

p.472, 24:17a) --. In the Chou-li, the chiao-jen(校人 :chief of the horse officials, duties
ma-kuan chih chang(馬官之長)(end note) is in charge of the administration
of the king's horses; he distinguishes between the 6 different kinds
of horses, one of which is the seed horse (stud?), another the war horse,
the chema(齊馬), the toma(道馬), the chŏnma(田馬 :hunting horse),
and the noma(弩馬 :archery horse). (note: Cheng Hsüan says that the
chongma (seed horse) is the best horse that resembles a mare (mother);
the other horses are listed in order (of excellence)xxx....Skipping
rest of this note one what the six different types of horses are)
He selected the best horses to raise and ride.

Next part of Chou-li describes organization of horses into units
with increasing numbers and with officials appointed to take charge of
each unit (footnote describes the numbers in each unit as 4, 12, 36, 316....

24:17b) -then gives the number and varieties of horses allowed to people from
the emperor down, in descending order. Then points out that for every
3 mares there was 1 stud. Then describes rituals conducted to various
stars or constellations during different seasons, devoted to horses....

-Chou-li section goes to 24:18b)

--.In the Shih-ching, in the Yongp'ung(邶風) ting chih fang-chung
(鄭玄) introduction (shu 序) it says "This poem praises
Duke Wen of Wei. In the last stanza it says: "A good rain has already fallen,
orders were given to the (horse) official (kuan-jen 官人) to prepare
a horse at dawn, go out to the mulberry fields and preside over the
agri(seri?)cultural activities. Duke Wen's heart was not only true and serious,
but he (had?)3,000 mares." (Chu Hsi commentary...)

indented: Chu Hsi says: A horse that is over 7 feet tall is a large
horse. This text says that in the spring after the rain has fallen,

p.473, 24:19a) agricultural and sericultural work was begun, Duke Wen therefore ordered
the official in charge of horses to get on his ~~hxxxx~~ chariot at dawn and
go immediately to the fields to encourage (the cultivators). Not only

塞淵 騶牝三千
星言夙駕，設于桑田匪直也人秉心
靈雨既零 命彼官人

p.473, 24:19a) was he sincere in the way he thought, he was also profound. The horses that were raised were 7 feet tall, and the mares also numbered 3,000. In general if a man's mind is sincere and profound, then anything he does will be successful (achieved). This is why things prospered (under Duke Wen). In the Chi(記: Shih-chi?) it says: If you ask how prosperous a ruler of a state is, he will respond by giving you the number of horses he has." At this time he said how many mares he had, and one can see how much the numbers (of horses) had increased, and from this one could know how wealthy a state was.

indented section: I note that Su Shih(蘇軾: tung-po 東坡) said that the task of ensuring the wealth and strength of a state required a man of ~~profound~~ depth and sincerity to do it; it was not a task that a light and shallow person could accomplish.

24:19b) She Fang-te(謝枋得) also said: Because he had a true mind, therefore everything he did was simple and true and he did not respect high and empty talk.~~xixixix~~. Because his mind was serious (yuan 淵), he did not make places that were shallow and too close (not far-reaching?).

For the task of enriching the state and strengthening the army (fu-kuo ch'iang-ping 富國強兵), how could this be accomplished by a man ~~given~~ who talked about high and empty things or who strove for what was shallow and too close to hand? How true these words are!

富國強兵，豈談高虛，務淺近者之所能辦哉？

-. One of the ancestors of the state of Sch'in was Fei-tsu(非子)

who lived in Ta-chiu(大丘) and liked horses. He was good at raising Hsiao them and other animals. The people of Ta-chiu told this to Hsiao-wang of

Chou and Hsiao-wang sent an envoy to take charge of the horses in the area between (kyŏnsu 汧) and Wisu(渭) (chien and wei rivers?),

and he produced many horses. Therefore, Hsiao-wang said: In the past a man named Po Ye?(伯翳) was in charge of horses for the (emperor) Shun

and because he raised many of them, Shun granted him land and the surname, Ying?

蕭 姬

p.473, 24:19b) At the present time, these later ages also raise horses on behalf
~~of the Me~~ of ~~the~~ Me (the emperor), so I then divide up parcels of land and grant it to
such people as fu-yung-i (附庸邑: appanages, fiefs). Go to Ch'in
and have them restore and continue the rites to Mr. Ying."

-Marquis Wu of the state of Wei (Wei Wu-hou 魏武侯) once asked
Wu Ch'i (吳起) saying: "What method do you use to raise horses
for war?" Wu Ch'i replied: Horses have to be at ease in their places
and have suitable water and hay, and you have to make sure they don't
starve or get too fat. In the winter you heat their stables, and in
the summer you keep them in cool places. When you cut their hair and manes
take care ~~that you do not cut them too short~~ when you cut their four legs; and when
you clip ~~the~~ around their ears and eyes, make sure they are not startled.

24:20a) Train them in galloping and chasing, and (set limits on? be skillful in?
han 閑) them in advancing and stopping. Only after man and horse become
close (intimate) with one another can you use them for carts and cavalry.
The stirrups, bits, ~~etc~~ and reins must be completely strong (tight).
Horses, ~~etc~~ if they don't get sick late in life, definitely will get
sick at the start; if they don't get sick from starvation, then they
get sick from overeating. When you go on a long trip for several days,
you must dismount several times. ~~and give them rest from their labors~~
You are better off ~~in~~ giving more work for the person and being careful
not to put too much work on the horse; always allow the horse to have
leeway so we will be prepared for the enemy's attack. Anyone who
understands this can go throughout the empire wherever he wants.

唐
---. At the beginning of the T'ang dynasty they obtained 2,000 Turkish horses
and also got 3,000 following horses (auxiliary horses) from Chŏg'ant'aek (赤
光澤) and they sent them to Lung-yu (隴右). Responsibility for
them was given to the T'ai-fu (大僕), and under his command he
had mu-chien (牧監), fu-chien (副監). Under the Chien, there
were ch'eng (丞), chu-fu (主簿), mu-wei (牧尉), fei-ma (排馬),
mu-chang (牧長), chün-tou (羣頭). Each had cheng (正) and fu (副).

p.473, 24:20a)

-indented: Ou-yang Hsiu said: the system of chien-mu (監牧) :officials in charge of horses) began with this; it originated in recent times.

-Shang Ch'eng (尚乘) was in charge of the Son of Heaven's horses; han (閑) of the and there were 6 (places) ~~divided up into~~ left and right --listed here...

-at the beginning of the T'ang dynasty they appointed the T'ai-fu hsiao-ching (太僕少卿), Chang Wan-sui (張萬歲) to take charge of the horse ranches. ~~chuan-fu~~ For the 40 year period from the cheng-kuan era ~~xxx~~ to the Lin-te era (627-50 to 664-666) there were 706,000 horses.

8 pang (坊) were established in areas like Chi (岐), Yu (幽), Ching (荆) and Ling (寧) covering an area of 1,000 li...(lists the names of the 8 pang), and the land in area was 1,230 ching (頃).

People were recruited to cultivate it and to provide fodder to the horses.

The horses of the 8 pang were divided into 48 chien (監), but because there were too many horses for the area, which could not accomodate them all, they also ~~xxx~~ set off another 8 chien stretched along the western side of the (Yellow?) river, along a broad and ~~xx~~ fertile plain.

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2,000 horses made up a superior chien, 3,000 made up a middle chien, and (lower numbers) made up an inferior chien, and each was divided into left and right, and they were given names ~~xxx~~ according to the area.

At that time, in the empire ~~xxxxxx~~ the price for one horse was 1 bolt of

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silk. Chang Wan-sui was in charge of horses for a long time, and his benevolence and trust were carried out in Lung-yu (隴右).

--.During the reign of Hsüan-tsung in the beginning of the k'ai-yüan era (713-42) the number of horses in the country decreased further and the emperor appointed Wang Mao-chung (王毛仲) to take command of the stables in the capital and provinces. The number of horses gradually recovered until there were 240,000. By the 13 year of the period (725) there were 430,000. Later when the Turks attacked the frontier, Hsüan-tsung warmly pacified them and every year he permitted the northern army to trade with those towns (of the Turks) that had surrendered. They bought horses with gold and silk and established in ~~sakpang~~ Ho-tung (河東) and Shuo-fang (朔方)

p.474, 24:21a) ~~xxxxxxxxx~~ left and right mu (牧). By mixing in the seed horses of the Hu barbarians, the horses were stronger and healthier. After the t'ien-pao era (742-756) all the armies took along 10,000 horses with them whenever they moved. The men who made plans and deliberations (for the country) said that since the Ch'in and Han dynasties, the T'ang represented the most flourishing period (in terms of the number of horses raised).

--. With regard to horse administration in the Sung dynasty, at the beginning of T'ai-tsu's reign he established the left and right Flying Horse Halls (Fei-lung-yüan 飛龍院) with 2 shih (使) in charge. Later on ~~he~~ (he) changed this to the Chi-chi-y'uan (騏驎院) and put it under the T'ien-ssu-chien (天廐監). Chin-tsung (真宗), in the 2nd year of the Ching-te ~~era~~ (1005) changed all the grazing ranches (called?) Lung-pang (龍坊) in the prefectures into chien (監). There were 14 chien in the provinces. All the prefectures (chou) had mu-chien (牧監) under the combined control of the pref. mag. (chih-chou (知州) and t'ung-pan (通判).

(this concludes the section on raising horses)

24:21b —