t'ai-wei(太尉) was in charge of military affairs for the four corners of the empire and investigation of merit (on the part of officers). At the end of the year they would memorialize recommendations for promotion or demotion (chōnch'pe) and carry out rewards and punishments. (note: In the Han dynasty, the t'ai-wei, ssu-tu(司徒) and ssu-kung(司空) were the san-kung(三公)(end note)

Handwritten notes: 147. Tu yü annotated the 志林左傳

--. In the time of Wu-ti of the Chin dynasty (265-290 AD), Tu YU(杜預)

294, 14:43b) received an edict from the emperor to conduct an investigation and recommend promotions and dismissals. In short, he said: In ancient times they set up official posts and distinguished between jobs (differentiated jobs) and on this basis granted rank and salary, and they widely promulgated the six codes (liu-tien 六典) and made detailed investigations (of the performance of officials). Nevertheless, they still relied on the assistance of intelligent and superior men to make broad inquiries and investigations and to memorialize and speak of what (they found out). When it came to the period of decline they were not able to record matters (extend their investigations) throughout the distant parts (of the empire?) and in searching for the details of things, they doubted what was in men's minds and ~~gr~~ trusted in what they heard and saw, or they doubted what they heard and say and trusted in written documents. Written documents became even more complicated (troublesome), and the officials then became more devious (they falsified the written documents even more). Although the laws were clearer, trickery and deception became more numerous.

As for the Wei family (dynasty), in conducting investigations of official performance (kao-k'e 考課), it was entrusted to the capital bureaus (ching-pang 京房), and the written regulations for this were very detailed. Nevertheless, they erred on the side of excessive burdensomeness and detail and the basis structure (of the system) was erroneous. For that reasons, throughout the generations they were not able to penetrate through (the system to achieve results). The best system would be to adopt ~~xxxx~~ of T'ang ~~and~~ Yao (Emperor Yao) and adopt the most important things while abandoning the small and inconsequential matters, what is excessively detailed to abandon ~~xxxxxxx~~ and adopt what is simple and entrust to the high officials the task of evaluating those officials under their jurisdiction. After a man has held a post for a year, then every year the ~~men~~ man who ~~xxx~~ is the best ~~xxxxxx~~ (in their records) will be recommended to be shang-ti (上第) and the one man who is the worst will be the hsia-ti (下第), and in accordance with the investigation of their performance, their names will be

review of official performance (kao-chi), Chin dynasty, -110- imgwan kosol

294, 14:43b) reported to the throne. This will be done for 6 years, and the man in charge will collect all the records, and those people who have been given superior recommendations for the six year period will be summoned and appointed to office, while those who have been ranked 14:44a) inferior for the six-year period will be recommended for dismissal. Those who have many superior evaluations and only a few inferior ones will be appointed to office, while those with many inferior evaluations and ~~many~~ few superior ones will be transferred to the left (demoted?).

If among (the officials) there are those whose evaluations are not equal and whose quality is difficult to judge, then the man in charge will make an evaluation and comparison of them and either raise or lower them (in office, rank). He should not bend (things?) but do everything in accordance with law. (?) Anybody who assigns superior or inferior evaluations on the basis of personal feelings and does not do it fairly ought to be turned over to the chien-ssu (廷司) for impeachment. If those above and below openly allow mistakes to be perpetrated (conveyed), this would constitute a serious violation of pure speech (ch'ing-i), and even though you had the kao-k'e (evaluation) method, it still would be of no benefit. (i.e., system would only work if true evaluations were made by superior officials).

--. Hsiao-wen-ti of the Yuan-Wei (original Wei) (N. Wei? 471-500) ordered a review of official performance (kao-chi) every three years in which officials were promoted or dismissed. Each of the ts'ao (ministries) was ordered to evaluate subordinates as superior or inferior in three grades. Then (further subdivided) They took the two grades of superior and inferior and divided them into three. (note: Both the superior and inferior grades were further subdivided into three grades)(end note). The Shang-shu (尚書) conducted an investigation of all officials of rank 6 and below, while the emperor together with the high ministers (kung, ching) personally discussed (questioned?) officials of rank 5 and up. Those who received and upper-upper rating were

294, 14:44a) were transferred (promoted), while those who received a lower-lower rating were dismissed. Those in between were kept in their old posts. Therefore, the emperor personally went to court and ~~x(xxxxx)~~ said promoted and dismissed the officials and ~~xxxx~~ to the shang-shu, if (the officials?) you have not recommended the right men or have selected the wrong man, or advanced the worthy and dismissed the unworthy, then either dismiss them or cut their salaries by degrees.

14:44b)

--. In the time of Hsiao-ming-ti (516-528), Ts'ai Hung (崔鴻) made a proposal which said: In my opinion when a king appoints officials he searches for men of talent and employs them on the basis of their capacity. He dismisses the dull and promoted the intelligent (bright); he lifts up the pure and gets rid of the muddy. Therefore those officials who have accumulated results and are able at the end of every year are promoted. How would he restrict them to one rank or a half a grade and keep them in the same rank as ordinary officials? Since the ching-ming period (Hsüan-wu-ti, 500-504), the review of official performance was done

once every three years and ever 10,000 men were changed by one rank, whether noble or base, capital or provincial (official). If an official had not committed a crime, nobody bothered to ask if he were outstanding or stupid (bright or dumb), and there were none of them who were not given a superior or middle rating. Both the talented and the worthless rubbed elbows with one another and received the same promotions. Even though a man's conduct of office were as good as that of (龔遂) or (黃霸), or even if he were a Confucian scholar like Wang Yung? (王融) or Cheng Hs'uan (鄭玄), he would get a single share and a single inch (worth of promotion?) and would definitely be ~~xxx~~ included together with the ordinary officials. The Ministry of Personnel (Hsuan-ts'ao) also repressed everybody into a single category and never made any evaluations. If the drum and pipes are not tuned, you change them and again stretch them out (琴瑟不調, 改而更張) : retune them), so even though bright edicts have been promulgated, they still have to

routine evaluation

have to keep retuning them

琴瑟不調, 改而更張

294, 14:44b) be adjusted (sosik 消息)." At the time, this recommendation was not accepted.

--. In the time of T'ai-tsung of the T'ang dynasty Ma Chou (馬周) submitted a memorial, which said: At the present time among the ranked officials, officials of rank 9 and above are evaluated in terms of 9 grades. 295, 14:45a), but in recent years they have been assigned ~~no~~ no more than a middle-upper ~~middle-upper~~ grade ratings. They have never received any higher evaluation than an upper-lower grade. In my opinion the 9 grades that were established were for the accurate rating of today's officials; they definitely were not to be applied to officials of a different age. Even if there were not good men at court, yet still among those who currently are at court (in officialdom), those who are graded as the best ought to be given a superior grade rating. How could we allow all the scholars of the dynasty (court) not receive any higher rating than an upper-lower? If the court only punishes a single bad man (official), it can thereby give warning to all bad men, and if it rewards a single good man, it is sufficient thereby to give encouragement to all good men. In my opinion every year we ought to select ~~three~~ men who are most skilled in administration throughout the empire and given them an upper-upper rating, and make the next best upper-middle, and the next best upper-lower, and then all those who are middling or better will be encouraged.

9 grades evaluation

--. Liu Chih (劉秩) wrote an opinion which said: In ancient times, the Duke of Chou put (伯翳) in charge of the state of Lu (). After three years passed, he reported on the state of the government. The Duke of Chou said: Why such a delay? Po (伯翳) said: It was a difficult matter to change their rites and customs, and that was the reason for the delay. When (Kang?) T'ai-kung (周公) was in charge of affairs in Ch'i, after 3 months he reported on government affairs, and the Duke of Chou asked him: Why so fast? He replied: I just followed their customs and kept their rites simple. It was easy." Thus Confucius ~~xxx~~ commented on this, saying:

295, 14:45b) If the state of Ch'i changes once, it becomes the state of Lü, and if the state of Lü changes, it becomes close to the (true) Way.

~~Because~~ Therefore those who say that the effort (it takes to do this?)

is not much are those whose control (governance) is not thorough; those who have not accumulated merit are those whose benevolence is not deep.

Therefore, Yao and Shun would investigate (the performance of their officials) after three years, and after three such reviews they would

either promote or dismiss people, and it was for this reason that they were able to exhaust people's intelligence and skills. But in recent ages, in some times they may conduct an evaluation of official performance

after a year, or may conduct promotions and dismissals after four such evaluations, or might conduct every year a hunting trip (on which the

emperor inquires about officials), or might every year conveniently switch officials around, or might promote people after a week or a month.

Today a man is appointed village magistrate, and tomorrow within his

?? jurisdiction if there is a man who has violated name and righteousness,

he is immediately punished for crime. Is this not indeed too fast?

--. At the beginning of the Sung dynasty, they followed the old precedents of the end of the T'ang dynasty. Both civil and military councilors who

attended court (ts'ang-tsan-kuan 常參官) each had a deadline of a month to conduct the business of his ministry (agency), and when the evaluation

(time deadline) was up, then the man was immediately transferred (promoted).

T'ai-tsu said that this system was not the way to hold an official responsible for the actual performance of his duties in accordance with his name

and he abolished the system of appointing and transferring officials

after a specific time deadline (limit). He established the Shen-kuan-yüan

(Office of Official Review 審官院) in order to examine

and review (kao-k'e 考課) posts in the capital and provinces. The

officials of the capital were summoned by the emperor to respond to questions

and to be investigated. If they had no record of accomplishment, they

were not allowed to advance in rank. After this, they established the law

Sung
transfer

295, 14:45b) reviewing and ranking officials (kao-ti chih fa ^{考第之法}).

14:46a) Those men who were selected for capital and provincial posts every year were reviewed one time. If they were lacking any days (for a full year), they could not obtain a review. After three reviews (san-kao) if they were not selected, then after another year ^{their record was} ~~they~~ were written down, ~~as~~ ~~graduated~~ and this was regarded as the 4th review year, and their past record, which had already been written down, could not be taken seriously. (they were judged on their performance in the past year?).

--. In the time of Jen-tsung (1023-64), Ssu-ma Kuang submitted a memorial which said: In the essentials of governance, there is nothing that comes before the utilization of men (employment of men), but it is difficult even for a sage to know men (know what men are really like). Therefore if you seek good men on the basis of whether they have been criticized or lionized (praised), then those who love and hate will compete to advance while the good and the bad ~~will~~ will be confused and mixed together. If you evaluate them on their merits, then this will give rise to deceit and trickery and truth and falsity will be mutually obscured. To preserve the root of what is essential depends on being most fair and clear, and that is all. The ruler should ask questions of these people and make his decision and he should have each head official review his own subordinates while the prime minister takes charge of it all. If the son ^{of} Heaven decides on rewards and punishments, then how will there be any trouble or difficulty to it?