

330. 17:1a)

--. In the Chou-kuan (書周官) (section) of the Book of History (Shu-ching) it says: T'ang and Yü (唐虞 :i.e., Yao and Shun) investigated (the ways of) ancient times, and when the established officials, only had 100 of them. Internally (in the capital) they had the ~~pai-k'uei~~ pai-k'uei (百揆 :PM) and the Ssu-yüeh (or yo) (四岳), and externally (in the outlying or provincial areas), they had the chou-mu (州牧) and the hou-pai (侯伯). All government affairs were harmonious and the myriad nations were all at peace. In the Hsia and Shang dynasties there were double the number of officials, yet still they were able to use them and bring order (i⁴ 乂). When bright (intelligent) kings established government they did not think only of the officials, they ^(no. of) thought of ^(only) the ^(good) ^(right) people. 不惟其官, 惟其人

(note: K'ung An-kuo (孔安國) said: Yao and Shun investigated

ancient (methods) and with them created the hundred officials. In the capital they established the pai-k'uei and the ssu-yo and modelled (the administration) after the Five Elements (wu-hsing) of Heaven (t'ien, nature) (蒙天之有五行). In the provinces they established ~~the~~ 12 chou-mu and the chiefs (ch'ang 長) of the five kingdoms (wu-kuo 五國). Inner and outer (capital and provinces) ~~supervised~~ were tied to (wei 維) each other, and there (of precedence) was order/to the system of offices (kuan-chih, kwanjik), and for that reason all government was harmonious and the myriad states were all at peace. This is the reason why they were able to achieve good government. Yü (禹) and T'ang (湯) (of the Hsia and Shang dynasties) established 200 officials and they also were able to use them to achieve (good) government.

Ts'ai-shih (蔡氏) said: As for the pai-k'uei (百揆), there was nothing over which he did not have supervision. The ssu-yo (四岳) supervised the pang-yko (四岳) areas (the four territories, into which the capital was subdivided?). Each of the chou-mu supervised their chou, and the hou-pai (侯伯) assisted the chou-mu and supervised the feudal lords (chu-hou).

Han, IV, 314.
King lived in the Han
the Han was discovered in the wall of conductor's old house.
script was in "whole characters" but no body could read it.
孔安國 translated it into contemporary characters + this text was called the Ku-wen Sheng-shun

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The pai-k'uei and the ssu-yo supervised government in the capital, and the chou-mu and hou-pai supervised government in the provinces. Inner and outer (capital and provinces) were connected with one another (hsiang-ch'eng 相承) and the general state of affairs (ch'et'ong 體統) was not in confusion. For this reason all government was in harmony and the myriad countries were all at peace. In the time of the Hsia and Shang dynasties the world (generations) changed and affairs became more complex (complicated). They looked at (gave consideration to) what was bound together and what was released (penetrated?)(hui-t'ung 會通) and they regulated (chih 制) what was complex and what was simple, and (as a result of this?) they doubled the number of officials, yet still were able to govern well by this means. When bright kings established government, they were not concerned with the number of officials, they only concerned themselves with getting the (right) people, (for office), and that was all there was to it. (end note)

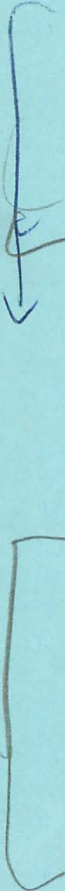
--. At the present time my small son respects and ~~xxx~~ diligent in (cultivating) virtue. (He is concerned that his virtue) is not sufficient

(pugang 不逮). The look up to former ages, (follow it) and give instruction and guidance (hunjōk 訓迪) to the officials. (note: Ch'eng-wang (成王) respected and diligently (cultivated) virtue and was concerned night and day that there might be some (aspect of his virtue) which has not attained (perfection). In general those people who cultivate virtue are the root (basis) for the appointment of men to office.)(end note)

--. (They, we) established the T'ai-shih (太師), Ta'i-po (太傅) and T'ai-pao (太保), and these (three officials) were the san-kung (三公). They spoke of the (right) way and managed the country and equally regulated the (forces of) yin and yang (實理陰陽). It was not necessary for them to prepare (quotas of the number of) officials; they only concerned themselves (with obtaining the right) men. (note: The shih (師) was the teacher of the Son of Heaven and (the man who) promulgated the laws.

(fa-shian 法傳). The po (傅) gave assistance to the Son of Heaven (hsiang t'ien-tzu 相天子). The pao (保) protected the Son of Heaven by means of

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virtue and righteousness. These were the posts of the san-kung. They assisted the king and spoke of the (correct) way by means of which the affairs of state were warped and woofed (managed) (i.e.--by means of which they made plans for the state both vertically and horizontally, warp and woof). They harmoniously managed yin and yang. With regard to the officials of the san-kung, it was not necessary for them to prepare (a quota), number) of officials. They were only concerned whether these men were virtuous or not, and if so, they placed them (in office).

Ts'ai-shih (蔡氏) said: ^{chia} 賈 (賈) said that pao (protect) meant to protect (the emperor's) body (person), that po (傅) meant "to give assistance" by means of virtue and righteousness, and that shih (taach) meant "to give instruction" in the Way. These (officials) were the so-called san-kung. What they meant by yin and yang was ch'i (氣 :spirit). What they meant by the tao (the Way) was that in the management (control) of yin and yang, things remained constant and did not change. What they meant by lun (論 :to discuss, the way) was "to clarify. What they meant by ching (經 :manage, regulate) was to regulate (kyōngnyun 經綸)(the major laws of the empire). What they meant by li (理) was to regulate (li-che 理者). What they meant by hua (化) was to harmonize things (cho,t'iao 調). If a person was not (qualified) to manage and regulate (kyōngnyun) the great laws (kyōngnyun xxxxxxx) of the empire or to participate in the education and transformation of Heaven and earth, then how would he be sufficient to (qualified to) be appointed? For this reason they did not concern themselves with preparing (quotas)

of officials; they only thought of obtaining the right men (for office). (end note) --. The Hsiao-shih (少師), Hsiao-po (少傅), and Hsiao-pao (少保) are called the san-ku (三孤), and they assist the kung (公). They make great the transformation and accomplishment of the Way (弘化) and they show reverence and trust in the powers of Heaven and Earth (寅亮天地) and give assistance to me, the one person.

reverence + respect trust

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(note: These three ~~posts~~ officials were called the san-ku. Ku means "special" (t'uk 特). It says that they were lower than the (san-) kung and more exalted (respected) than the ching (卿). They especially established these three posts to aid and assist the san-kung, to make great the way and moral transformation (hongdae 弘道化 and respect and believe in (trust in) the teachings of Heaven and earth (kyöngsin ch'önji chi kyo 敬信 天地之教) and by that means to assist the government of me, the one man (the emperor). (above note, and first note in a series must be that of K'ung An-kuo?)

Ts'ai-shih said: Eventhough the san-hsiao were the assistants of the ~~san~~ san-kung, yet they still were not subordinate officials (of the san-kung) (shu-kuan 屬官), and for that reason they were called "ku" (special, isolated?). The term, "heaven and earth" refers to the form (hyöng 形). The term, "hua" (transformation 化), means that the yung (用 : practical function?) of Heaven and Earth rotates (yun 運 : moves in cycles) and does not leave a trace. The term, "hung" (弘) means to expand and make great. The term, yin-? (寅亮) means to respect and clarify. Thus the kung talks about the Way and the ku (his assistants) make great the transformations (hung-hua 弘化). The kung manages yin and yang harmoniously, while the ku respects and clarifies (the powers of) Heaven and Earth. The kung steps forward and speaks (to the emperor), and the ku gives assistance from the rear (following behind). The division (of responsibilities) of the kung and ku (公孤) were like this.)(end note)

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--. the Ch'ung-tsai (冏宰) is in charge of the government of the country. (chang pang-chih 掌邦治). He controls the hundred officials (t'ung pai-kuan 統百官), and regulates equally (equitably) everything within the four seas (chün ssu-hai 均四海). (note: The word, "ch'ung" means g "great" (ta). The T'ien-kuan-ching (天官卿) was called the ta-tsai (冢宰) and he was in control of the government of the country,

P.M.

330, 17:2a) he controlled the hundred officials and regulated and pacified (kyunp'yöng 均平) everything within the four seas.) (end note)

--. The Ssu-tu (司徒) is in charge of the education of the country. He spreads the teachings of the five relationships (wu-tien 五典) and pacifies (擾) the people (of the empire). (note: The Ti-kuan ching (地官卿) is the Ssu-tu. He has charge of the education (chiao-hua, kyohwa) of the country; he spreads the teachings of the five moral relationships (wu-ts'ang 五常) in order to pacify the mass of the people of the empire and sees to it that those small and great are cooperative and friendly (with one another). (end note)

Education

--. The tsung-pai (宗伯) is in charge of the rites of the country. He rules the spirits (chih-shen 治神) and the people and harmonizes those above and those below. (note: the Ch'un-kuan ching (春官卿) has charge of the rites of the country, governes the spirits of Heaven and earth, shows respect for human and spirit affairs and ~~the~~ manages the five rites pertaining to good and bad omens, the military (army campaigns), guests, and felicitous occasions (births etc.) (國之吉凶軍賓嘉之禮五禮) by means of which he creates harmony among the ranks of upper and lower, respected and high and low despised.) ~~the~~

Rites

Ts'ai-shih says: The Ch'un-kuan becomes the chief official (ch'ang 長) during the four seasons, in succession, (in order), and for that reason they called him the tsung-pai.) (end note)

--. The Ssu-ma (司馬) was in charge of the administration of the country (pang-cheng 邦政). He controlled the six armies (liu-shih 六師) and kept peace in the pang and kuo (the king's state and the countries of the four quarters). (note: The Hsia-kuan ching (夏官卿) was in charge of weapons and horses (military affairs) and was in charge of military expeditions. He commanded the six armies and pacified ~~the~~ rebellions in the wang-pang (king's state) and ~~the~~ rebellions states of the 4 regions. 四方) ~~the~~

Military

the

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(Ts'ai-shih said: In military administration nothing was more urgent than horses, therefore the official was given the name of Ssu-ma 𠵹 (superintendent of horses). How is it that (in governance) there was nothing that was not (subsumed under the word) chŏng (政), and yet they only used the term mu-cheng (戎政: military administration) 𠵹 to mean administration in general? That is because military expeditions were the means 𠵹 by which (the state) rectified those people who were not correct (not behaving in the correct way), and this was an important (aspect of) the king's administration (wang-cheng).)(end note)

--. The Ssu-k'ou (司寇) is in charge of the country's prohibitions (pang-chin 邦禁). He investigates corruption and the hidden evils intentions of people (hil kant'uk 詰奸惡) and punishes violent rebellion (hyŏng p'ongnan 刑暴亂) (note: The Ch'iu-kuan ching (秋官卿) is in charge of pirates and bandits, laws and prohibitions, he takes charge of controlling corruption and evil (kan'ak 奸惡), and punishes violent (robbers) and rebels (those people who make confusion, tso-lan-che). The Ssu-ma of the Hsia (kuan 夏官) punished evildoers and gave assistance in increasing (the production of?) goods (cho chang mul 勛長物). The Ssu-k'ou of the Ch'iu-kuan (秋官) punished corruption and made adaptations to the cold and killing (climate?) of the season. ?? (sun si sai) 順時 殺 (end note)

--. The Ssu-kung (司空) is in charge of the land of the country, settles (chŭ ssu-min 居四民) scholars (in their residences) the four (types) of people (shih, farmers, 𠵹 artisans and merchants), and regulates in accordance with the seasons the profits (production) of the land (shih ti-li 時地利). (note: The Tung-kuan ching (冬官卿) is in charge of the empty land of the country (kuo) in order to settle in their residences the four kinds of people--scholars, farmers, artisans and merchants. He accomodates things to the natural season in order to promote the profits (production) on the land.)(end note)(K'ung An-kuo?)

其 氏 Ts'ai-shih said: According to the Chou-li (description of) the Tung-kuan (冬官), it is recorded that he was in charge of industry (kao-kung 考工)

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which is not the same as this (explanation). This (text) basically is lacking (any reference to) the Tung-kuan (Winter Official). The Confucian (scholars) of the Han dynasty filled this in by writing (that the Tung-kuan) was in charge of kung (I : public works, industry). (end note)

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The responsibilities of the six ministers were divided up (liu-ching fen-chih 六卿分職), and each of them was in charge of their own subordinates. by means of which they gave guidance to the 9 mu (ch'ang kumok 倡九牧) and x caused all the people to be wealthy and prosper (pusöng chomin) (note: Ts'ai-shih said: "The respnsibilities of the six ching were divided up and each of them was in charge of their suboridnate officials by means of which they gave guidance to the mu(mok) of the 9 chou. From the capital to the provinces (outer regions), government administration was bright and clear, and education and teaching (kyohwa) was hüp (洽 : full and sufficient), and of the mass of the people there were none who were not prosperous and fully provided for and (whose minds) were not fully transformed (sönghwa 成化) (imbued with morality?).

牧

PM

Lü-shih (呂化) said: "The Ch'ung-tsai (PM) assisted the Son of Heaven and was in charge of the 100 officials, and all the officials from the Ssu-tu on down were all under the control of the Ch'ung-tsai (PM).

All of them were given equal responsibilities in their jobs, and when you add up their numbers, it comes to 6, which means that the guide ropes (of the net) were included in the net (網在網中 : the leaders and followers, chief and subordinate officials, PM and ministers were calculated together as 6 ching) (併數之為六者網在網中). The kün kün'gon (乾坤) together with the six ^{characters} ~~sons~~ (yukcha, 六子) ~~XXXXXXXXXXXX~~ were together distributed among the eight regions. And the ch'ung-tsai (PM) together with the 5 ching (miisters) were together included together in the six offices. This is one opinion.) (end note)

(Han, III, 314. The kün'gon yukcha (乾坤六子): the kün'gon (乾坤) means "father and mother" in the Book of Changes, and the six

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characters were (震 巽 坎 離 艮 兌) *.

Tsai Chien
沈
Samy

--. Ts'ai-shih said: If you consider this (outline, explanation), it is not the same (as what is in) the Chou-li. The Chou-li does not contain any reference to such posts as the san-kung and the san-ku (三 公 三 孤).

It might be said that the kong and ku were concurrent posts and were not regular positions and for that reason were not listed (in the Chou-li).

Nevertheless, the san-kung talked about the Way and managed the country, and the san-ku assisted the san-kung and expanded hua (cultural, moral 化 education and transformation). Are these not (regular) responsibilities? (chik, chih 職)? There are no greater responsibilities (of office) than these. Or it might also be said that the Shih-shih (師 氏: in the Chou-li?) was equivalent to the Ta-shih (太 師), the pao-shih (保 氏) was equivalent to the Ta-pao (太 保), but despite the fact that the shih and pao were high (positions), on the contrary (in the Chou-li) they are subordinate officials under the post of the Ssu-tu (司 徒). ~~This also is~~

not reasonable. This definitely can be doubted. But the Chou-li is (a text) could not have been written did it (describes a system) which cannot be instituted unless a sage (tries to do

成王

it). In my opinion, The Duke of Chou was about to set up regulations for officials who would take charge of affairs (pang cho ch'isa chi kuan 方 條 治 事 之 官), but (died) before he was able to do it. With regard to the posts of shih and pao (師 保) which I say he was not able to

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do (include in his system), I mean that he was not able to speak of them in a grave and respectful way (chōngjung i miǎp ōn chi ya 鄭 重 而 未 及 言 之 也).

鄭重而未及言之也. & The Duke of Chou died before he was able to complete Chou-li? his writings (in the Shu-ching). In the interval there were those things

that could not be implemented and carried out, therefore (the Chou-li) came out different from this (text--the Shu-ching?), and the Tung-kuan

(冬 官) was also left out. That is regrettable.

冬官

--. Hu-shih (Hu Wen-ting 胡 氏, 胡 文 定) (Han, III, 316, name was Hu An-kuo

胡安國, wen-ting was his posth. name. Mane of the Sung, wrote the Ch'un-ch'iu-ch'uan (春 秋 傳). said: dynasty.

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In ancient times if they did not have (a suitable) person to be san-kung, then they took one of the six ching (liu-ching 六卿) who had the Way (was in tune with the Way, was talented) and promoted him to hold (the posts of) shih or pao as a concurrency. And if there were a vacancy in the ch'ung-tsai (冢宰 :PM)'s post, they also took one of the san-kung and sent him down (gave him a lower position) to carry out the responsibilities of tan'gyu (端揆: the primary minister. ~~kung~~ Tan means to rectify (chōng 正)) and kyu (揆) means to calculate, or to conduct government affairs). Yu (禹) (of the Hsia dynasty) advanced from the post of Ssu-kung (司空) to occupy the position of pai-k'uei (百揆: Prime Minister), and also (the emperor?) said (of him) "You are my arms and legs, my eyes and ears (作朕股肱耳目), so here was a case where a prime minister (tsai-ch'en 宰臣) moved up and held the post of shih and pao (師保) as a concurrency.

The Duke of Chou was a shih (師) and also (the emperor) said (of him): "Occupy the position of Ch'eng-ts'ai (冢宰) and rectify the hundred officials (cheng pai-kung 正百工). Here was a case where one of the san-kung stepped down to take over the responsibilities of prime minister (tan'gyu 端揆). As for the reason why it was done this way, the san-kung sat together with the king and spoke to him about the true Way, but it was difficult to get (the right) people (for these jobs). And the prime minister (ch'eng-tsai 冢宰) was in charge of the hundred officials and equally (pacified) the territory within the four seas, and this also was a place that it was not easy (to fill) (to handle).

(note: Li-shih 史氏 said: If you look at the ku-ming (顧命) (chapter of the Shu-ching), you see that the T'ai-pao (太保) was in charge of the prime minister (ch'ung-tsai), the pi-kung (冢公) was in charge of the ssu-ma (司馬), the mao-kung (毛公) was in charge of the Ssu-kung (司空). There was a separate ~~ku~~ jui-pai (芮伯) who became the Ssu-tu (司徒), and a (彤伯) who became the tsung-pai (宗伯), and the wei-hou (衛侯) who

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became the Ssu-k'ou (司寇), so that in Chou times the san-kung held the posts of six ministers (liu-ching 六卿) concurrently, and the san-kung did not have any responsibilities (chih, posts), but the six ministers did have responsibilities (posts), chih). The san-kung talked about (discussed) the Way, and the six ministers carried out the Way (policy). By having the san-kung hold the posts of six ministers concurrently, they combined root and branch and what was refined and rough ~~into~~ into a single source.

Ch'en Pu-liang
Ch'en-shih (陳傅良) : Han, III, 316 Ch'en Pu-liang * of the Sung dynasty, known as the chih-chai hsien-sheng (止齋先生) said: The san-kung of the Chou dynasty were in many cases posts held concurrently by the six ministers (liu-ching). It was only that if a man was good enough to hold the post of kung concurrently, then they added the official position of kung (to his title). If there was no one suitable, then they stopped and just left him as a minister (ching), and that was all. If they did not have suitable people (to hold the posts of) san-kung or san-ku (三孤), then they left (these posts) vacant, and that was all. As for the six ministers (liu-ching), naturally those (posts) existed (people filled them as a matter of course). In brief, in the Chou dynasty they waited until they found men of unusual virtue before they appointed them san-kung or san-ku, and for this reason ~~it~~ it was said (in the Shu-ching): "As for the (number of) officials, they did not prepare (a quota); they only were concerned about (obtaining) the right men (for the job).

(kuan pu pi pei, yu chi jen 官不必備, 惟其人)

--- Ch'iu Chün (丘濬) said: The ch'eng-tsai (冢宰) is equivalent to the present Li-pu shang-shu (吏部尚書). The Ssu-tu (司徒) is equivalent to the present post of Hu-pu shang-shu (戶部尚書). It is only that in ancient times ~~he~~ he (the Ssu-tu?) was in charge of education and moral transformation (chiao-hua 教化), but in later ages (hou-shih 後世) they had exclusive responsibility for controlling population, property, and taxes.

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The Tsung-pai (宗伯) is equivalent to the present post of Li-pu shang-shu (禮部尚書), and the Ssu-ma (司馬) is equivalent to the present post of Ping-pu shang-shu (兵部尚書), and the Ssu-k'ou (司空) is equivalent to the present post of Hsing-pu shang-shu (刑部尚書) and the Ssu-kung (司空) is equivalent to the present post of Kung-pu shang-shu (工部尚書). It is only that in ancient times they were in charge of measuring the land and settling the people in their residences (to-ti chū-min 度地居民), surveying the land, and regulating the (governing the) administrative towns (liang-ti chih-i chih shih 量地制邑之事).

But in later ages they were given exclusive responsibility for construction and public works. (ying-tso kung-tso chih shih 營造工作之事)

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周禮

part

- In the Chou-li the king established the state, distinguished between the areas (districts) (p'ien-fang 辨方), set the positions (of north + south) straight (cheng-wei 正位), embodied the country (t'i-kuo 體國), managed the fields (ching-ya 經野), established official posts (she-huan 設官) and divided responsibilities (fen-chih 分職) in order that the people would be extremely (well taken care of; i min chi 以民極).

[note: Ch'eng Hsüan (鄭玄) said: chien (建) means to establish (li 立).

Duke of Chou

The Duke of Chou occupied the position of regent (chū-she 攝攝) and composed the posts (listed in) the six codes (liu-tien 六典),

and he called (this book, which dealt with this), the Chou-li. He built an adm. town (ying-i 營邑) in the middle of the land and conducted government for seven years. Ch'eng-wang (成王) because of this put him in charge of li (rites), had him live in the (雒邑) and govern the empire. Pien (辨) means to separate and distinguish (pieh 別).

(The king) distinguished between the four territories (ssu-fang 四方) and rectified the positions of north and south (cheng nan-pei chih wei 正南北之位).

T'i (體) means something like fen (分 : to divide up). Ching (經) means means to make (the country) into a number of villages (里數), establish the lengths of distance?

Ch'eng Ssu-neng (鄭司農) says that in governing the country they divided it up into (4) fang (方) and 9 li (九里), and the country was

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marked off with 9 ching and 9 wei (warp and woof, lines 九經九緯).

(in the capital?)
On the left they set up the altar to the ancestors, and on the right they set up the temple to the spirit of the land (cho, sa 祖社).

To the front was the court (palace), and to the rear was the marketplace.

In the fields (of the countryside), 9 fu (九夫) constituted a well-field (ching 井) and four well-fields constituted an administrative town (i 邑). This was the chain of command (of the territorial units).

To establish official posts and divide up responsibilities (she-kuan fen-chih

設官分職) meant that each of the officials, the ch'eng-tsai, ssu-tu, tsung-pai, ssu-ma, ssu-k'ou, and ssu-kung (冢宰, 司徒, 宗伯, 司馬, 司寇, 司空) had his own responsibilities, and all affairs were conducted in such a way

as to hit the mark (be done perfectly). It allowed the people of the empire each to obtain his middle (chung 中: chungsim (中心) --Han, II, 317)

and not lose his place (in the world, in society).

Chu Hsi said, Chi (極) means "standard" (p'yojun 標準.) (end note)

Then (the king) established the t'ien-kuan (天官) and put him in charge of subordinate (officials), and he took charge

of governing the country by means of which he aided the king in regulating the pang and kuo (king's territory and feudal lords' states) equitably.

One ta-tsai-ching (太宰卿) was in charge of the six codes (liu-tien 六典) of the ~~extending~~ the country (the country), by means of which he

aided the king in governing the pang and kuo. (note: (With regard to the six does), the first were the codes of government (chih-tien 治典),

by means of which the pang and kuo were governed, the officials and yamen were controlled, and the myriad peoples were regulated. The second

were the codes of education (chiao-tien 教典), by means of which the pang and kuo were pacified, the officials and yamen were instructed,

and the myriad people were consoled (pacified 擾). The third were the codes of ~~rites~~ (li-tien 禮典) by means of which the pang and kuo

were made harmonious, the hundred officials were controlled and the myriad people were made friendly and congenial (諧). The fourth were the codes

天官冢宰

六典

✓

local

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of administration (cheng-tien 政典) by means of which the pang and kuo were pacified (p'ing) and the 100 officials were made correct (cheng), and the myriad peoples were treated equally (chiin 均). The fifth were the codes of punishments (hsing-tien 刑典) by means of which ~~investig~~ the pang and kuo were investigated (hil 詰), and the 100 officials were punished (hsing), surveillance was maintained over and/the myriad people. The sixth were the codes of (economic?) affairs (shih-tien 事典) by means of which the pang and kuo were enriched (pu), the hundred officials were appointed (jen, given responsibilities) and the myriad peoples ensured a livelihood (sheng wan-min 生萬民)

八法

✓ ---. By means of the eight laws (p'a-fa 八法) he controlled the official bureaus (kuan-fu 官府). (note: The first was called the subordinate officials (kuan-shu 官屬) by means of which the government of the pang (king's territory?) was carried out. The second was called the official responsibilities (posts) (kuan-chih 官職) by means of which the governance of the country was divided up (pien 辨). The third was

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called the kuan-lien (官聯) by means of which the control of the officials was unified (hui kuan-chih 會官治). The fourth was called the kuan-ts'ang (官常) by means of which (the emperor?) listed to (managed) the governance of the officials. The fifth was called the kuan-ch'eng (官成) by means of which they managed the government of the pang. The sixth was called the kuan-fa (官法) by means of which they rectified the governance of the pang (country). The seventh was called the kuan-hsing (官刑) by means of which they maintain surveillance over (chiu 糾) the government of the pang. The eighth was called the xu kuan-chi (官計) by means of which they decided on the government of the pang.) (end note)

八則

✓ ---. By means of the eight standards (p'a-tse 八則) (he) governed the capital and its environs (tu-pi 都鄙). (note: The first was called the chesa 祭祀: sacrificial rites) by means of which they controlled the spirits (yu chi shen 馭其神). The second was called the fa-tse (法則) by means

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of which they controlled the officials. The third was called ~~the~~
~~abolishing and establishing~~ (posts) (fei-chih 廢置))
 by means of which they managed (controlled) the clerks (li 吏). The
 fourth was called "salary and position" (lu-wei 俸位) by means of which
 they controlled the scholars (shih 士). The fifth was called "tribute
 and taxes" (kung-fu 貢賦) by means of which they controlled things used
 (expenditures). The sixth was called "rites and customs" (yesok 禮俗)
 by means of which they controlled (managed) the people. The seventh
 was called "punishments and rewards" (hsing-shang? 刑賞) by means of which
 they controlled their relatives (戚). The eighth was called "land
 and labor service" (tien-i 田役) by means of which they controlled the masses.
 (end note)

Salary

---. By means of the eight (modes?) of authority (p'a-ping 八柄)
 reports were made to the king (chao-wang 詔王) and they controlled the
 degree of nobility (note: The first was called "noble rank?" (chüeh 爵)
 by means of which they controlled (degrees of) nobility (kuei 貴).
 The second was called "salaries" (lu 祿) by means of which they controlled
 the grant of goods (gifts) wealth. The third was called "yü" (予) (Confucian--Han, III, 321)
 by means of which they controlled good luck (fortune 幸). The fourth was
 called (chih 置 :the creation of new posts) by means of which they
 controlled their actions. The fifth was called sheng (生 :nurture,
 livelihood) by means of which they controlled happiness. The sixth was
 called to (奪 :confiscation) by means of which they controlled
 their poverty (controlled them by threatening to make them poor). The
 seventh was called fei (廢 :abolishing posts) by means of which they
 controlled their crimes (tsui 罪). The eighth was called punishment
 (chu 誅) by means of which they controlled their errors (transgressions, kuo)
 (end note)

八統

---. By means of the ^{pa} ~~pa~~-t'ung (八統), they reported (these) to the
 throne and controlled all the people (the myriad people). The first
 was called ch'in-ch'in (親親 : treating parents like parents) (親親)

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The second was called ching-ku (敬故: respecting ~~the~~ old friends).
 The third was called chin-hsien (進賢: advancing to office worthy men).
 The fourth was called shih-neng (使能: employing the able). The fifth
 was called pao-yung (保庸: protecting those with merit and who
 labored hard). The sixth was called tsun-kwei (尊貴: exalting
 noble). The seventh was called ta-li (達吏: promoting the lower clerks).
 The eighth was called li-pin (禮賓: treating guests with courtesy).

九職

--. By means of the nine tasks (chiu-chih 九職) they placed responsibility
 on all the people (jen wan-min 任萬民). (note: The first was called the
 three (types) of agriculture (san-neng 三農) (Han, III, 321--cultivation
 of flatlands, mountainous or hilly land, and wetlands or marshlands) and
 the production of the nine grains. The second was called the yüan-pu (園圃):

gardens) on which were raised grasses and trees. The third was called
yü-heng (虞衡) on which are made (raised) the materials (products) of the
 mountains and marshes. The fourth is called sou-mu (藪牧) on which
 birds and animals are raised. The fifth is called pai-kung (百工)
 (the hundred trades) in which the 8 kinds of materials are controlled
 and transformed (changed into products?). The sixth is called Shang-ku

高賈 (trade and commerce) by which goods and wealth circulate
 (pu t'ung hua-yu 阜通貨賈). The seventh is called wives (嬖婦)
 (work) by which thread and hemp (linen) is made and controlled. The
 eighth are the ch'en-ch'ieh (臣妾: officials' concubines?--Han, III,

321 translates this as the poor and base men and women?) who collect
 and gather edible ~~pxx~~ plants. The ninth is called hsien-min (閑民:
 idle people) who have no regular occupations and are moved from place
 to place to do work.) (end note)

九賦

--. By means of the chiu-fu (九賦: 9 taxes), he collected wealth and
 goods (lien ts'ai-hui 斂財賈). (note: The first was called the fu
 levied within the pang (邦). The second was called the fu of the
 four suburbs (四郊). The third was called the fu of the pang-tien (邦甸:
 (Han, 321 - over 100 li from cap.) + (Han, 321 - more than 200 li from the capital)
 imp. domain)

331, 17:4b) The fourth was called the fu of the chia-hsüeh (家削) (Han, III, 321 of the territory more than 300 li (from the capital?). The fifth was called the fu of the pang-hsien (邦縣) (Han, 321, over 400 li from the capital). The sixth was called the fu of the pang-tu (邦都) (han, 321, over 500 li from the capital). The seventh was called the fu of the kuan-shih (passes and marketplaces). The eighth was called the fu of the mountains and marshes. And the 9th was called the fu on surplus ^{silk?} property (pi-yu 幣餘).

九式

---. By means of the 9 shih (九式 : 9 rules) equalized and was sparing in the use of funds (goods) (~~欽~~ junjöl chaeyong 均節財用) (note: The first was the shih (sik) for the chesa (sacrificial rites). The second was the shih (rules) for the pingæk (賓客 : guests). The third was the shih (rules for ~~the~~ funerals and crop disasters (sanghwang chi sik 喪荒之式). The fourth was called the rules for food and clothing (羞服之式). The fifth was called the rules for kung-shih (kongsä-public works). The sixth was called the rules for silk (p'yemyön? 幣帛之式). The seventh were called the rules for fodder for oxen and horses (芻秣). The eighth was called the rules for grants and gifts made to officials (~~欽~~ 匪頒之式). The ninth was called the rules for maintaining friendly relations with foreign countries (Han, III, 322)(hao-yung chih shih 好用之式).

九貢

---. By means of the nine forms of tribute (chiu-kung 九貢) they provided for ~~the~~ the expenses of the pang and kuo (country and kingdoms). (chih pang-kuo chih yung 致邦之用. (note: The first was called sacrificial rites tribute (sagong 祀貢). The second was called tribute for wives (嬪貢). The third was called the tribute of implements (kigong 器貢). The fourth was called the tribute of silk (p'yegong 幣貢). The fifth was called the tribute of (wooden) goods. The sixth was called the tribute of goods (hwagong 貨貢). The seventh was called the the tribute of clothes (pokkong 服貢). The eighth was called the tribute of feathers (旒貢).

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The ninth was called the tribute of local products (wu-kung ^{物貢}). (end note)
 --. By means of the 9 liang (九兩兩) (he) bound (to the state) the
 people of the pang and kuo (country and kingdoms). (note: The first was
 called mu (牧 : the mu officials of the 9 chou--Han, III, 322) who used
 land to obtain (attract) the people. The second were called the ch'ang (長 :
 chiefs, of the country) who used (titles, ranks?) of nobility in order to
 get (attract) the people. The third was called shih (師 : teachers) ^{who}
 used ^{worthiness (virtue)} ~~to attract the people~~ to attract the people. The fourth was
 called ju (儒 : Confucians, Confucianism) who used the Way to attract the
 people. The fifth was called tsung (宗 : heads of clans?) who used
 their ~~clans~~ clans (tsu 族) to attract the people. The sixth was called
 chu (主 ?merchants?) who used profits to attract the people. The seventh
 was called li (吏 : clerks, petty officials) who used (good) government
 to attract the people. The eighth were called yu (友 : friends) who used
 trust to attract the people. The ninth was called sou (叟) who used
 wealth in order to attract the people.) (end note)

Punishment

--. The Hsiao-tsai (小宰) were two men of chung-ta-fu (申大夫) (rank).
 In establishing the country, they were in charge of the royal palace's
 punishments by means of which they government the orders (administration)
 of the palace and its surveillance and prohibitions. They were in
 charge of the secondary (aspects of) the /six codes (liu-tien 六典), ~~of the country~~, the eight laws
 (pa-fa), the 8 regulations (pa-tse 八法) of the country by means of
 which they handled (逆) the government of the pang and kuo, the
 tu and pi (capital and suburbs), and the official offices (kuan-fu 官府).
 The handled the secondary aspects of the nine items of tribute, the nine
 taxes, and the nine rules (chiu-kung, chiu-fu, chiu-shih 九貢九賦九式)
 in order to regulate equally property and conserve the expenditures of the
 pang (country). By means of the six ranks (六等 ^{liu-hsie}) of the official offices
 (kuan-fu), they rectified (made correct) the officials. (note: The first,
 was called the rectification of positions (cheng chi wei 正其位) by means of shu
 ()

六等
秩

332, 17:5a) The second was called promoting & (advancing) the government by means of hsiü (rank). The third was called doing affairs by means of rank. The fourth was called controlling food & (emoluments) by means of rank. The fifth was called receiving meetings (?) by means of rank order. The sixth was called listening to the situation (listening to people's feelings?) by means of rank order.)(end note)

17:5b) *PM* -by means of the six subordinates (liu-shu 六叙) of the official yamen (kuan-fu 官府), he (the king) carried out the government of the pang (country). (note: The first was called the t'ien-kuan (天官). His 60 subordinates were in charge of the government of the country. If it were an important matter, then it was done by the chief official; if an unimportant matter, *專達* (the subordinate) had the authority to make the decision on his own & (chōndal) The second was called the ti-kuan (地官). His 60 subordinates were in charge of the education of the country, If an important matter, the chief official did it; if unimportant the (subordinates) could do it on their own authority. (same sentence repeated for the rest) The third was called the Ch'un-kuan (春官). His 60 subordinates were in charge of the rites of the country... The fourth was called the Hsia-kuan (夏官). His 60 subordinates were in charge of the administration (cheng 政) of ~~the~~ the country... The fifth was called the Ch'iu-kuan (秋官). His 60 subordinates were in charge of the punishments of the country... The sixth was called the Tung-kuan (冬官), His 60 subordinates were in charge of the affairs of the country...)(end note) --. By means of the six posts (duties) (liu-chih 六職) of the official yamen (kuan-fu 官府), ~~he~~ he dividied up the government of the country (pian pang-chih 辨邦治). (note: The first was called "~~controlling~~ *governing* posts" (chih-chih 治職) by means of which they pacified the pang and kuo and equalized the myriad people, and saved on the expenditures of resources. The second was called "~~instructing~~ *educational* posts" (chia-chih 教職), by means of which they pacified the pang and kuo, kept the people in peace, and entertained guests. The third was called *ritual posts* (禮職)

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by means of which they harmonized the pang and kuo and harmonized (hsiai^諧)
 the people. The fourth was called administrative posts (cheng-chih^{政職})
 by means of which they got the pang and kuo to submit (be obedient)
 and by which they rectified the people and gathered together the 100 types
 of goods. The fifth was called punishments posts (hsing-chih^{刑職}),
 by means of which they investigated the pang and kuo and maintained
 surveillance over the people and eliminated robbers and ~~thieves~~ bandits.
 The sixth was called ^{affairs} ~~state~~ posts (shih-chih^{事職}) by means of which
 they enriched the pang and kuo and took care of (nurtured) the people
 and produced a 100 types of goods.)(end note)

--by means of the six connections (unities) (liu-lien^{六聯}) he combined
 the government of the pang. (note: The first was called the binding force
 of ritual sacrifice. The second was called the uniting force of (treating)
 guests. The third was called the binding force of (providing for) funerals
 and crop disasters. The fourth was called the binding force of the armed
 forces (army). The fifth was called the uniting force of/labor service.
 The sixth was called the uniting task of collecting (taxes) and giving
 (rewards, grants), paying out expenditures) (領弛之聯事). In
 general all small matters have those things which can be united (tied together).
 (end note)

--. By means of the 8 ch'eng (八^成) :modes of accomplishment, completion?)
 of the official agencies (kuan-fu), he managed the government of the country.
 t'ing (listening to--making decisions on)
 (note: The first was presiding over military administration ~~and~~ requiring
 military (labor) service of neighboring households. The second was
 making decisions on the army and land by means of simple ledgers? (xxx^{簡稽}).
 The third was governing the alleys and villages by means of maps and charts.
 The fourth was making decisions on disputes and lawsuits by using
 written documents as evidence (? 聽辨以傳別) (Han, III, 324).

The fifth was making decisions on salaries and positions by means of ritual
 orders (li-ming^{禮命}). The sixth was controlling ^{taking and giving} collections and disbursements
 by means of written accounts (sōgye^{書契}). Theseventh was controlling

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commerce (buying and selling) by means of written documents (chilche 質劑).
The eighth was controlling disbursements and receipts by means of
account ledgers (yao-hui 要會).(end note)

listening to (considering)
--- by means of/the six plans (liu-chi 六計) of the official agencies

17:6a)

(kuan-fu), he made decisions on the government of (control of) all the officials.

(note: The six were called honest goodness, honest ability, honest respect
(seriousness), honest correctness (rectitude), honest law (maintenance of
the) law, and honestly being able to make distinctions. 廉善, 廉能, "敬,

"正," 法, "辨

)(end note)

--- ~~xxx~~ The post of tsai-fu(宰夫) (was held by) 4 hsia-ta-fu(下大夫).

They were in charge of the laws by which the court was governed by means
of which they corrected (rectified) the positions of the king, the san-kung,
liu-ching (six ministers), the ta-fu, and all (the rest of) the officials.

They were in charge of prohibitions and kept the duties of the officials
in proper rank order. They waited for (received, handled?) the
reports

orders of the guests, the ~~xxxxxxxx~~ (fu 復) of the officials, and the
petitions (i 逆) of the people. They were in charge of the orders

summoning (chingnyōng 徵令) the 100 official offices, and they divided
up the eight chih (posts, offices, responsibilities). (note: The first

of the eight posts (chik, chih) was called the cheng(正). He was
in charge of ~~xxxx~~ laws of the officials (kuan-fa) and managed the main

points (of business). The second was called the shih(史). He was in charge
of the kuan-ch'eng(官成) by means of which general business was

conducted. The third was called the ssu(司) in charge of official
law (kuan-fa) in order to control the details (of business). The fourth

was called li(旅) in charge of the kuan-ts'ang(官常 : official
recorded?
regulations), by means of which he controlled the number of (how many or

little) affairs. The fifth was called fu(府) who was in charge of
the kuan-chi(官契) (documents of the yamen) and was in charge of

collecting and storing(implements). The sixth was the shih(史) in
charge of the written ~~xxx~~ (documents) of the yamen (kuan-shu 官書). by means

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of which he gave assistance in government. The seventh was called hsü (俞) in charge of the kuan-hsü (官敕 : order, rank of officials?), by means of which he was in control of rank order (Han, III. 32~~4~~4, says it means the order of the documents, that he was in charge of the order (of things?); the eighth was called the tu (徒) in charge of the kuan-ling (官令) (orders of the official), and he was used to run errands (chōngnyōng 徵令) -- (The Tsai-fu--continued) was in charge of the laws pertaining to government by means of which he investigated the government of the 100 official agencies (pai-kuan-fu), the various to (capitals), hsien, and pi (鄙) and he audited (乘 ?) the receipt and disbursement of funds.

There were 8 shang-shih (上士), 16 chung-shih (中士), and 32 lü-hsia-shih (旅下史). (note: Ch'eng Hsüan (鄭玄) said: lü (旅) means chung (衆 : masses, large nos.). The hsia-shih (下史) was in charge of all kinds of matters (chung-shih 覆事). From the t'ai-tsai (太宰) down to the lü-hsia-shih (旅下史), they assisted each other, and all of them were the king's officials (wang-ch'en). The ministers of the king (wang chih ching 王之卿) was a liu-ming (六命) (rank official?); the ta-fu (大夫) were 4-ming (四命), the shih (士) were 3-ming (三命), and on down in order.) (end note)

There were 6 fu (府), 12 shih (史), 12 hsü (胥), 120 tu (徒). (note: Ch'eng Hsüan said: The fu were in charge of the storehouse. The shih was in charge of the ~~written documents~~ written documents, and both the fu and the shih ~~were~~ were hired (and appointed) (辟除) by their superior officials (on their own responsibility). The hsü (胥) and tu (徒) were miscellaneous labor service posts performed by the people like the Wei-shih (衛士) of the present time."

17:6b)

I note that the fu, shih, hsü, and tu were what was called "commoners holding office" (shu-min tsai kuan che 庶民在官者). Mencius said: "When commoners hold officer, their salaries should be sufficient to replace (what they would have earned through) cultivation." Ku Kung-yen

Salaries {

賈公彦

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"The salary of a fu would feed 8 people; the salary of a shih would feed 7 people; the salary of a hsü would feed 6 people, /of a tu 5 people,

If the principle of providing salaries to replace income from farming it is clear that

is applied, then/the ~~xxxx~~ so-called hsü and tu posts were also regularly established posts for people who held office and did not engage in farming and they were not posts filled by people who performed labor service (for the state) on ~~duty~~ tours of duty (pi i min pōnsang kŭpyōk cha 非以民給

役者). I fear that Mr. Ch'eng's (Ch'eng Hsüan) statement that the hsü and tu (胥徒) were posts filled by commoners performing labor service (mingŭp yuyōkcha 民給徭役) is not so (not correct). (end note)

--. Then (the king) established the ti-kuan ssu-tu (地官司徒) who was put in charge of his subordinate officials (shih-shuai chi shu 使帥其屬) and was in charge of the education of the country (pang-chiao 邦教), by (an-jao 安擾: jao--train to obedience) means of which he assisted the king in pacifying the pang and kuo.

The Ta-ssu-tu (大司徒) was ~~xxxx~~ a post held by one man of ching (卿: rank, status) who was in charge of the maps of the land of the country (pang)

and in charge of the numbers of the people (population figures) by means of which he assisted the king in pacifying the ~~xxxx~~ pang and kuo. He

distinguished the numbers of the pang, kuo, tu and pi (邦國都鄙) capital district and the and he controlled the/sajik (社稷: shrines). (note: By means of the maps

of the land of the empire (all under heaven) they obtained complete knowledge of the territories of the 9 chou (九州) and the dimensions (figures) of

breadth and width (kuang-lun 廣輪?). He (the maps?) ~~xxx~~ distinguished famous things (such as) mountains, forests, rivers, marshes, hills,

burial mounds, hillocks, and plains and flatlands (邦土) and the number of pang, kuo, tu and pi. He ~~controlled~~ the capital district and

ou piled up earthen (walls?) and dug moats (feng-k'ang chih? 封溝之), and he established/the sajik shrines and planted trees there (shu chih tien-chu 樹之以土).

in which the spirits of the earth would reside). (shu chih tien-chu 樹之以土). In each case the appropriate tree was planted and a name was given to the

shrine and the field (area). (end note)

Chou-li
See 周禮今註今譯
by 林尹
p. 97 and ff.
slightly different from original text of C.L.
original text

exactly as in Chou-li text
Lin, p. 100
Ta means E+W
輪 = N+S
社稷
疆土田正
之神

Lin, p. 100
邦去 5012
境 = 水陸
衍 = 下平
原 = 高平
陸 = 下平
low mountain

marked off the boundaries of

332, 17:6b)

--. By means of the t'u-hui(土會) laws (accounts or ledgers of the land) he distinguished the products that were produced in the five areas.

(note: The first type of area was called san-lin(山林 :mts and forests). The animals (of this regions) were supposed to be furry animals and the ^{毛物 - short-haired} ~~animal~~ flora (plants) were supposed to be tsao-wu(皂物 :black clothes? cotton?), and the people (living there) were hairy and angular (mao erh fang(毛而方)).

The second (area) was that of rivers and marshes. The animals were supposed to be fish, and the vegetable products (plants) were supposed to be oily (kao-wu(膏物)), and the people were black and ^津 ~~served as ferrymen~~. The

third area was hilly and full of mounds. The animals were supposed to be feathered, and the plants were supposed to ~~be~~ have kernels (stones ^{堅物}), and the people are chuan(專而長 :devoted to one thing) and big and tall.

The fourth area has embankments and ~~stony~~ (fen-yen 墳衍:dikes and fertile highlands?), the animals are supposed to be chiai-wu(介物 :scaly, armored), and the plants are leguminous bean pods, pods, seeds, plants and the people are white and thin (皙而瘠). The fifth area are flat plains and wetlands (原隰). The animals are supposed to be

lo-wu(羸物 :animals with short hair. lo means naked); the plants are supposed to be dense and rank (ts'ung-wu 叢物), and the people are plump and ~~sparingly populated~~. (end note)

-. Relying on these five kinds of products is the standard (occupation, activity?) ch'ang (常) of the people, and they are instructed by 12 teachings (chiaiao 教).

The first is that if (note: /They are taught reverence (ching 敬) by means of sacrificial rites, ~~saxxiak~~ the people are not careless (pu-ku 不惰). The second is that if they are taught the principle of (modesty) and yielding to others (讓).

(by means of the yang rites (yang-li 陽禮)?, the people will not be contentious. The third is that if they are taught affection (ch'in 親) by means of the yin rites, then the people will not be resentful (怨).

The fourth is that if they are taught harmony by musical rites, then the people will not be contrary (act contrary to morality 乖).

Lin 101 礼 should be here

Lin 100 law or method for calculating taxes on the basis of the people + products of different areas

Lin 101. 皂物 = 染色之類 by means of which one dyed clothes black

Lin 101 專: 丁學 says: 國之首文 sort form on the 說文 under the 口 radical (部) 國 = 國

Lin 101. 鄭注 says 陽禮 = 鄉射飲酒之禮. 射禮 said the yang + yin rites were contrary. the yin-ri were 鄉射之禮

An ancient times they had three types of rites: sacrificial 祭礼, for guests 賓客, and funeral 喪禮. Women 婦人 could take part in all of them; it was only the 鄉射飲酒 rite that was a matter for men only + women couldn't participate in them, + hence it was called 陽禮.

婚禮 = marriage rites 婚姻之禮, conducted at dusk 昏
So men wouldn't neglect their work + women would have nothing to resent. of the 五禮, marriage rites belongs to 嘉禮.

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The fifth is that if the people ~~xxx~~ distinguish (between superior and inferior) ranks by means of ceremonies, then the people will not supersede (exceed **越**) (their proper place in life). The sixth is that if the people are taught peace (an **安**) by means of custom, then the people will not ~~xxx~~ steal (**偷**). The seventh is that if the people are taught the middle (way) by means of punishments, the people ~~xxx~~ will not act wildly (**荒**). The eighth is that if the people are taught by means of oath to ~~commiserate with~~ (and aid) others, then the people will not be lazy. The ninth is that if people are taught frugality (**節**) by means of rules or limits (to **度**), they people will know how to be satisfied (with what they have). The tenth is that if the people are taught skills and talents (**能**) by means of world affairs (current affairs), then the people will not ~~xxx~~ make mistakes in their tasks (pu shih chih **不**失職). The 11th is that if control is exercised over noble rank (chih-chüeh **制**爵) by means of outstanding worthies (hsien **賢**), then the people will be cautious to be virtuous (**慎**德). The twelfth is that if ~~the~~ salaries are regulated (chih-lu **制**祿) by means of meritorious work (yung **庸** = 功), then the people will accomplish meritorious deeds (hsing-kung **興**功) (end note)

-By means of the law of t'u-i (t'u-i chih fa **土**宜之法) (matching things animals + plants suitable to each area to the nature of the land, what is suitable to the area), he (they) distinguished twelve names (types) of land and products (of the land) by means of which the people could (see) one another's houses and know what was advantageous and what harmful, and in order to enrich the people (fu **阜** : make abundant), and cause the birds and beast to flourish, and to give birth to (yu **毓** = 育) the grasses and trees, and in order to take responsibility for the tasks suitable to the land (jen t'u-shih **任**土事). He distinguished between the products of 12 different types of areas and gained knowledge of their seeds in order to teach the cultivation of crops and the planting of trees (**樹**種樹藝).

jin, 101. 昔且 =

中 = 中正

敬慎 = 敬慎
cautions

莊 = means
misstatements of
車服宮室

jin, 101. 鄭注 says this means the affairs of the 士 in 禮記 = the skills + arts from handed down to generation to like hereditary occupations

jin, 101

jin, 101, n. 36 ←
subdivisions made according to the 12 points of the stars in the Chinese Zodiac? 星宿之(位) 星宿

cites Ch'ien who equated 12 states with stars

jin, 102, n. 37 鄭注

毓 = 育 jin, 102, n. 38

the method of distinguishing the people, 土宜之法

333, 17:7b)

and marked off the country (chih pang-kuo 制邦國). (note: Generally speaking when the established the pang-kuo (country) and marked off the territory and the land of the various kung (che-kung 諸公) was demarcated by earthen wall boundaries (feng-ch'iang 封疆) in units of 500 li square and the (amount of tax revenue) that they could "eat" (collect) was half they collected half of what the king had? (they could tax of their areas of 500 li square?). The territories of the chu-hou (諸侯: ~~feudal lords~~ ^{marquiss}) was set at 400 li square, and what they "ate" (collected in taxes) was 1/3 (of the land? of the king's domain?).

200 the 1000?
Han, 103, n. 53.
鄭司說: 1 li took half in taxes.
王昭帝 says the tax rates varied according to land quality or productivity (上, 中 + 下地 (3 rates))

The land of the various ^{earls} po (chu-po, chu pai 諸伯) was demarcated at 300 li square, and what they "ate" (consumed in taxes) was 1/3. (of the crop?) The territory of the barons (chu-tzu 諸子) was set off at 200 li square and what they ate (collected in taxes) was 1/4 (of the crop). The land of the chu-nan (諸男) was set off at 100 li square, and what they "ate" was 1/4 (of the crop) (end note)

In general they built the capital and its suburbs (tu-pi 都鄙) and marked off the territory and surrounded it with earthen walls and dikes and they determined the number of (houses (households) to live there).

jin, 102, 54
室數: 室 could be 實 other any

(note: On land that was tilled every year (pu-i chih ti 不易之地) a household had 100 mou of land. On land that was tilled every other year (i-i chih ti 一易之地), a household had 200 mou of land. On land that was tilled every third year (tsai-i chih ti 再易之地), a household had 300 mou of land.) (end note)

--. By establishing 12 (grades) of relief administration, they (were able to) gather (attract) the people (to the land to cultivate it). (note: The first (of these methods of relief) was to divide up the profits from cultivation (san-li 散利). The second was to lighten levies (pujōng 薄征). The third was to ease off on punishments, The fourth was to ~~xxx~~ relax labor service requirements (iryōk 弛力). The fifth was to relax prohibitions (against making profits, saengni 生利, Han, iii, 329). The sixth was to abandon surveillance? (Han, 329, over the households?) (chū-chi 去幾).

jin, 104, note 57.
鄭司說 says 散利 means to loan seed + food 貸種食. during famine
Han, 104, n. 55 ✓
our market places, pance, mts. + mandarin

Han, 104, n. 60, 鄭注 says 去幾 = 去其稅耳. 幾察 meaning to investigate +

333, 17:7b) The seventh was (普礼 :Lin Yin, p.104, note. 61. She-ming She-t'ien
(释名释天) says that (省) is the same as sheng (省 :cut out),
meaning reduction of rites and ceremonies. Ch'eng Hsüan says they eliminated
rites for good omens (good fortune), such as rites for guests and
felicitous occasions, to conserve on food during a famine year). The
eighth was (salhyōng 殺哀) (to eliminate funeral rites) (Lin Yin, 104, n. 62).
The ninth was (蕃樂) (Lin Yin, 104, n. 63. Ch'eng Hsüan says that
Tu Tzu-ch'uan (杜子春) read this as (fan-lo 藩樂) meaning that
they shut the doors of the warehouse that stored the musical instruments
and did not use them...That "fan" means to cover a chariot but in this
sense close the warehouse). The tenth was (多昏) (Lin Yin, 104, n. 64.
Ch'eng Ssu-neng says this means to get married without conducting a marriage
rite. Or that many marriages were made without marriage ceremonies).
The eleventh was (saek kwisin 索鬼神) (Lin Yin, 104, n. 65. To search
to see whether a rite was conducted in the past ~~was conducted~~ and
had been abandoned and to reinstitute it (in order to placate the spirits,
for fear that they might get angry and cause a natural disaster). The
twelfth was ~~was~~ eliminating robbers and bandits.
--. By means of six different ~~types~~ ways of protecting (people, making
them secure in their places of residence) and be productive (posik 保身)
he nurtured the people. (note: (NB part of main text of Chou-li) The
first was loving children (慈幼). The second was taking care of the
old. The third was providing relief for the destitute (chin kung 振窮).
The fourth was providing relief to the poor. The fifth was being magnanimous
in treating the sick (kwan-chil 寬疾 :Lin Yin, 104, 68, that is, by
exempting them from labor service. Notes that in ancient times people were
allowed to pay cash in order to hire a substitute to perform labor service
for them, as in the Han keng-fu (更賦); or they could be exempted
of half of their requirements in accordance with how sick they were.)
The sixth was giving the rich (even) some security (an-pu 安富) (Lin Yin,
104, n. 69. Ch'eng Hsüan says this means assessing fair misc. labor service

333, 17:7b) so that even the rich were not harrassed.)x

17:8a)

--. By means of six kinds of original customs (ponsok ^{本俗}), he pacified the people. (note: The first was to build the rooms of the palace well (^{殿宇}). The second was to bury people of the same clan (in the same place). The third was to unite all the elder and younger brothers (actually cousins, brothers of different surnames). The fourth was to unite all the scholars (lien shih-ju ^{聯師儒}: Lin Yin, 105, n.74. This means to bring in together all the retired scholars teaching in the local schools so that they could teach the young boys of the villages). The fifth was to unite all friends. The sixth was to make all clothing the same (Lin Yin, 105, n. 75 to make the colors of clothes the same so that people would not don outlandish dress)(end note)

section omitted from C.C.L. →

--. He promulgated 12 types of tasks (chih-shih ^{領職事}) to the pang-kuo and tu-pi (country, states, and capitals, and suburbs) in order to provide guidance to the people (i teng wan-min ^{以登萬民}). (note: The first was to plant crops. The second was to plant (fruit and other) trees. The third was to gather products from the forests and marshes (tso-tsai ^{作材}). The fourth was to (raise birds and animals) and cause them to multiply (fu-fan ^{阜蕃}). The fifth was to (ch'ih-tsai ^{飭材}) to make implements out of metal and precious stones (Lin Yin, 105, note 85) The sixth was to cause goods to circulate (in the marketplace) (t'ung-tsai ^{通材}). The seventh was to make goods (hua-tsai ^{化材}: Lin Yin, 105, n. 87. , to make thread and hemp (^{紡絲}). The eighth was to collect goods (X ^{斂材}: Lin Yin, 105, n. 86. means to collect the fruit produced in the fields). The ninth was to produce goods (sheng-tsai ^{生材}). (Lin Yin, 105, n. 89 refers to the ta-tsai's employment of idle people without regular occupations by transferring to places where they would have work, and putting them to work as hired laborers for farmers, artisans, merchants, or foresters). The tenth was to study the arts (skills: hsieh-ye ^{學藝}). The 11th was the hereditary occupations (shih-shih ^{世事}: Lin Yin, 105, n. 91, hereditary occupations such as mudang ~~is~~ shamans, doctors, and diviners). And the

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service
twelfth was the work of clerks (fu-shih ^{服事}) :Lin Yin, 105, n.92-

to serve in the households of the kung (dukes), indicating commoners
who held official posts such as fu, shih, hsü and ~~tu~~ ^{tu} _{府史胥徒})
types of outstanding people?

--. By means of the three (types of goods) in the local villages, he
taught the people, and they elevated (recommended to the capital) the

guests. (以鄉三物教民而賓興之 ^{賓興之}) :Lin Yin, 105, n.93

"as for the guests", they recommended them" (^{賓興之}) means that by means
of the the ritual for guests they showed ~~in~~ respect (to outstanding people
in the local areas) and they also recommended them to the king) (note: (NB

六德

no note in original Chou-li) The first were the six virtues: knowledge, humaneness
sageness, righteousness, loyalty, and harmony (chih, jen, sheng, i, chung, hua)

六行

The second were the six (types of) actions (liu-hsing ^{六行}): filial
piety, friendship, neighborliness (peace and harmony ^睦), friendship
and good will toward marriage relations (^姑 _姑), trustworthiness toward
friends (jen ^信), commiseration and aid toward the poor and destitute

六藝

(hsü ^恤, sympathy, pity). The third were called the six arts (liu-ye ^{六藝}):
rites, music, archery, chariot driving (yü ^御), writing, arithmetic.) (end note)

-. By means of the 8 ~~punish~~ types of punishments in the local villages, he
maintained surveillance over the people. (note: The first was punishment
of those who were not filial. The second was punishment of those who were
not peaceful and neighborly ^睦. The third was punishment of those who

were not congenial toward marriage relatives. The fourth was punishment of
those who did not care for younger brothers. The fifth was punishment of those
who were not trustworthy toward friends (jen ^信). The sixth was punishment
of those who did not show pity (aid) toward the poor and destitute.

The seventh was punishment of those who slandered people (tso-yen ^讒).
be confused

The eighth was punishment of those who caused the people to ~~be confused~~ (lan-min ^{亂民})

~~and notes~~ (lin Yin, p.105, n. 98. This refers to those who changed the
names of officials and things and established separate laws and institutions
that caused confusion among the people, who thus did not know what to follow
and were confused) (end note)

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--. By means of the five rites (Lin Yin, p.106, n. 99. the five rites refers to rites for good fortune (吉), ill fortune (凶), the army (chün 軍), guests (pin 賓), and felicitous occasions (chia 嘉) they prevented falsehood (fabrication) among the people (防萬民之偽). ~~xxxxxxx~~ and taught them to (act according to) the middle (way). By means of the six (modes) of music (Lin Yin, p.106, n. 100, this refers to the yün-men (雲門), (咸池), (大韶), (大夏), (大濶), (大武)), they prevented people from being ~~em~~ (over-) emotional and taught them harmony.

(next part of Chou-li, Lin Yin, p. 100, is omitted)

Lin Yin, p.111

--. As for the hsiao-ssu-tu (司徒) there were two (of them) of chung-ta-fu (申大夫) (rank). They were in charge of the education (chiao) for the establishment of the country (chien-pang) by means of which they maintained the households in the (fu-chia 大家: men & women, Lin, p.112 surveillance over the/middle of the country (kuo-chung), ~~and~~ the ~~x~~ four

suburban areas (around the capital (田郊), the capital and immediate environs (tu-pi 都鄙) and the numbers (of people) in the 9 pi (九比). By this means they distinguished between noble and base, the elderly and the

young, and the sick, for which they both ~~xxxx~~ required and exempted people from labor service (施舍). And they distinguished between prohibitions pertaining to sacrificial rites, drinking and eating, and funerals. And

they gathered together the people into ranks (chōl'o 卒伍) and used them (to perform duties). (note: 5 men constituted a wu (伍), and 5 wu constituted a liang (兩). 4 liang made a tsu (卒), and 5 tsu made a yū (旅). 5 yū made a shih (師) and 5 shih (師: regiments) made a chün (軍).) (end note)

They raised the army and brigades (chün-yū 軍旅) in order to perform labor service on the land (tso tien-i 作田役). They used the pi (比) to have people chase down and apprehend robbers and thieves (ch'u -hsü 追胥) (Lin Yin, 112, n. 7. cites Ch'eng Hsüan). ch'u (追) refers to regular army units that guarded the frontiers against foreign invasion and the hsü were like security troops (gendarmes) and police of the present time). And they ordered (the payment) of tribute and taxes and they (distributed) the land equally (chün t'u-ti 均土地). By means of which

Lin Yin, p. 112, n. 2. they used the well-field system in the 9 pi. In the 9 pi they used the system where 5 made 1. Regarding the number of people they calculated the no. of families.

Lin Yin, 112, n. 3. omission from text

Lin Yin, 112, n. 6. 5 men in a伍 + 100 men in a卒 army org.

333, 17:8b)

they maintained surveillance over the people and know completely their numbers (how many of them there were). (note: On superior land a household ~~of~~ had and per household were 7 persons, ~~had~~ 3 people/~~who were~~ held responsible (for labor service). had On middle quality land, a household ~~of~~ six persons, ~~had 2 households~~ and 2 households had to supply 5 persons who were responsible for labor service. On inferior quality land, a household had five persons, an one household had to supply two persons responsible for labor service. When men were called up for labor service, they could not ~~be~~ (call up) more than one person per household, and the rest of (the people, those responsible for labor service) were regarded as hsien(:surplus service personnel). It was only that with regard to tien (田 :tien-i 田役. labor service cultivating fields?) and chui-hsü(追胥 : border bandit patrol and police robber-catching work), everybody was used (chieh-tso 竭作)(Lin Yin, p.112, n. 11. cites Ch'eng Hsian who says that with regard to these types of labor service both the regular troops (cheng-tsu 正卒) and the extra troops (hsien-tsu 見卒) were required to ~~be~~ be mobilized for action))(end note)

-. They managed the land (ching t'u-ti 經土地 and organized the ~~the~~ land and fields (tien-ya 田野) into well-fields and mu (ching-mu 井牧) (Lin Yin, p.112, n.13. ching-mu(井牧)--methods for the control of land On in Chou times. /Low-level marshland along river banks 9 fu made a mu(chiu fu wei 九夫為牧). On flat land, 9 fu made a well-field (chiu-fu wei ching 九夫為井). But there were also differences of fertility and quality of the land, so for that reason there were (three grades): upper grade of land which was cultivated yearly and did not lay fallow, 100 mou of which (was equivalent to) 200 mou of middle grade land which was left fallow for one year; and 300 mou of lower grade land which was left fallow for two years. Since the mu(牧) was riverbank (delta) marshland, it was equivalent to middle grade land left fallow for one year. Therefore 3 families received the land of 6 fu(夫). 2 mu(牧) were equivalent to 1 ching(井) of upper grade land. The terms, ching-mu means the land system, but here the words are used as verbs..)

17: 8b)

333. ~~333.9b~~

(note: 9 fu made a well-field (ching). Four ching made an i (井). 4 i made a ~~ch'iu~~ ch'iu (丘). 4 ch'iu made a tien (甸). 4 tien made a hsien (縣). 4 hsien made a tu (都). They were required to rely on the land for their means of livelihood (i jen-ti shih 以食地事) and they had to pay tribute ~~and taxes~~ (kung-fu 貢賦) and collect the (land?) tax (稅斂). (Lin Yin, p.113, n. 14. The kung-fu mean the 8 forms of kung (tribute) of the lü-shih (閭師) and the 9 forms of fu (賦) of the ta-tsai (大宰). The shui-lien (稅命女之事) means that there were 9 fu in one ching (well-field), and each fu (male farmer) (shui) received 100 mou of land and had to pay a tax of 1/10. This tax was like (NB, the rest of the section on the contemporary land tax.)) (end note) Hsiao-ssu-tu in the Chou-li is omitted, Lin Yin, pp. 111-112)

-. Regarding the (post of) hsiang-shih (鄉師), there were four of them of hsia-ta-fu (下大夫) (rank). Each of them was in charge of the instructions (education, chiao 教) for governing the local community (chih-hsiang chih chiao 治鄉之教) and listened to (was in charge of) its administration (t'ing chi chih 聽其治). By means of the national law pertaining to review (of ~~the~~ officials? i kuo-pi chih fa 以國比之法), from time to time (these hsiang-shih) the number of men and women (fu-chia 夫家) ~~and distinguished between the old and young, noble and base, the dismissed and sick, and horses and oxen...~~ (text goes on to say--omitted from Yu Hyōng-wōn --and distinguished between the old and young, noble and base, the dismissed and sick, and horses and oxen...) And they were in charge of warnings, orders, investigations, and prohibitions. . . . (rest of p.115, Lin Yin, omitted)

There were 8 shang-shih (上史), 16 chung-shih (中士), 32 yü-hsia-shih (旅下史), 6 fu (府), 12 shih (史), 12 hsü (胥), and 120 tu (徒).

As for the hsiang-lao (鄉老), for every two hsiang, there was one kung (公). As for the hsiang-ta-fu (鄉大夫), for every hsiang there was one ching (卿). As for the chou-chang (州長), for every chou there was one chung-ta-fu (中大夫). As for the tang-cheng (黨正), for every tang there was one hsia-ta-fu (下大夫). As for the tzu-shih (族師)

NB section on the post of hsiang-ta-fu is omitted in Lin, pp. 111-112. ~~best of the Chou-li section~~
 Lin Yin, p. 115

(this must be somewhere else in the Chou-li)

334, 17:9a)

334, 17:9a)

for every tzu there was one shang-shih(上史). As for the Lü-hsü(閩胥),
 for every lü there was one chung-shih. As for the pi-chang(比長), for
 every five families there was one hsia-shih(下史). (note: 5 families
 made a pi(比), 5 pi made a lü(閩), 4 lü made a tzu(族), 5 tzu
 made a tang(堂), 5 tang made a chou(州), 5 chou made a hsiang(鄉).
 As for the hsiang-ta-fu(鄉大夫), chou-chang(州長), tang-cheng(堂正),
 tzu-shih(族師), lü-hsü(閩胥) and pi-chang(比長), each and every
 one of them was in charge of the administrative orders, education, and
 admonishments of (the unit) under their jurisdiction).(end note)

Ch'un-kuan tsung---. Then they (the king) established (the post of) ch'un-kuan tsung-pai
 pai, ti san.

Lin Yin, p.183. (春官宗伯) and put him in charge of his subordinate officials and
 he was in charge of the rites of the country, by means of which he aided

the king in bringing harmony to the pang and kuo (country and kingdoms).

Lin Yin, p.192. -. As for the post of ta-tsung-pai(大宗伯), ^{transposed from another section of CL} there was one ching(卿) spirits of heaven (天神) who was in charge of the rites pertaining to the heavenly gods (tien-shen) and the human spirits (jen kuei 人鬼) and the ti-shih(地示: spirits of earth), (which was important) for establishing the country. By means of

this he aided the king preserve (protect) the pang and kuo. By means of
 the rites of good fortune (chi-li 吉禮: Lin Yin, p.193, n.2, indicates the
 chesa ritual sacrifice, by means of which the spirits were served in order

to bringin about good fortune), by means of which they served the kwei-shen-shih
 (shen, kwei, and ch'i spirits of heaven, earth and earth) (ch'I?)
 (spirits) of the pang and kuo (country and kingdoms).xxxxxx

(note: (this next part is actually continuation of main text in the Chou-li:

By means of the yin-ssu (禋祀: Lin Yin, p.193, note 3. cites Ch'eng Hsüan
 who said that yin meant yen(煙: smoke); that the people of Chou thought
 a lot of (respected) strong smells, and that this refers to the smell

of the smoke?. Also cites a commentary on the Book of Poetry, Ta-ya sheng-ming
 section which says that the ancients showed their respect for the distance
 of heaven by offering smoke sacrifice. The put silk on the eaves and lit it

so that the smoke would rise as a sacrifice) they performed sacrifice (to heaven
 Chao-t'ien: the vast heavens.) to shang-ti in the vast heavens (昊天上帝).

煙

334, 17:9a)

By means of the shih-ch'ai (實柴) :Lin Yin , p.193, f.n. 5 They put silk and sacrificial bodies on top of faggots and burned them to make a sacrifice of smoke), they made sacrifice to the sun, moon, and stars.

By means of the (燔) :Lin Yin, p.193-4. f.n. 6. refers to piling faggots on top of the sacrificial animal and setting fire to it...This and the other two were all smoke sacrifices) they made sacrifice to the ssu-chung, ssu-ming, feng-shih, and yü-shih (司中, 司命, 風師, 雨師) (Lin Yin, p.194, n. 7, the ssu-chung and ssu-ming were two stars and were names of heavenly spirits. f.n. 8 says that the feng-shih as noted by the Former Ch'eng (annotator) was chi (箕), and the yü-shih was chi (畢) both of which were names of stars, the spirits of wind and rain, respectively). By means of the blood sacrifice (血祭), they performed sacrifice to the sajik (社稷), the osa (五祀) and the ook (五刑).

By means of the (埋) :li (埋) means to bury (土埋). This refers to either the burial of the sacrificial animal and precious stones and silk in the ground or sinking them into the water as a means of sacrificing them. (Lin Yin, p.194, n. 11), they made sacrifice to the mountains, forests, rivers, and marshes. By means of the (剖) : means to split open the chest of the sacrificial animal (剖) and divide (析) the body for sacrifice) in order to sacrifice to the four directions and the 100 things. By means of the (肆) : Lin Yin, 194, n. 14. ssu (肆) should be read (肆) and it means to cut up a carcass of a sacrificial animal and sacrifice it). Hsien (獻) means (獻) to present, sweet wine (饗) and to present (薦) blood and flesh (hsüeh-hsing 腥). The Ku commentary (Ku-so 賈疏) says, "After pouring (灌) twice, the king went out to greet the sacrificial animal, congratulated the extended corpse (darcass) and went out of the house, and sat in the hall and faced south and greeted the entering of the sacrificial animal). The pig was rendered and the flesh (offerdd?) and present to the seat of the spirit. By means of the jade cup they drank wine and presented the carcass. The hou (后) also did the same.

燔

司中, 司命, 風師, 雨師

箕, 畢

血祭, 社稷, 五祀, 五刑

埋, li (埋)

剖, 析

肆, 肆

肆, t'i?

獻, 饗, 薦, 血

腥

饗, 薦

腥, 灌, pouring (灌) twice

賈疏

后, king?

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(禘) ~~xiux~~ means to wet the ground with sacrificial spirits made from herbs so that it will descend to the spirits), they presented sacrificial offerings to (hsiang 享) former kings. By means of the (饋食) in order to sacrifice to former kings. By means of the (祠春, they sacrificed to former kings.) (end note) also 禘夏, 嘗秋, 烝冬

-By means of the sacrifices for disasters (hsiang-li 凶礼: Lin Yin, 194, n.20. sacrifices of commiseration and consolation for bad happenings; includes rites for funerals, natural disasters, mourning, pity, etc--5 kinds) they sympathized with (ai 哀) the disasters that befell the pang and kuo (country and kingdoms) (note: By means of funeral rites they showed sympathy for death. By means of rites for natural disasters (huang-ye 荒礼) they sympathized with natural disasters. By mourning (consolation) rites, they showed sympathy for disasters (tragedies). By means of gathering rites (禮) (Lin Yin, 195, n. 23. Ch'eng Hsüan says that people in the same league would meet and put their property together in order to replace what was lost) they showed sympathy for losses. By means of rites of sympathy (恤礼) they showed sympathy for bandit raids and confusion (war and rebellion). (Lin Yin, 195, n. 24. Ch'eng Hsüan says that hsi (恤) means yu (憂). When a neighboring country suffering from bandit invasions, a country would send an envoy in a rite of sympathy.)

-By means of rites for guests they showed close feelings (ch'in 親) for the pang and kuo. When (a guest?) was granted an interview (was seen) during the spring, it was called "ch'ao" (朝: coming to court?). When he was seen in the summer, it was called tsung (宗); in the spring it was called (覲) and in the winter it was called "meeting" (遇). When seen at special times (shih-chien 時見), it was called hui (會). (Lin Yin, 195, note. 25. shih-chien means that when the Son of Heaven wanted to conduct a military expedition or some matter, this was the right rite conducted when the chu-hou (feudal lords) of an area saw (had an audience with) the Son of Heaven. There was no fixed date for this...) When there was a mass audience (yin-chien 殷見: yin means chung 衆: Lin Yin, 195, n.26) it was called a 同.

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When from time to time they would issue an invitation (to the feudal lords) (shih-ping 時聘: Lin Yin, 195, note 27, When the Son of Heaven had some matter (he wanted to take care of--an expedition?) and the the lords chu-hou did not come to court, (the emperor?) would send an official if he was going to send an expedition against them? to inquire (why they hadn't come. lai-ping 來聘), and this was called wen (問: an inquiry). (Lin Yin, note continued. The Ku so commentary 賈疏 says that the above passage refers to feudal lords who were not submissive to orders. Those who were would attend court at all times. And there was no need to send an official to invite them to come to court. But as for the other feudal lords who did not come, the feudal lords could inquire of the Son of Heaven if he intended to launch an expedition, so they would send an officials (ta-fu) who would come and ask this of the Son of Heaven.) And in the case of a yin-t'iao (殷規: Lin Yin, p.195, f.n. 28. cites the Erh-ya she-ku (爾雅釋詁) which glosses yin t'iao (規) with shih (視), meaning when people came to see how the king was getting along (chi-chū 起居). Yin (殷), means chung (衆). Thus this means that the feudal lords would all send a minister 𠄎 (ching) to come and visit and the king; the chu-hou (feudal lords) of the 6 fu (六服) would come to court, and all of them would have a fixed date (for appearing). The hou-fu (侯服) would come to court every year; the tien-fu (甸服) would come once every 2 years; the nan-fu (男服) once every 3 years; the ts'ai-fu (采服) once every 4 years; the wei-fu (衛服) once every 5 years; the yao-fu (要服) once every 6 years. Therefore in the first, 7th and 11th (year of the reign?) the hou-fu would just barely come to court, so the no. of times he paid court was small. The chu-hou would send officials to take their place when they came to pay calls (lai-ping 來聘) and for the shih-ping (時聘) there were no regular times. But there were were regular times (set) for the yin-t'iao (殷規).

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--. By means of the military rites (chün-li 軍禮) they t'ung(同) : harmonized and unified the country and kingdoms (pang and kuo). (Lin Yin, p.195, f.n. 29. This means to pacify the country by means of overawing people (by authority: i wei 以威), to cause they to be in harmony and in unity (hua-t'ung 和同), which means that they caused it so that the pang and kuo (states) of the chu-hou did not fight with one another, and they unified their institutions)

(note: (no note in the main text of the Chou-li, just a continuation of the text) ^{Regarding the rites} ~~By means of the rites~~ for the ta-shih(大師之禮) : grand army), (they were used to call up large numbers of people for military service)(Han, III, they used large numbers of people (yung-chung 用衆)(Lin Yin, p.195, n.30 334) means that when the ~~gx~~ king launched an expedition, these rites were used to pertaining to the goings and stoppings and movements of the army) The rites of the ta-chün(大均之禮) were used to show pity for the masses of the people (hsü-chung 恤衆)(Lin Yin, 195, note 31 ta-chün(大均) indictates that they compared and rectified the population and regulated the tax collections etc. Sun I-jang(孫詒讓) says: this refers to the rule of the king's kingdom (wang-kuo 王國). If you want to carry out equally land administration, land protection, and ~~land~~ ti-chih (official posts, tasks depending on (shu 屬) pertaining to land), etc., then it requires attaching (obtaining) large numbers of people. To plan affairs to attain a great peace, it ~~xxx~~ therefore (involves) (depends upon)(shu 屬) the military rites (chün-li).

For the ta-tien(大田) rites, they investigated the people (chien-chung 簡衆)(Han, III, 334)(Lin Yin, 195, note 32. ta-tien refers to the fact that the Son of Heaven and the feudal lords four times a year would personally conduct hunts in the fields in order to conduct military training out in the field, during which time they inspected the carts and troops.)

For the ta-i(大役) great construction projects rites they used (made responsible) the people (jen-chung 任衆)(Lin Yin, p.195, note 32. ta-i refers to the ~~existing~~ ^{relied on} recruitment of laborers when they were constructing the walls of the king's palace)

For the ta-feng(大封) great mound (wall, or boundary) building rites, they brought together the people (ho-chung 合衆) (Lin Yin, 195, n.34. Ch'eng Hsüan says this means that they they

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set straight the ~~boundary~~ piled earthen walls that served as boundaries and the ditches and dikes that served as boundaries. In ancient times when the enfeoffed states (feng-kuo 封國), in each case there were boundaries. If there were any violations of transgressions, or perhaps mistakes made in the boundaries or boundaries that were not correct, then they would settle (the disputes) by despatching a military expedition, and for this reason this also was a problem for military ~~rites~~ rites.)

--. By means of rites for felicitous occasions (chia-li 嘉禮) they caused the people to be close and friendly (ch'in man-min 親萬民)

(note: (not a note in the Chou-li text) By means of the rites of drinking and eating they made friendly (ch'in) the tsung-tsu (宗族) and hsing-ti (兄弟). By means of marriage rites, they brought close together (ch'in-ch'eng 親戚) the men and women. By means of the rites for guests and archery contests (pin-shih chih li 賓射禮), they brought together (made friendly, ch'in) old friends. (Lin Yin, 196, note 36. old

The king would hold a party and drinking rite for his/friends after which he held an archery contest for them. This rite has been lost at the present time.) By means of the party and banquet rites (hsiang-yen chih li 鄉飲禮),

they made close (friendly) the guests of the four areas (ssu-pang 四方) (Lin Yin, p.196, note 37, a hsiang 饗 is grander than a yen (燕) party)

By means of the (shih-pang 社稷) rites, they made close (ch'in) the states the king's of their elder and younger brothers (cousins). (Lin Yin, 196, note 38.

the term (shih-pang 社稷) means the meat of the sacrifice. This sacrificial meet of the sajik and chongmyo (社稷宗廟) was used in granting

kingdoms (kuo) to people of the same surname (as the king). . .) By means of the chia-ching (賀慶) rites, they made close (ch'in) the kingdoms (kuo) of people of different surnames.) (end note)

--. By means of the ceremonies for the 9 grades of official rank (i chiu-i chih ming 以九儀命), they rectified the rank positions in the pang and kuo (country and kingdoms). (cheng pang-kuo chih wei 正邦國之位)

九命

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(Lin Yin, 196, note 39. chiu-i (九儀) refers to the chiu-ming chih i (九命之儀): the ceremonies for the 9 ming ranks). Ch'eng Hsüan says that for every ming (命) rank there was a different ceremony, and the positions of noble and base were thus rectified. In ancient times they had 9 ming (grades) of official rank by means of which they established (grades) between noble and base (hierarchical places). For each of these there was a ceremony by means of which they rectified the rank position (of people.) (note: (note note in Chou-li, but part of text) Those of the first rank (i-ming 一命) received office (shou-chih 受職). Those of the second rank (tsai-ming 再命) received ceremonial clothes (shou-fu 受服) (Lin Yin, 196, note. 41 says that this means these people received clothes with for assisting in sacrifices to their lord. These clothes were also called ming-fu (命服: rank clothes), and people received these at the time that they were granted rank. The king's chung-shih (中士), the ta-fu (大夫) of the dukes, marquises and earls (kung, hou, pai 公侯伯), and the ching (卿) of the viscounts and barons (tzu-nan 子男) were all second rank officials (tsai-ming 再命).)

Those of the third rank (san-ming 三命) received position (shou-wei 受位) (Lin Yin, 196, note 42. This means they received position in the king's court. They were able to become officials in the service of the son of Heaven. The Ku commentary (Ku-so 賈疏) says that the ching, ta-fu of the chu-hou were all able to visit (ping 聘) the son of Heaven. At the present time people of third rank (san-ming) are said to be able for the first time (on attaining that rank) to obtain a position under the king and become officials of the king. People of second rank and below were not able to say that they had a position in the king's court even though they were able to have an audience (ping 聘) with the king, therefore this phrase is talking about the ching (卿) of the various kuo (kingdoms). Therefore the chü-li (曲禮) says that when the ta-fu of the kingdoms (kuo) entered the kingdom of the son of Heaven, they were called so-and-so shih (士) The commentary refers to the shih-chi (士起) of the state of Chin (晉) in

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the Spring and Autumn (period?, annals?) which also relies on the fact that the rank 3 (san-ming) ministers (ching 卿) of the state of Chin were called shih(士) vis-a-vis the son of Heaven; that is, they were called shih the same as the rank 3 (san-ming) shih of the Son of Heaven. That is to say, they were equivalent to the ministers of the king. Both the shang-shih(上士) of the king and the ching(卿) of the various kingdoms were all rank 3 (san-ming).)

Rank four officials (ssu-ming 四命) received implements (shou-chi 受 命) (Lin Yin, 196, note 43. this means that they received ceremonial vessels for officials. Both the ta-fu of the king and the ku-ching(孤 卿) of the dukes (kung 公) were rank 4.)

Rank 5 officials were given tse(賜 則). (Lin Yin, 196, note 44. Ch'eng Hsüan says that the word, tse(則), ~~is~~ is the name of a land grant or fief that was not enough to constitute a full kingdom. The hsia-ta-fu (下 大夫) of the king were fourth rank officials, and when they were sent out (into the countryside) and granted a fief (feng), one rank was added to their rank and they became 5th rank people, and they were given land of 100 or 200 li square. A territory of 300-li square constituted a complete kingdom (kuo). According to what Ch'eng (Hsüan) says, the ~~barons~~ barons (nan 男) received territory of 100 li square, and the viscounts (tzu 子) received territory of 200 li square, and both of these were tsa(則) which were not complete kingdoms (kuo). The earls (pai 伯) received territory of 300-li square and the marquises (hou) received territory of 400-li square and the dukes (kung) received territory of 500-li square, all of which constituted a full kingdom (ch'eng-kuo 成 國) and these were called kuo. Therefore the following section of the chou-li says that rank 7 people were given kuo, and the hou and pai (marquises and earls) were rank 7, but the terms "granting of tse and granting of kuo" (ssu-tse ssu-kuo, 賜 則 賜 國 both mean the granting of land (ssu-ti 賜 地) but the amounts of land were different.)x))

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(the right to appoint their own officials)
 Rank 6 people were granted official posts (ssu-kuan 賜官). (Lin Yin, 196-7, note 45. ssu-kuan. Ch'eng's commentary (Ch'eng-chu 鄭注) says that they allowed them to appoint their own officials and to govern their families and adm. towns (chia-i 冢邑) like the chu-hou. Lin notes that the rank 6 ching (卿) of the king and the rank 6 and higher ching of the dukes were able to appoint their subordinate officials on their ts'ai-i (采邑).)

People of rank 7 were given kingdoms (ssu-kuo 賜國)

People of rank 8 were made mu (tso-mu 作牧) (Lin Yin, p.197, note 46. This means that they were able to be chiefs (chang 長) of a chou (州). There were 9 chou in the empire, each of which had a chang.)

People of rank 9 were made earls (tso-pai 作伯). (Lin Yin, p.197, note 47. tso-pai were the chiefs of the ~~chou-hou~~ chu-hou (feudal lords). If these or higher (upto?) kung (dukes) were meritorious and birtuous they raised their rank and appointed them. Under the Chou system there were two earls (pai) of east and west who divided up the hsien (陝) and governed them.) (end note)

--They used jade to make 6 precious tallies by means of which they graded the pang and kuo (countries and kingdoms). (以玉作六端以等邦國) (Lin Yin, p.196, note 48. regarding the liu-shui (六端), the Shuo-wen (說文) says these were tallies made of jade ...The names of the six tallies described below were :)

(note: The king ~~held~~ held the chin-kuei (鎮圭) (Lin Yin, p.197, note 49. it was decorated on the top with 4 chin (鎮 :great mountains) symbolizing the pacification of the four areas).

The dukes held the huan-kuei (桓圭) (Lin Yin, 197, note 50, the top was decorated with the shape of a tree branch (棟梁) symbolizing a foundation stone). The marquises held a hsin-kuei (信圭) (Lin Yin, 196, note 51. the character should be shen (身). The top was decorated with the figure of a man, symbolizing cautious action by means of which one preserves one's body) The earls held a kung-kuei (躬圭) (Lin Yin, 196, n.52,

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-- By means of the products of Heaven (t'ien-shan 天產: Lin Yin, p.198, note 67. Ch'eng's commentary states that this term means animals and refers to the 6 types of sacrificial animals), they made the yin virtue (tso yin-te 作陰德: Lin Yin, p.198, f.n. 69 means the virtuous nature of loving one another; also refers to the marriage rite). And by means of the middle rite (中禮?), they prevented it?(fang-chih 防之).

By means of the products of earth (ti-shan 地產: Lin Yin, p.198, n. 70-- the virtuous nature of mutual respect and yielding, also indicates the hsiang-yin-chiu rite (rite of the local wine drinking) Sun I-jang said that the yin-te refers to the marriage rite and the yang-te to the local wine drinking rite; that what is rooted in the nature and feelings is called te (virtue) and that the regulation of the adornments (details: chih chi chieh-wen 制其節文 is called rites. ~~but~~ but that they are really one (and the same).), and by means of harmonious music (huo-lo 和樂, they blocked it?(fang-chih 防之).

By means of rites and music they conjoined with (ho 合) the transformations of Heaven and Earth (t'ien-ti chih hua 天地之化: Lin Yin, 198, note 71. Sun I-jang said that this phrase meant mineral things like precious stones, metal and stone which basically do not have the principle of life in them (sheng-li 生理). All of these things take shape by starting with pure ch'i (氣: material force) and minutely (slowly) taking on substance and congealing until they are transformed into an object (p'ien-hua)) and the products of the 100 things (pai-wu chih shan 百物之產: Lin Yin, p.198, f.n. 71. Sun I-jang said that this refers to the various animal and vegetable products of the 5 areas of the ta-ssu-tu (大司徒) and the species which multiply and which naturally have the principle of life in them.) With (music and rites) they served the kuei-shen (spirits of earth and man?) and (with music and rites) they harmonized the people (諧其民). and produced the 100 products. (rest of Ch'u-li section omitted)

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--. There were two hsiao-tsung-pai (小宗伯) of chung-ta-fu (rank). 神位 They were in charge of the positions (tablets?) of the shen spirits (shen-wei) (used in) the construction of the state (chien-kuo 建國).

Jin Yin, p.201.

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also decorated at the top with the shape of a man, same symbolism as the previous tally). The viscounts (tzu) held a ku-pi (穀陸) (Lin Yin, 196, note 53. decorated at the top with the shape of grain (plant)

symbolizing their ability to nurture the people) The barons held

a (蒲陸) (Lin Yin, 96, note 54, the top was decorated with a (蒲度) symbolizing their ability to pacify the people)(end note)

--- By means of birds (禽), the made the six chih (六執) things held by means of which they ranked the officials. (Lin Yin, 197, note 55. the things that officials hold in their hands when having an audience with the king

(note: the ku (孤) held (leather and silk? 皮帛); the ching held (羔 :kao, a lamb); the ta-fu held (鴈 :ngo 我鵠 :goose, Lin Yin, 197, n. 56). The shih held a (雉 :chih, ringed pheasant). The shu-jen (庶人: commoners) held a (鶩 :ya, duck 鴨). The artisans and merchants held a (鷄 :chicken).)(end note)

--- With jade they made six implement, by means of which they conducted xig rites to heaven and earth (and the, ~~xxxxxx~~) four quarters (regions of the empire).

(note: with the green tablet (蒼璧) they conducted rites to Heaven

-with the yellow (黃琮) they conducted rites to earth

-with the blue kuei (青圭) they conducted rites to the east

-with the red chang (赤璋) they conducted rites to the south

-with the white (白琥) they conducted rites to the west

-with the black (玄璜) they conducted rites to the north.

In all of these they had sacrificial paper, each of which (released) the color of the utensil (when burned?).)(end note)

(Lin Yin, p 197, note 58. This section refers to the rites conducted for the spirits of heaven, earth, and the four directions. The spirit of Heaven refers to hao-t'ien shang-ti (昊天上帝) the rite to whom was conducted at the height of winter (tung-chih 冬至). The spirit of earth refers to the spirit of k'un-lun (崑崙 :Mts?) which were sacrificed to at the height of summer. The spirits of the four directions corresponded to the spirits of the four colors. This explanation based on Ch'eng's commentary.)

The 子 + 男 held 陸 instead of 陸 because they were not granted 國.

故 = 依 was based on

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(note: On the right were the sajik (社稷) and on the left the chongmyo (宗廟). They set up areas for the five emperors (ch'ao wu-ti 五帝: Lin Yin, p.202, n.1. According to the Erh-ya she-yen (爾雅釋言) ch'ao means (城). In ancient times when they conducted sacrificial rites to the spirits (shen), they piled up earth to make an altar and set off the area surrounding the altar on four sides as a boundary, which was called the yū. The made sacrifice on the altar and the altar was in the middle of the yū (region), therefore the area inside the yū was called ch'ao, but generally, the ch'ao could also refer to the sacrificial altar)(also the five emperors refer to: 春帝大皞, 夏帝炎帝, 中央帝黃帝, 秋帝少昊, 冬帝顓頊 based on the explanation of Chin Ngo (金鵝). It was also done like this in the four chiao (四郊), the four mang (四望) and the four lei (四類) Lin Yin, 202, note 3 (the four lei (類) refer to the sun, moon, stars, wind and rain... note goes on to explain what directions these altars were placed in) In setting up sacrificial areas) ch'ao (regions, or altars) for the mountains, rivers, hills, tombs, mounds etc., each was also placed in its (right) direction (area.)(end note)

-(the hsiao-tsung-pai) was in charge of the prohibitions and orders pertaining to the five rites (Lin Yin, 202, note 4. same as for the ta-tsung-pai--i.e. the chi, hsiung, pin, chün, and chia rites (吉凶賓軍嘉) and he was also in charge of the different grades used in rituals (yung-tung :Lin Yin, 202, note 5. different grades of sacrificial utensils were used in accordance with whether the rite were exalted or minor (low). He also distinguished between the ~~chiao-mu~~ chao-mu (昭穆: two rows of spirit tablets in the ancestral temple, the chao on the left and the mu on the right) in the miao (廟) and t'iao (祧) :Lin Yin, 202, note 6. t'iao (祧) means the 7 shrines (miao 廟) of the Chou Son of Heaven. When royal blood ran out after the fourth generation (ssu-shih ch'in-chin 四世親盡) then the y transferred the tablet (ch'ien-chu 遷主) to the t'iao shrine, and the t'iao was the shrine where the transferred tablet was stored.

Ch'eng Hsüan says the two t'iao to Wen and Wu together with the ~~7xxx~~ miao to the first ancestor, Hou-Chi (右穆) and the four parents (ssu-chin 四親)

bxr 334, 17:10a) made up the 7 miao. Wang Su (王肅) then says that the 7 miao included the 2 t'iao, and that the shrines to Wen and Wu were separate, making a total of 9 shrines.) He distinguished between the five types of chariots, and banners of clothes/for rites for good and bad fortune (chi-hsiung li 吉礼凶礼) and the prohibitions pertaining to ~~the~~ the palace rooms. He was in charge of the distinctions between the three lineages (san-tsu : Lin Yin, 202, note 7. the san-tzu indicates the tsung-tsu or royal clan and means the k'un-ti (昆弟) elder and younger brothers of one's father, one's self, and one's sons), by means of which he distinguished between close and distant (relatives ^{pien} (ch'in-so 辨親疎, and was in charge of administering them gov't orders (cheng-ling 政令). (note the (sons of legitimate wives) same as ch'okcha) of ~~the~~ (cheng-shih 正室) were all called men-tzu (嫡子) (173) (end note)

-By means of the fur of six kinds of animals, he distinguished between names and things (mao liu hsing? 毛六牲: means to select the hair or fur color of 6 types of animals) and distributed it to the five officials (wu-kuan 五官: Lin Yin, 202, note 11, means the ssu-tu, tsung-pai, ssu-ma, ssu-k'ou, ssu-kung. Ch'eng Hsüan, citing Ch'eng Ssu-neng said that the ssu-tu was in charge of oxen, the tsung-pai in charge of chickens, the ssu-ma in charge of horses and sheep, the ssu-k'ou in charge of dogs, the ssu-kung in charge of pigs) and had them together offer up (these animals for sacrifice?). He distinguished between six types of sacrificial grains ~~xxxxxx of millet~~ (六簋: Lin Yin, 202, note 132. Ch'eng Hsüan says that (簋) should be read as (梁: vessels of millet), the 6 (六梁) means the six grains 黍, 稷, 稻, 粱, 麥, 菰) in terms of their names, types of goods and their uses, and he made the people of the six official posts (liu-kuan chih jen 六官之人: Lin Yin text has six types of palaces liu-kung 六宮, the chiu-pin (九嬪), a shih-fu (世婦), nü-yü (女御) etc. See the nei-tsai (內宰) together (jointly) offer them (as sacrifices). He distinguished between the six types of wine vessels (六彝)

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(雞彝, 鳥, 斗, 黃, 虎, 鹿) (see the 司尊彝) in order
 attend to ~~xxxxxx~~ the kua-chang (果特) (Lin Yin, 203, n. 15, same as na-chang? 裸特)
 means to toast with wine cups in sending off a corpse or a guest. See
 the hsiao-tsai, 小宰 ~~xxx~~ commentary). He distinguished the names
 and types of goods (ming-wu 名物) of the six kinds of tsun (尊)
 (Lin Yin, 203, note 16 獻尊, 象, 壺, 著, 大, 山) in order to attend
 the sacrificial rites (chesa) and guests (pin'gaek). He was in charge of
 clothing, carriages and banners and rewards and gifts to the palaces.
 He was in charge of the sequence (order) of sacrificial rites (chesa)
 made during the four seasons of the year and the rites (accompanying them).
~~xxx~~ (rest of this section of the Chou-li omitted)

Lin Yin, 204

--. There were four ssu-shih (肆師) of hsia-ta-fu (rank), and they
 were in charge of establishing the rites for national sacrifice, by means
 of which they assisted the ta-tsung-pai. (note: (Continuation of Chou-li
 (Lin Yin, 206, n.1, sac. to heaven & earth, the tsung-
 text) In establishing the great sacrifices, they used jade, silk, and miao etc)
 sacrificial animals; in establishing secondary rites, they used (Lin Yin,
 206, note 2, rites to the sun, moon and stars, the sajik, the 5 sa and 5 ok
 五祀, 五, they used sacrificial (animals? and?) paper. In establishing
 the small sacrifices, they used sacrificial animals)(end note) (Lin Yin,
 206, note 3, small rites means the ssu-ghung, s su-ming, feng-shih, yu-shih,
 and san-ch'uan and pai-wu 司中, 司命, 風師, 雨師, 山川百物) According to the
 year and time (seasons) he established the order of the sacrificial rites
 (chesa) and the ch'i-erh (祈絜: Lin Yin, 206, note 4. cutting up
 sheep and chickens on the altar and causing the blood to flow). . .
 (rest of this section of the Chou-li omitted).

334, 17:10b

-there were 8 shang-shih (上士), 16 chung-shih (中士). As for
 the ~~yu~~ (旅), there were 32 hsia-shih, ~~xu~~ (Clerks) 6 fu, 12 shih, 12 hsü,
 120 tu.

--/ Then they established the hsia-kuan ssu-ma (夏官司馬)
 and put in him in charge of his subordinate (officials) and he was in
 charge of the administration of the pang (country) by means of which he

Lin Yin p. 297

334, 17:10b)

assisted the king in pacifying the pang and kuo. The ta-ssu-ma was one official of ching (rank). He was in charge of the 9 laws (chiu-fa 九法) in establishing the country (pang and kuo), by means of which he assisted the king in pacifying the pang and kuo.

(note: (continuation of Chou-li text, no note) He marked off the capital area and fenced (feng 封 :set off the boundaries) of the kuo (kingdom) by means of which he rectified the (positions, boundaries of) the pang and kuo. He established ceremonies and distinguished between positions (ranks) in order to grade (the hierarchy) of the pang and kuo. He advanced worthy men and recommend meritorious men in order to run the pang and kuo. He established the posts of mu (牧) and the posts of chien (監) (Lin Yin, p.300, n. 2, Ch'eng Hsüan says these were chün (lords) wei (衛) who were in charge of a single kuo) in order to bind together the pang and kuo. He organized the military and investigated violators of prohibitions in order to maintain surveillance over the pang and kuo. He instituted tribute payments and divided up responsibilities (fen-chih) for the purpose of ~~ix~~ taking responsibility for (the affairs) of the pang and kuo. He investigated the local people for the purpose of using them (in office?) in the pang and kuo. He made equal the ^{proportions (reserves)} protection (chün-shou 均守) and made fair the regulations (ping-tse 平則) for the purpose of pacifying the pang and kuo. He became friendly with small states ~~xix~~ and served the larger ones (pi-hsiao shih-ta 比小大) in order to harmonize the pang and kuo.) (end note)

By means of the 9 laws of the fa (九伐 :9 ways to cut people down to size?) the rectified the pang and kuo. (note: (Chou-li text just continues) If someone oppresses the weak and transgresses against ~~the~~ those alone (widows), then cut his land down (馮弱犯寡則眚之). If someone robs from the worthy and does harm to the people, then cut down (his land?, fa-chih 伐之). If someone commits violence within and oppresses those without (outside the capital?), then ~~tan-chih~~ smooth him out (cut him down

to size: tan-chih 壇 . tan is the same as (壇), meaning flat ground. Lin Yin, 300, note 7

334, 17:10b)

This means to depose his lord and incarcerate the guy on an empty piece of land on a flat plain). If the land becomes wasted and the people scatter, then cut him down to size (cut off his lands (削之). 侵之. If he turns his back (on his lord?) and is not obedient, then invade him. If he robs and kills his close relatives, then cheng-chih (正之: "Lin Yin, 300, n.8, kill him as punishment). If he wantonly kills his lord, then massacre him (殲之). If he violates orders and neglects the laws of the country, then block him off (杜之: Lin Yin, 300, n. 10 and do not allow him to communicate with his neighboring states). If he confuses (moral precepts) outer and inner and acts like an animal, then obliterate him (滅之, obliterate the lord.) (end note) . . . (brief omission from main text of Chou-li)

By means of the registers of the capital area, he carries out the administration of the pang and kuo (以九畿之籍施邦國之政職 (Lin Yin, 300, n. 13 cheng-chih 政職 refers to setting up tribute payments and dividing up official responsibilities) (note: The area 1,000 li square is called the kuo-chi (國畿). Outside of this, (an area) 500 li square is called a hou-chi (侯畿). Also outside of this, an area 500 li square is called a tien-chi (甸畿). Also outside of this an area 500 li square is called a nan-chi (男畿). Also outside of this an area 500 li square is called a ts'ai-chi (采畿). Also outside of this an area 500 li square is called a wei-chi (衛畿). Also outside of this an area 500 li square is called a (蠻畿). Also outside of this an area 500 li square is called a (夷畿). Also outside of this an area 500 li square is called a chin-chi (鎮畿). Also outside of this an area 500 li square is called a fan-chi (蕃畿) (end note)

335, 17:11a)

In general in ordering the payment of fu (: taxes), regulate it by means of land and people. (note: (text just continues) On superior land (shang-ti), what will be "eaten" (shih-che : taken in taxes) is 2/3 the crop. As for the people that can be employed (for labor service), then each family will (supply) three men. On middle land (chung-ti), tax one-half

335, 17:11a) (this section must be somewhere else in the hsia-kuan section of the & Chou-li but I can't find it)

17:11b)

--. In general the chün-chiang (軍將) ~~kingdoms~~ were all ranked ministers (ming-ching 命卿?). The shih-shuai (師帥) were all chung-ta-fu (中大夫). The yü-shuai (旅帥) were all hsia ta-fu (下大夫). The tsu-chang (卒長) were all shang-shih (上士), the Liang-ssu-ma (兩司馬) were all chung-shih (中士). The wu (伍) were all chang (長). (note: In general the army had 12,500 men who were soldiers. The king (had) 6 armies (chün). Large kuo (kingdoms) had 3 armies; the next size kingdoms had 2 armies; small kingdoms (kuo) had one army. 2,500 men were/shih (師). 500 men were (in a) yü (旅). 100 men were/tsu (卒), and 25 men were (in a) liang (兩) and ~~xxx~~ 5 men were in a wu (伍: squad).

Lin Yin, p.357
Ch'iu-kuan ssu-k'ou ti-wu (5th section)

--. Then they established the ch'iu-kuan ssu-k'ou (秋官司寇) and put him in charge of his subordinate officials. And he was in charge of the prohibitions of the country (pang-chin 邦禁) by means of which he assisted the king in punishing (criminals) in the pang and kuo. ~~xxxxxx~~

Lin Yin, p.363

The ta-ssu-k'ou was a single official of ching rank. He was in charge of the san-tien (三典: three codes) for the construction of the country, by means of which he assisted the king in punishing ~~xxxxpeople~~ of the pang and kuo and in investigating the four areas (ssu-fang). The first (of the codes?) was called "in punishing new kuo (kingdoms' states) use light ~~xxxx~~ codes (punishments). The second was called: in punishing peaceful states use medium codes (punishments), and the third was called: in punishing rebellious states use heavy codes (penalties). (end note)

--. By means of the 5 punishments, he maintained surveillance over the people. (note: The first was called "field punishments" (ya-hsing 野刑). He recommended men of merit and investigated merit (上功糾力). The second was called "military punishments" (chün-hsing 軍刑). He recommended men of rank and investigated defence (shang-ming chiu-shou 上命糾守).
Keenim (your word?)

335, 17:11b)

The third was called local punishments (hsiang-hsing 鄉刑). He recommended the virtuous and investigated filial piety (shang-te chiu-hsiao 上德糾孝). The fourth was called official punishments (kuan-hsing 官刑). He recommended the able and investigated to see if people were doing their responsibilities (shang-neng chiu-chih 上能糾職). The Fifth was called state punishments (kuo-hsing 國刑). He recommended those who were diligent (怠) and investigated (? the violent? 暴). (Lin Yin, p.365, note 2. Cites Ch'eng Hsüan to the effect that the phrases that begin with shang (to elevate, recommend) are those things deemed worthy of praise and honor, while the phrases beginning with chiu (to investigate) indicate the opposite of the 5 shangs; things that ought to be punished, and thus although they are stated in positive terms, such as filial piety and ability, what it actually means is to investigate and punish those lacking in merit, ability, filial piety etc.)

--. They used the huan-t'u (囹圄土 :Lin Yin, note 3, means the walls of a prison) in order to gather people guilty of crimes and teach them (i huant'u ch'ui chiao pa?-min 以囹圄土聚教罷民). People who harmed others were incarcerated (寘) in the huan-t'u and made to perform work and duties. They made clear their punishments (ming-hsing 明刑 :Lin Yin, p.365, note 4. Ch'eng Hsüan says that this means that they wrote their crimes on a big square board which they wore on their backs. Thus ming-hsing meant to show (their crimes) to the masses of the people in order to shame them) and shamed them (恥之). Those people who were able to change (for the better), were sent back to middle-sized states (反于中國). For three years they were not able to join the ranks of the (adult) common people (pu-ch'ih san-nien 不齒三年). Those people who could not change and who went out from the prison (escaped?) were killed.) (end note)

--. They used the liang-tso (兩造 :Lin Yin, p.365, note 6, tso means chih (至)) This means they summoned both the plaintiff and the defendant, both parties to a lawsuit) in order to prevent lawsuits among the people.

335, 17:11b) (note:They did not decide a lawsuit until after a person had sent in a bundle of arrows to the court.)(end note)

劑

--. They used the liang-chi(以兩劑: ~~Lin Yin, 340, written evidence submitted by both parties to a dispute~~ Han, III, 340, written evidence submitted by both parties to a dispute) in order to prevent criminal cases ~~xxx~~ (where people accuse one another of crime) (i liang-chi chin min-yü 禁民有訟). (note: Only after presenting 30 kûn of gold and waiting three days to be called to court, would they hear and decide on a case.)(end note)

--. They used the chia-shih(嘉石: Lin Yin, 365, note 8. Ch'eng Hsüan says a decorated stone (wen-shih 文石). Located outside ^{+ to the left of gate} the palace by a tree; used to convert wicked subjects to goodness (Yü-min 蕆民); they would look at the stone and be regretful.) in order to pacify criminal people (ping pa-min 平罷民). (note: In general with regard to those people who had committed a crime but who had not yet been dealt with by law, or those who had committed some injury to the ~~village~~ chou or li (pref. or village), they put the fetters and handcuffs on him (chih-ku 桎梏) and and sit him in ~~xxx~~ front of the decorated stone (chia-shih) and give him labor service to perform for the ssu-kung(司空). In serious crimes, the man would sit there for 13 days (Lin Yin, 365, note 10, cites Wang Nien-sun to the effect that it should be 12 days to correspond with 12 mos labor service), and perform labor service for a year (暮役). For The next degree down of crime, the man would have to sit for 9 days and do labor

335, 17:12a) service for 9 months; the ~~next~~ next degree was 7 days sitting and 7 mos. labor service; the next degree was 5 days sitting and 5 mos. labor service. If The lowest crime called for 3 days sitting and 3 mos labor service. /The chou and li (pref. and village) was made to ~~xxxxxxresponsibilityxxxx~~ give guarantees (jen chih 任之: Lin Yin, 365, note 11 glosses w this as pao(保), in the sense of guarantee and evidence), then the man would be pardoned and exempted (from labor service and penalties?)(end note)

--. They used the fei-shih(非石: reddish kind of jasper (Lin Yin, 365, note 12, the red stone was set outside the gate of the court to the right)

335, 17:12a) for the purpose of elevating (the will, intentions) of destitute people

(ta ch'iung-min 遑民 (note: Those people from near and far without sons or grandsons who were without brothers (悖), were alone (獨), and were old or young who wanted to report something to the throne, but their chief (officials) had not reported it, they stood at the fei-shih (red stone) for three days. What they had to say was listened to and reported to the throne, and their chief (officials) were punished for (negligence)(end note) (rest of this section of the Chou-li omitted)

Lin Yin, 367

--/ There were two hsiao-ssu-k'ou (小司寇) of chung-ta-fu rank who were in charge of the administration of the outer court ~~by~~ who summoned the people and asked (about their problems. (chih wan-min erh hsün yen 致萬民而詢焉). (Note: The first of these was called inquiring about dangers to the state. The second was called inquiring about moving (the capital) of the state. The third was called inquiring about establishing a lord (li-chün 立君). ~~The fourth~~ As for (this official's) position and rak order, ~~he stood into the south~~ ~~of the king and from the examination~~ the king faced south (wang nan-hsiang 王南鄉) and the san-kung and the chou-chang (州長) and common people (pai-hsing 百姓) faced north. The officials faced to the west, and the clerks faced east. The Hsiao-ssu-k'ou acted as a guide (pin 攢) and proceeded forward and asked questions, and by means of the words of ~~assistance~~ of the masses (of people) he gave assistance (to the king)'s will and decided on plans.)(end note)

--.They used the five punishments in listening to the impeachments (accusations) and lawsuits of the people (xin t'ing wan-min chih yü-sung 聽萬民之獄訟 (note: When punishment was involved, they used human feeling (considerations of human feeling) in asking questions, and after 10 days they made a decision (pi-chih 鞫之). In reading the text (of the inquiry, investigation), they then used the law (to mete out punishment). The ming-fu (命夫 :ta-fu) and the wives of the ta-fu (ming-fu 命婦) did not personally sit at criminal or civil court cases. (they had substitutes sit for them)

335, 17:12a)

In general the clansmen of the king ~~did not~~ if they were guilty of crime did not proceed to the marketplace (for punishment)(end note)
 --. They used the five types of sounds (wu-sheng 五聲) in order to judge criminal and civil cases and they sought to find out the feelings of the people. (note: The first of these was called "listening to the words" (of the people). The second was called taking into consideration their facial expressions. The third was called taking into consideration their modds (ch'i 氣). The fourth was called "listening with the ears". The fifth was called "listening with the eyes" (looking at them while judging a case)(end note)

Lin Yin, 368, note 9, pi glossed by Ch'eng Hsüan as ^法fa(Law) method
 --. They used the eight(kinds of punishment)(pa-pi, 八辟) with regard to people who were involved (in violating) the laws of the country(嚴邦法) and in meting out punishment. (note: The first was called the pi (method) of discussing (the case) ~~with~~ close relatives. The second was called the pi(method) of discussing (the crimes of) old friends (of the king?E). The third was called discussing (the crimes of)worthy men. The fourth was called discussing (the crimes of) able men. The fifth was called disucssing (the crimes of) meritorious men. The sixth was called disucssing the crimes of noble (kuei) men. The seventh was called discussing the (crimes of) diligent men. The eighth was called disucssing the crimes of guests.)(end note)
 (Lin Yin, 368, note 9 points out that any criminal that satisfied the conditions of these eight kinds of discussion of punishment might have his penalty reduced or might be pardoned as a result)

inquiry about death penalty?
 --. With regard to the three types of ~~murder~~ (san-tz'u 三刺), they discussed/criminal and civil cases of the common people. (note: The first was called asking the officials (about the case). The second was called asking the clerks (opiion). The third was called asking the people. They took into consideration whether the people asked for death (tz'u 刺) or pardon (leniency) and carried out punishment either on the upper or lower body (shang-fu, ~~shang-fu~~ chih hsing 上服下服之刑)(end note)

(rest of this portion of the Chün-t'ung is omitted)

connected with joined to
 刑
 li hsing
 he liable for punishment

335, 17:12a)
Lin Yin, p.370

17:12b)

--. There were 4 shih-shih(士師) of hsia-ta-fu rank. They were in charge of the ~~exp~~ laws pertaining to the five prohibitions (wu-chin 五禁) of the state, and by means of this they assisted in the (administration) of punishments. (Lin Yin, p.371, note 1, Ch'eng Hsüan notes that the hyōngbōl (hsing-fa 刑罰) refer to punishments after the fact, while the ~~shin~~ wu-chin (five prohibitions) refer to means of prevention before the fact) (note: The first (of the five prohibitions) was called "palace prohibitions". The second was called official prohibitions (prohibitions pertaining to officials). The third was called prohibitions pertaining to the state (kuo-chin). The fourth was called prohibitions pertaining to the fields (ya-chin 野禁). The fifth was called military prohibitions (chün-chin). ~~shin~~ With regard to all of these they used a bell on a tree (木鐸) to inform people all around the court (hsün chih yü ch'iao 徇之于朝) and they wrote down (the prohibitions) and hung them on the walls of the villages.)(end note)

--. They used the five admonishments (wu-chiai 五戒) prior to and following (the ~~imp~~ meting out of) punishments and penalties (hsing-fa), for they did not allow crimes make contact with (spread among) the people (毋使罪戾相抵) (note: The first of the admonishments was called "oaths" (誓) which were used in the army (chün-yü 軍誥). The second was called "kao" (injunctions, to enjoin, order 誥) and they were used at public gatherings (hui-t'ung 會同). The third was called "prohibitions" (chin 禁) and were used with regard to land and labor service (labor service on land, tien-i). The fourth were called chiu(糾 :impeachments, investigations?) and were used within the kuo (in the middle of the kuo, kingdoms). The fifth were called hsien(憲) and were used in the capital city and suburbs (tu-pi) (end note) (next portion of Chou-li dealing with local hierarchical organization and pao-chia type org. is omitted)

--. They investigated the words (used) in criminal cases and civil suits (ch'a yü-sung chih tz'u 察獄訟) which they then reported to the ssu-k'ou(司寇) who made decisions on the criminal cases and decided the civil suits (斷獄訟)

335, 17:12b)

and (who) carried out the orders of their country (chih pang-ling 致邦命.
 (Lin Yin, p.371, note 5, says that chih pangling means that they investigated
 matters that were related to laws (ling) and wrote punishments out and
 presented them to the ta-ssu-k'ou for his reference) &
 -. They were in charge of the 8 ch'eng (pa-ch'eng 八成) of the shih (士).
 (note: The first was called (stealing) state secrets (ch'eng-cho 邦鈎 read like
 cho 鈎) (Lin Yin, p.371, note 6. Means to la-t'an 刺探 to search out)
 the secrets of the state. Cites the Former Cheng (先邦) who said that
 this phrase meant to consider (chen-cho 甚酌) and steal state secrets)
 The second was called pang-tsu (邦賊: the bandits of the state) (rebels,
 Lin Yin, 371, note 7). The third was called "foreign spies" (pang-tieh 邦謀).
 The fourth was called "violators (breakers) of the country's orders
 (fan pang-ling 犯邦命. The fifth were called those who falsified falsely
 claimed they were acting under the orders (of the king (播邦命 :
 claimed that the orders were the kings but acted on their own authority).
 The sixth was called stealing from the government's treasuries (embezzling
 為邦盜. The seventh was called "making friends with the state" (為邦朋)
 (Lin Yin, 371, note 12. This means to form cliques and flatter people
 privately (for private reasons) in order to gain control of the govt of
 the state). The eighth was called "deceiving the country" (為邦誣: Lin Yin
 p.371, note 13. This means to deceive the ruler and ministers and distort
 the facts))(end note) (rest of this section of the Chou-li omitted)

Lin Yin, 373.

--. There were 8 hsiang-shih (鄉士) of shang-shih rank. Each of
 them was in charge of the number of people in the 12 hsiang (鄉),
 and they investigated and admonished them (ch'iu ch'ai chih 糾戒之)
 and judged (decided on) their criminal cases and civil suits.
 (note: They investigated the words (what was said in judicial cases) and
 distinguished between criminal and civil cases, and handled especially crimes
 requiring the death penalty (i ssu-hsing chih tsui 異死刑之罪)

Lin Yin, 373,
 n. 21. Ch'eng Hsüan
 says this
 refers to the 6
 hsiang in the
 middle of the
 country

335, 17:12b)

and ~~they were required to (to wait for) 10 days~~ they made a brief summary report
 (yao-chih ^{要之}: Lin Yin, p.373, note 3. This means that they investigated
 the facts of the crime and by a brief statement made a report which
 they submitted to the ssu-k'ou ^{司寇} who would decide on the criminal case)
 And after a 10 day (wait) they took responsibility (for the matter) and
~~a~~ decided on (the criminal or civil case) at the (outer) court. (chih t'ing
 yü ch'ao ^{職聽于朝}: Lin Yin, p.373, note 4. ~~Cheng~~ Cheng Hsüan says that
 by means of assuming responsibility for the matter they adjudicated cases
 in the outer court. The outer court was the court of triple inquiry (review?)
 (san-hsün chih ch'ao ^{三詢之朝}). . .) The Ssu-k'ou (^{司寇}) heard
 (the cases) and decided on criminal cases and settled civil suits
 (^{斷獄弊訟}) at the court(ch'ao). The various shih(^{羣士})
 handled punishments and all of them were there (in attendance?). Each of
 them was involved with the law, and by this means they discussed criminal
 and civil cases. When the criminal and civil cases were completed, the
 shih-shih(^{士師}) received the chung ^{受中}: Lin Yin, 373, note 5. chung ^中
 means the written records of the decisions. The former Cheng says that
 chung means "to hit the mark" in assessing punishments and penalties, or
 to assess the appropriate penalty for a crime.). They selected the right
 day (for carrying out the punishment) (hyōp-il ^{協日}) (Lin Yin, p.373, note 6),
 carried out death penalties and exposed the ~~xx~~ bodies of the criminals for
 three days (^{肆之三日} :ssu(^肆) means ch'en(^陳) or ch'en-shih
^{陳尸}: Lin Yin, p.373, note 7) If they wanted to exempt (someone from ^期
 punishment), then the king met with them on the x day (hui chi chi ^{會其期}:
 on the day that
 Lin Yin, 373, note 8. hui chi chi means that/the Ssu-k'ou decided
 on civil suits, the king would personally go and discuss the case with the
 ssu-k'ou and the various shih.))(end note) (rest of this section of CL omitted)

(gives rest of table of official organization, probably located
 in first section of the ch'iu-kuan ssu-k'ou section listing all officials)
 -there were 16 chung-shih (rank people). Regarding the yü(^佐), there
 were 32 of hsai-shih rank.

335, 17:12b) (clerks), there were 6 fu, 12 shih, 12 hsi, and 120 tu.

not in Lin Yin)

--.Regarding the Tung-kuan ssu-kung (司空), this section (of the Shih-ching? Chou-li?) is lost. As for the subordinate officials in charge of industry (kao-kung chih shu 考工), there was the kung (industry) of working in wood, of working in metals, of working with leather (skins), of drawing in colors (sōlsaek chi kong 設色), ~~making~~ producing polished goods (刮摩), and making unglazed earthenware (搏埴).

(note: Cheng Hsüan said: The chapter on the Ssu-kung (司空) was ^亡lost. When the Han dynasty rose, they tried to buy it for a thousand gold (pieces) but could not do so. Those people who ~~were~~ knew (what is said) from former generations only wrote down the kao-kung (考工) and prepared large numbers (of occupations?)

336, 17:13a

天官之屬

-(note cont.) Each of the six officials (liu-kuan) had their own subordinates. Among the subordinates of the t'ien-kuan (天官) was the kung-cheng (宮正: the chief of the palace officials) and kung-pai (宮伯).

- 膳夫 (chief of the 食官)

內膳 內饗

外 "

烹人

- 甸師 (chief of officials of 供野物) provisions of products of the field
獸人, 魚人, 鼈人, 腊人

- 醫師 (chief of the official physicians) (醫) 食醫, 疾醫, 瘍醫, 獸醫

- 酒正 (chief of the wine officials) all subordinates were 奄奴, only the 膳人 was a 士. 酒人, 漿人, 醢人, 鬯人, 酉人, 醕人, 醫人, 釀人

336, 17:13a.

- 宮人 (chief of the bedchamber 寢舍)
掌舍, 幕人, 常次
- 大府 (in charge of the warehouse)
玉府, 內府, 外府
- 司會 (chief of the accountants 計官)
司書, 職內, 職歲, 職務
- 司裘 (in charge of skins + bottles of the country)
掌皮
- 內宰 (chief of officials within the palace)
內小宰, 閹人, 寺人, 內監, 九嬪, 世婦, 女御, 女祝, 女史
- 典婦功 (chief of officials in charge of merit of wives)
典絲, 典采
- 內司服 (chief of officials of weaving clothes in the palace)
縫人, 染人, 追師, 靡人, 夏采

Subordinates of the 地官:

- 封人 ~~執~~ (in charge of establishing shrine areas 社稷封域 for the 邦國 and 邦邑)
鼓人, 舞師, 牧人, 牛人, 充人
- 載師 (chief of the tax officials 稅官)
閭師, 縣師, 遺人, 均人
- 師氏 (chief of the 諫教官)
保氏, 司諫, 司教, 誦人, 媒氏
- 司市 (chief of the market officials 市官)
質人, 廩人, 胥師, 賈師
- 司武 司稽
胥, 肆長, 泉府
- 司門 (gate chief) (in charge of gates of the country)
- 司閭, 掌節

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- 遂人 (in charge of the 六遂都鄙官)

遂師, 遂大夫, 縣正, 鄙師司長, 里宰, 鄰長

- 旅師 (in charge of tax collections)

稍人, 委人, 士均, 草人, 稻人.

- 土訓 (in charge of drawing maps and dividing up land)

誦訓

- 山虞 (in charge of adm. of 山林 mt+forests)

林衡, 川衡, 澤虞, 迹人, 柝人, 甸人, 掌葛,

掌梁草, 掌炭, 掌茶, 掌蜃, 囿人, 場人, 藁人

- 廩人 (chief of the grain officials 穀官)

舍人, 食人, 司稌, 司穰, 舂人, 餼人, 糈人

The subordinates of the 春官:

- 鬱人 (in charge of harmonizing the 裸器 + 鬱鬯)

鬯人, 雞人, 司尊彝, 司凡筮

- 天府 (in charge of preparing + keeping up the 祖廟)

典瑞, 典命, 司報, 典祀, 守祧

- 世婦 (in charge of 宿戒 and ritual sacrifice for the 女宮)

內宗, 外宗.

- 冢人 (in charge of public tombs 公墓)

墓大夫, 職喪

- 大司樂 (chief of music officials): 樂師, 大胥, 小胥,

大師, 小師, etc.

- 大卜 (chief of diviners 卜筮官) , , ,

- 大祝 (chief of 祝官)

- 司巫 (chief of 巫官): 巫師

- 大史 (chief of historians 史官): 小史, 馮相氏, 保章氏, 內史, 外史, 御史

抄

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336, 17:13b. (春官 continued)

- 巾車 (chief of adm. of the public vehicle 公車): 典路, 車僕, 司車

- 都宗人 (charge of rites for sacrifices in capital city)

Subordinates of the 夏官:

- 司勳 (in charge of rewards of land to the ^卿 六卿 and setting grades or degrees of merit) ...

- 掌固 (in charge of dividing responsibilities for 城池樹渠) and their upkeep ...

- 環人 (Keeping an eye on foreign spies + corruption in the army) ...

- 射人 (in charge of 射位, 射法, 射儀)

- 服不氏 (raising wild animals) ...

- 司士 (chief of guard officials 衛官): 諸子, 司右, 虎賁氏, 旅賁氏, 節服氏, 方相氏

- 太僕 (chief of the 僕官) ...

- 弁師 (in charge of the 五冕)

- 司甲 (chief of 兵官): 司兵, 司戈盾 (Armorer)

- 司弓矢 (chief of 司弓官) ...

- 大馭 (in charge of 馭-ing the 玉璽路) ...

- 校人 (chief of the 馬官) ...

17:14a - 職方氏 (chief of officials in charge of the 四方) ...

- 都甸馬 (in charge of the capital 車馬 + 兵甲) ...

- Subordinates of the 秋官:

- 道士

- 圖士

- 方士

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- 詔人
- 朝士

- 司民 (in charge of reporting population figures)

- 司刑 (... laws of the 五刑)

- 司約 (... agreements (contracts) among the people)

- 犬人 (... sacrificial dogs)

Jailor

- 司圜 (... detention + instruction of people under suspicion — Jail keeper)

- 司隸 (... the 五隸)

罪隸, 蠻隸, 閩隸, 夷隸, 貉隸

- 布憲 (in charge of 憲刑禁) ...

- 大行人 (... guests)

- 朝大夫 (... of nat'l adm. of 都家)

都則, 都士, 家士.

- Subordinates of the 各官: This section is lost. As for the subordinates of the 考工: ...

- For the rank 命秩, number, + details of the responsibilities of the above officials see the original classic 本經.

For the present, I have briefly written down just the important (parts) here.

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(official rank of the Chou)
---. The ta-tsung-pai(大宗伯), using the 9 ceremonies (for the 9) ranks
(ch'iu-i chih ming 九儀命) rectified the rank positions for the pang and
kuo (country). (note: Cheng Hsūan says: There was a different ceremony
for every rank (ming 命), and the positions (wei) of noble and base were
thus rectified. (set straight). In the Ch'un-ch'iu-ch'uan(春秋傳)

17:14b)

it ways: the names and the positions (ranks, wei) were not the same, and
the li (rites, etiquette) were also different for the different ranks.)(end note)
--. Rank 1 (i ming 壹命) received posts (responsibilities) (shou-chih 受職).
(note: A man became a regular official (cheng-li 正吏) when he first
was given rank (ming 命) and they were called the shih of the various
states (kuo) (lieh-kuo chih shih 列國之士). In (the states of?,
Han, III, 350) of the tzu and nan(子男 :viscounts and barons), they
(people given ming rank?) became ta-fu(大夫). The hsia-shih(下士)
of the king (wang) were also rank 1. Cheng Ssu-neng(鄭司農) says that
the phrase shou-x chih(受職) means "to carry out the responsibilities
or affairs of office" (chih chih-shih 治職事)(end note)

~~---. Rank 2 people received (rank) position (shou-wei). (note:
Cheng Ssu-neng says: They received the rank (wei) of hsia-ta-fu(
Cheng Hsuan says these were ching of the various states (lieh-kuo chih ching~~

--. Rank 2 (people) received clothing (shou-fu 受服). (note: Cheng Ssu-neng
says that 袞 "to receive clothing" was to receive ritual clothes and thus
become a shang-shih(上士). Cheng Hsūan said that they received
black ~~xxxxxx~~ (hsūan mien₂ chih fu 玄冕之服). The ta-fu of
the various kuo (kingdoms, principedoms) were rank 2 (officials). And in the
states of the tzu and nan (viscounts and barons) (rank 2 officials) were
ching (卿). The ching and ta-fu naturally wore black ~~garments~~ caps
(hsūan mien 玄冕), and below (they wore) garments like the (those of the)
ku(狐). The chung-shih(中士) of the king (wang) was also rank 2
and they wore the ch'ieh pien-fu(黻弁服)(end note)

--. Rank 3 (officials) received position (shou-wei 受位). (note: Cheng Ssu-neng

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says that (rank 3 officials) received the rank (wei) of hsia-ta-fu (下大夫). Cheng Hsüan says that they were the ching (卿) of the various kuo (states). And when they first received rank in the (state of) the king (wang), they became the officials of the king (wang chih ch'en 王之臣). The shang-shih (上士) of the king were also rank 3.) (end note)

--. Rank 4 (people) received utensils (shou-chi 受器). (note: Cheng Ssu-nang says that they received sacrificial vessels and became shang-ta-fu (上大夫). Cheng Hsüan says that these were the ku (庫: assistants?) of the kung (公) who first received sacrificial vessels. According to Li-yün (禮運), when the ta-fu became officials, they did not borrow sacrificial vessels. For sounds? and music to all be provided to them was ~~in~~ not li." The hsia-ta-fu of the king were also rank 4.) (end note)

--. Rank 5 people were granted tse (ssu-tse 賜則). (note: Cheng Ssu-neng says that tse means fa (法) (laws). These people were sent out to be tzu and nan (viscounts and barons). Cheng Hsüan says that tse was the name for ~~incomplete~~ states that did not have a complete (quota) of land. When ~~rank 4~~ rank 4 hsia-ta-fu were sent out and enfeoffed, they were given an additional rank and became rank 5 and were granted a territory of 100 li square. States consisting of a land area of 300 li square were regarded as complete states (ch'eng-kuo 成國: states with a full quota of land). During the time of Wang Mang of the Han dynasty, 25 ch'eng (成) was considered as a tse (則), and it was an area of 50 li square. This coincides with ~~that~~ what at the present time is called the land (grant) of a tzu or nan (viscount or baron). It was only Liu Tzu-chün (劉子駿) and others who were aware of the fact that in ancient times they had this kind of system) (end note)

--. Rank 6 people were granted office (ssu-kuan 賜官). (note: Cheng Ssu-neng says that when tzu or nan (viscounts or barons) came in (to the king's realm?), they became ching (卿), and had jurisdiction over a single official ('s responsibilities) (chih i-kuan 治一官). Cheng Hsüan says that

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rank 6 ching(卿) were granted official posts and they were given the right to appoint their own officials and govern their chia-i(家邑): families and towns) as in the case of the chu-hou (feudal lords). In the Spring and Autumn Annals, in the 18th year of the reign of (襄公), in the winter, the marquis of Chin (Chin-hou晉侯) with his feudal lords (chu-hou) surrounded the state of Ch'i. (荀偃) on behalf of the ruler ~~prayed~~ prayed (to the spirits of) the river and described the crimes of the marquis of Ch'i. ^{@ lower official} Mo Ch'en-(末臣彭) was about to lead the feudal lords to attack (Ch'i), and his official (臣偃) had truly (done this?) before and after. ?)(end note)

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--. Rank 7 people were granted states (ssu-kuo 賜國). (note: The king's ching were rank 7. When they were sent out and enfeoffed (ch'u-feng 出封) they were given an extra rank and (made 7th rank people). Cheng Ssu-neng says that they went out to (and took over) the state of hou or pai (marquis or earl) (end note)

--. Rank 8 people were made mu (tso-mu 作牧). (note: This means that when a marquis or earl had earned merit or virtue, he was given an additional rank and was put in exclusive charge of military expeditions against the feudal lords (chu-hou). Cheng Ssu-neng says that a mu of one chou(州) and the san-kung(三公) of the king were also rank 8.) (end note)

--. Rank 9 people were made earls (tso-pai 作伯). (note: Shang-kung(上公) who earned merit or were virtuous were given an additional rank and were made erh-pai(二伯: secondary earls?) and were able to launch expeditions against the 5 marquises and 9 earls (wu-hou chiu-pai 五侯九伯). Cheng Ssu-neng says that the chief of the chu-hou (feudal lords) was made a pang-pai (earl of a district? 方伯). (end note)

--. The tien-ming(典命: official in charge of rank?) was in charge of the five ceremonies of the feudal lords (chu-hou) (ceremonies of the 5 noble

ranks--kung, hou, pai, tzu-nan. Han, III, 352) and the five grades of officials, 諸臣之五等之命

337, 17:15a)

The shang-kung(上公) of ninth rank (chiu-ming 九命) was an earl (pai 伯). The palace, vehicles, banners, clothing, rites and ceremonies of his state (kuo-chia) was all ~~arranged~~ in accordance with 9 (not 9th rank limitations?).

The marquises and earls of 7th rank--the palaces, vehicles, banners, clothing, rites and ceremonies of their states were all regulated in accordance with 7 (7th rank).

The viscounts and barons (tzu, nan)--the palaces, vehicles, banners, clothes, and rites and ceremonies of their states were all regulated in accordance with 5 (5th rank).

(note: The term, shang-kung(上公), means ~~that~~ that those of the king's san-kung who were virtuous were raised in rank and made erh-pai (double earls? 二伯). The descendants of the two kings (erh-wang 二王: Han, III, 352, kings of the Hsia and Yin dynasties) were also made shang-kung. The term, kuo-chia(國家), means the place where the kuo was situated and was called the ch'eng-fang(城方: the area of the walled capital?). The walled city (ch'eng) of a kung(公) was in general 900 li square and the palace was 900 footsteps square. The walled cities of the marquises and earls (hou, pai) were in general 700 li square and their palaces were 700 footsteps square. The walled cities of the viscounts and barons (tzu-nan) were in general 500 li square and their palaces were 500 paces square.

As for the duties of the ta-hsing-jen(大行人) he (was in charge of?)

the numbers of the chu-hou's (feudal lords') ^{tallies} kuai(圭), chih(籍), mien-fu(冕服), chien-th'ang(建常) (? 欒纓), (鬋), (介), (牢), rites, and court ranks (ch'ao-wei 朝位). (end note)

17:15b)

--. The san-kung of the king were 8th rank. Their ching(卿) were sixth rank. Their ta-fu were 4th rank. And when they were sent out and enfeoffed (ch'u-feng 出封), they gave them an additional rank. The palaces, vehicles and banners, clothes, and rites and ceremonies of their states were all like this (in accordance with their ranks).

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(note: Rank 4 people were chung-ta-fu and hsia-ta-fu. When they were sent out and enfeoffed, they were sent out to the capital area (chi-nei 畿内) and were given a fief (feng) in the midst of the 8 chou (州), and they were given an extra rank as a reward for their virtue. The ta-fu became viscounts and barons (tzu, nan), and the ching (卿) were marquises and earls (hou, pai). If they had (their own) courts, then it also (was arranged) like the number of their rank. The shang-shih (上士) of the king was rank 3. The chung-shih was rank 2, and the hsia-shih was rank 1. (?? why does this rank order seem to be backwards?)

????

--. The legitimate sons (chōkcha 嫡子) of the feudal lords (chu-hou) swore and oath (shih 誓) to the Son of Heaven. When they acted for (she 攝) their ruler, (the degree of ritual used toward them) was dropped one degree (rank) below the rites (ritual) used for their ruler (chün 君) of their state. If (the legit. son of a feudal lord) had not yet sworn an oath (before the king), then by means of a skin and piece of silk (皮帛), he succeeded (to the position) of viscount or baron (tzu, nan). (note....shih (swear an oath) is like ming (命). She means that if the son of Heaven has already issued an order? (ming 命 :rank?), then the boy is regarded as the heir of a feudal lord, and there can be no change in the heir by setting up a new one. In the Spring and Autumn annals, in the 9th year of Huan-kung (桓公) 年, Ts'ao-pai (Earl Ts'ao 曹伯) sent his heir apparent, She-ku (射姑) to court to perform the rite to the lord of the country (kuo-chün 國君), and this is a case (of what he's talking about).

The sons of dukes (kung) were like the marquises and earls (hou, pai) and held the kuei tallies (chih-kuei 執圭) (in attending the king?). The sons of the marquises and earls were like the tzu and nan (viscounts and barons) and held the pi (chih-pi 執璧). The sons of the viscounts and barons were like (those sons) who had not yet sworn (fealty), all of them (performed ritual) second (below) that of the ruler of a small state and held the skin and silk (tally) (執皮帛), in attending court.

When they were acting as guests, they were all treated with the rites (etiquette) for a shang-ching (上卿) (end note)

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The ku (^孤) of a duke (kung) was rank 4. He held the leather-silk tally (^以 支帛) and was regarded the same as the ruler of a small state.

The ching (^{大夫} 卿) (of a duke?) was rank 3. His ta-fu was rank 2. His shih (^士) was rank 1. And his palace, vehicles, banners, clothes, rites and ceremonies were all regarded according to the number of his rank. ta-fu, and shih

The ching/of marquises and earls were also (regarded) like this.

The ching of viscounts and barons were rank 2; their ta-fu were rank 1; their shih were (the same as) people who had not been granted rank (ming). Their palaces, carts, banners, clothes, rite and ceremonies were each regarded

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in accordance with the number of their rank. (note: the term (^自 氏) is sounded shih (^示). They were regarded as (^視)

~~xxxx~~ rulers of small states and were included in the ranks of the ching, ta-fu, but the rites (ritual) used for them was like that for a tzu and nan (viscount and baron). Cheng Ssu-neng says that a rank 9 shang-kung (^上 公) was able to appoint his own ~~ku~~ ku-ching (^孤 卿), 1 man. The Ch'un-ch'iu chuan (^{春秋傳}) says: The ching of the various states was equivanet to the ruler of a small state." This was definitely the Chou system! (end note)

--. The chung-tsai (^冏 宰 :PM) then spread the statues (shih-tien ^{施典}) throughout the pang and kuo (country and kingdoms) and established the mu

chien chi mu (^{建其牧}), established the chien (li chi chien ^{立其監}), established the ch'an (shuo chi ch'an ^{設其詹}) and created the wu

ranks (fu chi wu (^{傅其伍}), expounded things to the group of shih

(ch'en chi yin (^{陳其殷}), and established (posts) of his assistants

(chih chi ^佈 ~~pa?~~ ^{置其輔}). (note. . . If there were a marquis or earl ~~xiaku~~ (hou, pai) who had merit or virtue, they raised his rank and made him a

chou-chang (^{州長}) and called him a mu (^牧). This was what was meant by the phrase (in the Chou-li) that "8th rank men were made mu!"

The term, chien (^監), means that each of the dukes, marquises, earls, viscounts, and barons (kung, hou, pai, tzu-nan) was in charge of (chien) a single ~~xxxxxy~~ state (^監 一國).

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The term, ch'an(參) means the three men who were ching(卿).

The term, wu(伍), means the 5 men who were ta-fu.

The term, yin(殷), means "the many" (chung象), or "the shih" (plural (chung-shih,象士)). In the King's organization (wang-chih among the feudal lords (chu-hou), there were 27 shang-shih(上士). As for the chung-shih and hsia-shih, each of them resided in the sam-pun(三命) of the upper grades. (???)

The term (輔) refers to the fu(府) and shih(史) -- they were commoners (shu-jen庶人) who held official posts. ~~(end note)~~

Chu Hsi said: If you consider this at the present time, there is some doubt about the term, chien(監). It appears to be the term for the three chien who were the ta-fu of the Son of Heaven. If you are talking about the pang and kuo (country and states), then these definitely already had rulers (over them). It is only that in establishing mu, and establishing chien, (these posts) were used to supervise them (the rulers of states?). And they established the ching, ta-fu, shih, and li in order to assist them, and that is all. (end note)

--. (The chung-tsai) spread the tse(則) throughout the tu-pi(都鄙): capital and its environs?), and he established the chief (chang長), established the liang(兩), established the wu(伍), ~~talked~~ established? the various shih (ch'en chi yin陳其殷) and created their assistant (chi chi fu置其輔). (note: The term chang(長) means the kung(公), ching(卿), ta-fu(大夫), sons and younger brothers of the king who had fiefs for their support (who taxed land grants: shih ts'ai-i食采邑).

The term, liang(兩) means the liang-ching(兩卿). The fact that there is no mention of three ching means that they? were not sufficient for the chu-hou (feudal lords)?? Cheng Ssu-neng says that liang means the liang-ch'eng(兩丞) (end note)

--. (The chung-tsai) spread the laws (fa法) throughout the bureaucracy (kuan-fu官府), and he created the post of cheng(正), established

337, 17:16a)

the i (貳), established the ^{kao}fang (攷 = 成) ^{of?}, spoke to the shih (ch'en 陳其殷) chi yin), and establish their assistants (fu). (note:

17:16b)

-the term, cheng (正) means the chung-tsai (冏宰), ssu-tu (司徒), tsung-pai (宗伯), ssu-ma (司馬), ssu-k'ou (司寇) and ssup-kung (司空)

-ther term i (貳) means the hsiao-tsai (小宰), hsiao ssu-tu (小司徒), hsiao-tsung-pai, hsiao-ssu-ma, hsiao-ssu-k'ou, and hsiao ssu-kung.

-kao (攷考) means to achieve (ch'eng 成) those who assisted

-~~xxxxxx~~ in the achievement of affairs, ~~xxxxxx~~ refers to the tsai-fu (冏夫), hsiang-shih (鄉師), ssu-shih (肆師), chün ssu-ma (甸馬), and shih-shih (士師). The Ssu-kung (post) (chapter) has been lost, and thereis no way to know about its kao (考 :duties?).)(end note)

~~---. General government (affairs) were (governed by) the use of tien (in for the codes, statutes) in the pang and kuo. ~~xxxxxx~~ by the use of tse (). The government of the tu and pi () was governed by the use of fa (). The government (administration) of the bureaucracy (kuan-fu) was governed by the use of~~

--. With regard to government in general: They used tien (典) in treating the government of the pang and kuo. They used tse (則) in treating the government of the tu and pi (都鄙). They used fa (法) in treating the administration of the bureaucracy (kuan-fu 官府), and they used officials regulations (kuan-ch'eng 官成) in treating the government of the mass of the people. (note: the ch'eng (成) refers to the pa-ch'eng (八成) (end note).

--. The ~~xxxxxx~~ Wang-chih (王制) (section of the Li-chi) says: The Son of Heaven made his ta-fu (大夫) to be the san-chien (三監), and they ~~xxxxxx~~ supervised (chien) the states of the fang-pai (方伯 :local earls). For each state there were three of them. (note: chien means to supervise and direct and investigate)(end note)

--. The chu-hou (feudal lords) within the hsien of the Son of Heaven were given salaries. The outside feudal lords were hereditary (嗣). (note: They selected worthy men and placed them in positions (xxxx) office).

Salaries

337, 17:16b)

Unlike the feudal lords (chu-hou), they could not inherit the salaries provided for them by their states. If they earned merit, then they were enfeoffed (feng-chih) and were made hereditary (were enabled to inherit their fiefs, salaries?). The (Li-) chi (記) said: "The ones they continued generation after generation (hereditarily) by means of establishing the feudal lords were the group of outstanding men.

-As for the hsien-nei (縣內) : within the hsien, of the son of heaven?), name of the within in Hsia dynasty times, it was the/chou (district) boundary in which the Son of Heaven resided. In the Yin and Chou dynasties it was called the chi-nei (畿內). The inner feudal lords (nei chu-hou 內諸侯) were the kung, ching, ta-fu and shih. The outer feudal lords (wai chu-hou) were the kung, hou, pai, tzu, and nan (dukes, marquises, earls, viscounts, and barons).

The land within the chi-nei (畿內) included the ~~king's court, and~~ the i (邑) districts that were taxed to provide the salaries for the 100 officials of the king's court (wang-ch'ao pai-kuan shih-lu chih i 王朝百官食祿之邑).

The land outside the chi (chi-wai 畿外) was (land) which was granted as fiefs (to people) so that they could enable their sons and grandsons to maintain it hereditarily (i feng-chien shih chi tzu-sun shih shou 以封建使其子孫世守). But with regard to the fact that within the chi (畿) there were also people called feudal lords (chu-hou) was because the land of the san-kung (三公) was regarded the same (as land of) the kung and hou (dukes and marquises); the (land of the) ching (卿) was regarded (the same as that of the) earls (pai). The (land of) the ta-fu (大夫) was regarded the same as that of the tzu and nan (viscounts and barons), and that of the yüan-shih (元士) was regarded the same as that of the attached states (fu-yung-kuo 附庸國). (end note)

--. The crown prince (seja 世子 : heir apparent) of the feudal lords inherited the country (from his father) (shih-kuo 世國). The ta-fu (could not inherit their rank 世爵). They were employed because of their virtue; they were given rank because of their meritorious achievements.

337, 17:16b) (note: Those heirs apparent (shih-tzu) of the various states who did inherit their states were the group of outstanding men (chung-hsien 衆賢). The ta-fu of the Son of Heaven did not inherit their rank, but inheritance of salaries avoided the outstanding men (? , they did have the right to inherit salaries?)(end note)

338, 17:17a) ---. Those people who had not yet been granted rank (chueh 爵) were regarded as the yüan-shih (元士 :original shih) of the Son of Heaven, and they were used as rulers of their kuo (states). (note: When the ruler of one of the states died, prior to the time when his son had obtained noble title rank (chüeh 爵), his clothing and protocol (afforded him) were the same as the yüan-shih (元士) of the Son of Heaven. But after he was granted his noble title (chüeh), then he was treated as the former ruler (his father) had been in the past.)(end note)

The ta-fu of the feudal lords (chu-hou) did not succeed hereditarily to their noble titles and salaries. (chüeh-lu 爵祿)

---. The Book of History says: After three years they conducted a review of official records (achievements) (Kao-chi 考績), and after three such reviews, they promoted ~~the~~ the bright people and dismissed the dark (ignorant) ones. The Instruction (hsün 訓) says: The purpose of the triennial review was to rectify responsibilities ~~and carry out affairs.~~ (三歲而小考者正職而行事也) ~~regularly~~ The great review conducted after nine years was for the purpose of dismissing those without responsibility (not performing their responsibilities) and reward those who had achieved those to whom merit. As for reward those with merit, the feudal lords gave bows and arrows were able to obtain exclusive command over an expeditionary force. Those who were granted an iron battle-axe (鉞 鉞) were able to obtain exclusive right to kill people (專殺 專殺). Those who were given a jade tablet (圭 璽) were able to make wine (ch'ang 鬯) in order to conduct sacrifices. Those who were not given exclusive authority to conduct chastisement campaigns (launch attacks) were attached to the states of those who were as (their) soldiers.. (note: The Ch'un-ch'iu-chuan (春秋傳) says:

Merit, triennial review

right of 專征 independent military action

the right to launch expeditions 專征

春秋傳

338, 17:17a)

The state of lu had an army? of 800 x (levied the fu on 800 men? ^{魯貳 800},
the state of (邾) had 600, and they were attached to the state of
Chin (晉), for this reason.) (end note)

Those people who did not have exclusive authority to kill, with
regard to criminal cases, were put under (attached to) those who did have
the exclusive authority to kill (order executions). Those who were not
given jade tallies () could perform ritual sacrifice only after
they had supplied wine (^資) to ~~the Son of Heaven~~ the country (kuo) of the
Son of Heaven. Those feudal lords who had people who did not follow an
military expedition to battle (pul solchong ^{有不率正者} : sol means
follow, cheng means (^征 : expedition of chastisement), were dismissed by
the Son of Heaven.

ilch'ul (^{一絀}) ^{少絀}

When a man was dismissed (demoted?) once or slightly demoted

(^{少絀}), it was done by means of his noble rank (ch'ieh ^{以爵}) (note:
"demoted one time" means (to have it done) during reviews conducted after 3
years; "slight demotion" means "gradually") (end note). When a man was
demoted ~~x~~ ^{再絀} for the second time, it was done with land (note: this means
after a ~~x~~ ^{三絀} 6 year review); and for the third time, his land was taken
away (?chip'ae ^{地畢}).

17:17b)

-In the declining years of the Chou dynasty, officials (the bureaucratic
system) was mistaken (lost), and the 100 responsibilities (pai-chih ^{百職})
were in confusion. Warring States fought with one another, and in each
of them there were changes (made in the ~~reg~~ regular bureaucratic system of
old). However, in general, they still followed the Chou system. By the
Ch'in dynasty, the Ch'in combined (unified) the Empire (ping t'ian-hsia ^{并天下})
and established the title of "Emperor" (huang-ti ^{皇帝}) and abolished
the institutes (tien ^典) of former kings. They abolished the granting
of fiefs (feudalism, pa feng-chien ^{罷封建}) and established the chün-hsie_n
system. Internally (at the capital), the Prime Minister (ch'eng-hsiang ^{丞相})
was ~~in~~ a general prime minister (^{總百揆}), and the t'ai-wei (^{太尉})

p.338, 17:17b) was in charge of the 5 armies (wu-ping 五兵). They also established (the post of) yü-shih ta-fu (御史大夫) in order to assist the prime minister. They divided up the empire (t'ien-hsia) into 36 chün (commanderies) and ~~the~~ over the chün they established shou-wei-chien (守尉監).

I note that the sage kings of ancient times government the people on behalf of in place of Heaven (as the agent for Heaven), and that is why in devising their systems (institutions), in all cases they regulated affairs in accordance with the Way and saw to it that all living things each obtained their due (their place) (a place in which to be secure and at ease). Passing through the Hsia and Shang dynasties, there were harmful and advantageous (things that were done), and things became more detailed (complex). By the time of the Chou dynasty (the bureaucratic system) was grandly completed (ta-pei, taebi 大備). The Ch'in dynasty people turned things upside down and destroyed (the earlier system), and everything was so changed that there was nothing that could be revived (talked of again), but ~~in~~ establishing official posts (a bureaucratic system), and ~~in~~ dividing up the land are the grand principles and regulations (taegang taegi 大綱大紀)

--(Han, III, 357. Bureaucratic System of the Ch'in, Han and later dynasties)

338, 17:18a)

三公
丞相
御史大夫

--. The Han dynasty took over the Ch'in system and established the post of ch'eng-hsiang (丞相 :PM) (note: He received (orders) from the Son of Heaven, and assisted in the handling of all government business. (His subordinates) were the ssu-chih (司直), and the two chang-shih (長史) (end note)
- the t'ai-wei (太尉) (note: in charge of military affairs; his subordinate was the chang-shih (長史) (end note)
- the yü-shih ta-fu (御史大夫) (The above three posts were the san-kung). (note: The Yü-shih ta-fu assisted the ch'eng-hsiang. For his subordinates he had 2 ch'eng (丞). One was called the chung-ch'eng (中丞) who was located in the palace and was in charge of the t'u-chih (圖籍 :Maps and population registers). Inside (in the capital?) he was in charge of the shih-yü-shih (侍御史). He (they) received memorials (奏事) from the kung and ching (公卿 :top three officials and ministers) and

338, 17:18a)

also carried out investigation and impeachment (kōhaek anjang 舉劾按章) Externally (in the provinces?) they supervised the pu-tz'u-shih (郵刺史) (end note) The san-kung were called the wan-shih (萬石), and all of them (received in salary?) 4,200 shih (石). The ssu-chih (司直)'s official rank was comparable to 2,000 shih (erh-ch'ien-shih 二千石). The chang-shih (長史) and ch'eng (丞) were both ranked as ch'ien-shih (千石).

As for the ch'eng-hsiang (丞相), Kao-ti (高帝) established one hsiang of them. Hsiao-hui-ti (孝惠帝) established the Left and Right ministers. In the reign of Wen-ti and after they returned to a single prime minister. At the end of the Han dynasty they changed the name to ta-ssu-tu (大司徒) and t'ai-wei (太尉), and later on they changed it to ta-ssu-ma (大司馬) and Yü-shih ta-fu. Later on they changed it to ta-ssu-kung (大司空) (end note)

① - next (in rank among officials) was the feng-ch'ang (奉常) (note: later on this was changed to t'ai-ch'ang (太常). He was in charge of the imperial ancestral temple (tsung-miao 宗廟)'s rites and ceremonies and he had as his subordinate a ch'eng (丞) (end note)

② - the lang-chung-ling (郎中令) (note: later on this was changed to Kuang-lu-hsün (光祿勳) and he was in charge of guarding the palace gates. His subordinate was a ch'eng (丞) (end note)

③ - the wei-wei (衛尉) (note: was in charge of guarding the palace (the palace guards) and the colony soldiers (tun-ping 屯兵) and he had ch'eng (as subordinates) (end note)

~~the tien-k'ie () (later this was changed to ta-neng-ling () and it was changed again to ta-ssu-neng () who was in charge of grain and other goods. He had two ch'eng (subordinates) (end note)~~

④ - the t'ai-p'u (太僕) (he was in charge of carriages and horses and had 2 ch'eng subordinates) (end note)

⑤ - the ting-wei (廷尉) (later this was changed to ta-li (大理). He was in charge of punishments and he had as subordinates the cheng (丞) and the left and right ch'ien (監) (end note)

the 九卿

Ting-wei punishment

338, 17:18a)

6

-. the tien-k'o (典客) (note: Later this was changed to the ta-hsing-ling-jen (大行令人), and then again to the ta-hung-lu (大鴻臚). He was in charge of all states that submitted to Han rule (歸義蠻夷) and he had ch'eng as his subordinate.) (end note)

7

-the shih tsung-cheng (宗正) (note: was in charge of close relatives (ch'insok 親屬) of the emperor). and had a ch'eng as a subordinate) (end note)

8

p-the chih-su nei-shih (治粟內史) (note: later changed to the ta-neng-ling (大農令), and also changed to the ta-ssu-neng (大司農). He was in charge of grain and other goods. He had two ch'eng (as subordinates) (end note)

9

-. the hsiao-fu (少府). (The above officials constituted the 9 ministers, chiu-ching (九卿). (note: the Hsiao-fu was in charge of taxes on mountains, oceans, ponds, and marshes by means of which he provided for the upkeep of the six ch'eng (丞). The official rank of the officials from feng-ch'ang down to hsiao-fu (the 9 ching) were all chung-erh-ch'ien-shih (中二千石). The rank of the various ch'eng (丞) and the ting-wei (廷尉) and cheng-chien (正監) were all ch'ien-shih (千石).

The feng-ch'ang (奉常) had 6 ling-ch'eng (令丞) as subordinates: the ta-lo (大樂), ta-chu (大祝), ta-tsai (大宰), ta-shih (大史), ta-pu (大卜) and ta-i (大醫). He also had two chang-ch'eng (長丞) who were the chün-kuan (均官) and tu-shui (都水). And also (attached to, working at) the various shrines and resting gardens (tombs?) (諸廟寢園) were ling (令), chang (長) and ch'eng (丞). Also the po-shih (博士) were attached to the hsien where imperial tombs were located (陵縣) (ling-hsien)

-among the subordinates of the lang-chung-ling (郎中令) there were the ta-fu-lang (大夫郎) and the yeh-che (議者). Also the chi-men yü-lin (期門羽林) was attached (to this official).

-among the subordinates of the wei-wei (衛尉) were the kung-ch'e (公車), the ssu-ma (司馬), the wei-shih (衛士), and the yü-pen (旋費).

屬官九卿

17:18b)

338, 17:18a)

and the three ch'eng(三丞) who were wei-shih(衛士). Also the 22 officials who were tun-wei-hou-ssu-ma(諸屯衛侯司馬) were also attached (to this post).

-among the subordinate officials of the t'ai-p'u(太僕) there were the three ling(三令), who were the (大廐)(未央)(家馬), and for each there were 5 ch'eng and 1 wei(丞,尉). Also there were four ling-ch'eng(令丞), who were the (車府)(駟車令)(騎驂(駿馬)). Also there were 5 chien, ch'ang and ch'eng(監,長,丞). Also the border commanders and 6-mu and ? ling(邊郡六牧師苑令) each had 3 ch'eng. Also the ling-ch'eng(令丞) of the (牧養昆號) were all attached (to this post)

-among the subordinates of the tien-k'e(典客) there were the three ling-ch'eng(令丞) who were the hsing-jen(行人)(譯官), and (別火), and the chang-ch'eng(長丞) of the (郡邸).

-among the subordinates of the tsung-ch'eng(宗正) there were the tu-ssu-kung ling-ch'eng(都司空) and the nei-kuan chang-ch'eng(內官). Also the chia-ling men-wei(家令門尉) of the princesses (kung-chu公主) were also attached (to this post).

-the subordinates of the Chih-su nei-shih(治粟內史) were the 5 ling-ch'eng: the t'ai-ts'ang(太倉), chün-yu(均輸), p'ing-chün(平糶), tu-nei(都內), and chih-tien(籍田), and the two chang-ch'eng(執轡): the xhi kan-kuan(執轡) and t'ieh-shih(鐵市). Also the 65 chang-ch'eng who were neng-chien tu-shui(諸倉農監) of the granaries of the chün-kuo(郡園) were also attached (to this post).

-the subordinates of the Hsiao-fu(少府) were the 12 ling-ch'eng, such as the (尚書,符節,大匠,大官,瑞宮,樂宮,樂府, etc. etc.) and also the 3 chang-ch'eng (胞人,都水,均官). Also there were the shang-lin(上林) and chung-shih ch'i?-chien(中池監) and the 8 kuang-ling-ch'eng(官令丞). Also the various p'u-she (僕射), she-chang(署長) and chung-huang-men(中黃門) were all attached to this post. (read note)

龍馬
困駒
橐泉
駒駘
馭華

屬官
少府
中書
中書

339, 17:19a)

-next lists the subordinate officials of the chie-shih(參事) and the chiang-tso hsiiao-fu(特作少府...etc.)(end note)

-I note that the Han dynasty continued the system of the Ch'in dynasty and did not establish the posts of ~~ix~~ the six officials (liu-kuan 六官) and could not avoid the problem of laxity (carelessness) and inferior (organization (kubi 苟陋)). Also among the names, provision, ~~xxxx~~ and order (of official posts) one can also see that there were those that were not appropriate. Nevertheless in establishing official posts all (officials) had actual tasks (work) (to perform), and there was not one idle or superfluous official (mu i pumi chi wòn 無一浮靡之員), and also (the Han bureaucratic system) could not be compared to (matched) by later ages.



17:19b)

-7. In the Kuang-wu restoration (chung-hsing 光武中興) (Later Han), in all cases they respected the previous thread (system) and they only abolished the ch'eng-hsiang(丞相) and yü-shih ta-fu(御史大夫), and they made the t'ai-wei(太尉), asu-tu(司徒) and ssu-kung(司空) together to be the san-kung(三公). (note: The t'ai-wei was in charge of military affairs for the four areas (ssu-pang 四方). The ssu-tu was in charge of ~~modesty and frugality~~ filial piety, respect for elders, modesty and frugality among the people. The ssu-kung was in charge of water and land, construction of walled towns, and the digging of ditches and dikes.)(end note)

-8. Chung Chang-t'ung(仲長統): Han, III, 363 says he was a man of the later Han, a straight talker, who helped Ts'ao Ts'ao in military affairs) said: "The prime minister (tsai-heng 宰衡) of the Chou dynasty (was second to the king 貳王) assisted the king and ran the empire. In the Spring and Autumn period of all the feudal lords, one man who was bright and virtuous was the chigg (御) and ran the government. It was always done like this down to the Warring States period (yüan-chi ch'an-kuo 爰及戰國). When the ch'in dynasty united the empire, they established the ch'eng-hsiang(丞相)

339, 17:19b)

And he was assisted by the yū-shih ta-fu. From the reign of Kao-ti (高帝) down to Hsiao-ch'eng-ti (孝成帝) :Ch'eng-ti? 32-6 BC) this was followed and not changed and many men spent their whole lives (in the office of PM?). The flourishing (height) of the Han dynasty was only due to this (practice) (of keeping PMs in office for their whole lives).

Generally speaking when you appoint one man (to a post), then he has exclusive charge over government affairs (jen i-jen tsu cheng chüan) (任一人則政專). When you appoint several men, then they rely on one another (hsiang-i) (相倚). When government is in the exclusive charge (of one man), then it is harmonious. When (several officials) rely on one another, then there are violations and perversions (違戾) (違戾). If (government) is harmonious then this is what gives rise to a government of peace. When violations and perversions occur, then this is what gives rise to confusion (and rebellion). Kuang-wu-ti was concerned about the loss of authority that had occurred over several generations and he was angry at the fact that imperial powerful officials had usurped the king's authority (ch'ieh-ming) (竊命). But in seeking to right what had gone wrong he overcorrected (矯枉過直) (矯枉過直).

339, 17:20a)

and did not entrust government affairs to subordinates. Even though he established the posts of san-kung, affairs were under the control of the t'ai-ko (臺閣) (臺閣) Han dyn. high metropolitan official), and from this time on, the responsibility of the san-kung was only to appoint officials (pei-yüan) (備員), and that was all."

-. Mr. Fan (Fan-shih) (范氏) said: "The kings of ancient times govern only appointed a single (prime) minister to rule the empire. This was the reason why government emanated from a single place and there was a place to exert control (over everything). The prime minister was able to achieve his responsibilities and the ruler was able to attain the right Way (of ruling)

(The ruler) kept himself modest and respectful and did nothing (kung-chi wu-wei) (恭己無為), but the empire was well governed. In later ages there were many times when (the ruler) was suspicious of people and the responsibilities of the prime minister (tsai-hsiang) were divided up and not left unified. (令而不)

Fan Yeh
author of
Han Shu-shu

Wei, Liang

339, 17:20a)

The ruler regarded authority as residing in himself and the officials regarded (the seat of) government as residing in the ruler. (~~kan~~ chün i wei ch'üan tsai chi, ch'en i-wei cheng tsai chün *君以為權在己, 臣以為政在君*)

With regard to the state's control of ~~the~~ confusion (rebellion) and the the peace and security of the people, there was ~~xxx~~ place to be entrusted with responsibility (for these things). For that reason virtuous (outstanding) men were not able to put into practice what they had studied (learned), and worthless men (*不肖者*) were able to be carelessly accepted in their midst (in the midst of the virtuous). And this was the reason that official (posts) were not correct and ~~xxx~~ responsibility was not concentrated (*任不專*: in the hands of one man). If you want to study the ancient (system) in order to establish official posts (a bureaucratic system), it is necessary to have a single prime minister to control (*統*) the empire, for only then can you say that (the empire will be) well governed."

*Wei
Chün*

17:20b)

--. Many of the old official posts of the Wei dynasty followed the system of the Han dynasty. Later on they changed the official rank order and made the chiu-p'in (*九品*). The Chin dynasty followed the old (system) of the Wei dynasty. And down to the Sung and Ch'i (*宋齊*) they also adopted (this system) without change, and the (number of) responsibilities and official posts gradually became ^{complicated} numerous (*繁*). They had office titles like the ~~xxxxxx~~ san-t'ai (*三臺*) and wu-sheng (*五省*). (note: The term, san-t'ai, was in general an old name from the Han and Wei dynasties. The Shang-shu (*尚書*) became the chung-t'ai (*中臺*); the yü-shih (*御史*) became the hsien-t'ai (*憲臺*), and the yeh-che (*詔者*) became the wai-t'ai (*外臺*) and they were called the san-t'ai. The 5-sheng was the name for the Shang-shu-sheng (*尚書省*), Chung-shu-sheng (*中書省*), ~~Men-shu-sheng~~ (*門下省*), Pi-shu-sheng (*秘書省*), and Chi-shu-sheng (*集書省*) (end note)

too many posts

Liang

Wu-ti of the Liang dynasty in addition created the ~~post~~ of jung-chih (*戎秩之官*), of which there were over a hundred titles *Official rank system*

Later Chou

339, 17:20b)

18 ranks

He also changed the chia-p'in (九品) into the shih-p'an (the 18 pan 十八班)

(note: The higher the number of the pan, the more noble (exalted) the rank.

The following posts were 18 pan: 丞相, 太宰, 太傅, 太保, 大司馬, 大將軍, 太尉, 司徒, 司空

The following posts were 17 pan: 諸將軍, 開府儀, 同三司, 左右光祿大夫, 開府儀? 同三司

The following posts were 16 pan: 尚書令, 太子太傅, 左右光祿大夫

The following posts were 15 pan: 尚書左僕射, 太子少傅, 尚書僕射, 右僕射, 中書監, 持節, 領護軍, 將軍

The rest of the hundred (many) ~~xxxx~~ officials each had their pan rank determined in order.) (end note)

--. The Later Chou dynasty regarded the ~~of~~ bureaucratic system of the Han and the Wei dynasty as too complex. They studied the Chou-li and established the liu-kuan (六官 : 6 officials, 6 ministries), and established the san-kung (三公) and san-ku (三孤) and made them policy officials (they regarded them as officials who would "speak about the Way" (lun-tao chih kuan 論道之官). They (the san-kung) were called the T'ai-shih (太師), t'ai-fu (太傅), and t'ai-pao (太保) (and the san-ku) were called the hsiao-shih (少師), hsiao-fu, and hsiao-pao. These official posts were not necessarily filled. There might be a meritorious or virtuous man among the six ministers (liu-ching 六卿) who would hold (a san-kung or san-ku post) as a concurrency.

Later Chou
六官
三公
三孤

Next (after the san-kung and san-ku) they established the six ministers (liu-ching 六卿) and divided up responsibility for the management of general affairs (among them). (The six ministers) were called the ta-chung-tsai (太常寺), the ta-ssu-tu (大司徒), the ta-tsung-pai (大宗伯), the ta-ssu-ma (大司馬), the ta-ssu-k'ou (大司寇), and the ta-ssu-kung (大司空). Most of The rest of the hundred officials were modelled after the Chou-li (and bureaucratic titles) were changed (to conform to Chou-li titles)

340, 17:21a

340, 17:21a)

(Note: Among them there were some ~~who~~ which also used Ch'in and Han dynasty designations)(end note)

9 ranks

Also they created the system of 9 ming ranks (chiu ming ^{九命之典} chih tien) in order to put in rank order official ranks (kuan-chüeh ^{官爵}) of inner and outer (capital and provincial) officials. (note: The inner-ranks (nei-ming ^{內命}) were called "the officials of the king's court" (wang-ch'ao chih ch'en ^{王朝之臣}). The san-kung were rank 9 (chiu-ming). The san-ku were rank 8. The six ching were rank 7. The shang-ta-fu were rank 6. The chung-ta-fu were rank 5. The hsia-ta-fu were rank 4. The shang-shih (^{上士}) were rank 3. The chung-shih were rank 2. And the hsia-shih were rank 1. The outer-ranks (wai-ming ^{外命}: provincial officials) were called "the feudal lords and their ministers" (chu-hou chi chi ch'en ^{諸侯及其臣}). The dukes (chu-kung ^{諸公}) were rank 9. The marquises (chu-hou) were rank 8. The earls (chu-pai) were rank 7. The viscounts (chu-tzu) were rank 6. The barons (chu-nan) were rank 5. The ku (^狐) & ching (^卿) of the dukes were rank 4. The ku and ching of the marquises ~~were~~ and the ta-fu of the dukes were rank 3. The ku and ching of the viscounts and barons and the ta-fu of the marquises and earls, and the shang-shih of the dukes were rank 2. The chung-shih of the dukes, the shang-shih of the marquises and earls were rank 1. The hsia-shih of the dukes, and hsia-shih shih the chung-shih/of the marquises and earls, and the ~~hsia-shih~~ of the viscounts and barons ~~w~~ had no rank (pu-ming ^{子命})(end note)

-In Chu Hsi's yü-lu (^{朱子語錄}) he once discussed the bureaucratic system and said: "With regard to the (bureaucratic) system (institutions, chih-tu, chedo) of the san-tai (three dynasties of antiquity) and on down, ~~the only time where~~ the only time where

you can get a slight look (at what it was like (chiao k'e kuan che ^{稍可觀者}) is (in the Later Chou dynasty founded by) Yü-Wen (Yü Wen shih ^{宇文氏}).

At that time it was after a time of great confusion. Yü-wen T'ai (^{宇文泰}) together with Su Ch'o (^{蘇綽}) were able to organize and ~~manage~~ manage things (ching-yin ^{經營})

(Chu Hsi praised Later Chou)

340, 17:21a)

laws of the
Such things as the/fu (府), wei (衛) and tax system (tso, yung, t'iao 租庸調) were all done like this (the san-tai period institutions).
Su Ch'o was an exceptional talent (chi-ts'ai 奇才) of the age. At the present time how is it possible (for us) to obtain a man like this?"
(Han, III, 365, note: The yü-lu 語錄 refers to a style of writing using the colloquial language. In the T'ang dynasty because the monks were not able to read too well, the words of their masters (teachers) were recorded in the vernacular, and this was called yü-lu. In the Sung dynasty the Confucian scholars also recorded the words of their teachers in the same style and the yü-lu was a flourishing form in this period.)

Sui ✓

--. The Sui dynasty abolished the six ministers (liu-huan) and again followed the (bureaucratic) system of the Wei and Chin dynasties. They

17:21b)

established the san-shih (三師), and they regarded the t'ai-wei (太尉), ssu-tu (司徒) and ssu-kung (司空) as the san-kung. They also

五省

established the ~~xiang-shu~~ five sheng: the shang-shu-sheng, the men-hsia-sheng, the nei-shih-sheng (內史省), the pi-shu-sheng (秘書省), and the nei-shih-sheng (內侍省) (note: The nei-shih-sheng (內史省) was equivalent to the chung-shu-sheng (中書省)). The Sui avoided the use of this term because of a taboo on the word chung (忠) (which was in the name of the founder's father, Han, III, 366) and so changed the name to nei-shih. The nei-shih-sheng (內侍省) were eunuchs (宦官) (endnote) They divided up responsibilities for the handling of affairs among the

following posts: 御史, 都水,

- the 2 臺 (御史臺, 都水臺)
- the 11 寺: 太常, 光祿, 衛尉, 宗正, 太僕, 大理, 鴻臚, 司農, 太府, 將作, 國子.
- the 12 府: 左右衛, 左右武衛, 左右武侯, 左右領, 左右監門, 左右領軍

(Note Sui Yang-ti 煬帝 changed the 12 府 to the 12 衛: 左右衛, 左右驍, 左右武, 左右屯, 左右禦, 左右僕 (僕). And he also established the 16 府: the 左右備身, 左右監門 et. al.

Sui
340, 17:21b)

112 grades

bureaucratic organization (x Sui) -84- chikkwan kosōl, sang

(The Sui) also established 112 grades of merit official (hsün-kuan 勳官) from shang-chu-kuo (上柱國) (down to) tu-tu (都督) by means of compensating diligence and effort. Also they established 7 grades of san-kuan (散官) from t'e-chin (特進) down to ch'ao-san ta-fu (朝散大夫) as a means of adding on to the (number) of civil and military officials who had virtue and reputation. (note: for details, see the section on rank (p'umjil 品秩) (end note)

✓
✓
✓
17:22a) Tu Yu (杜佑) in his T'ung-tien (通典) said: "Ever since the san-tai period (three dynasties of antiquity) in ancient times they have divided up (responsibilities) and established the six ~~minist~~ ministers (liu-ching) to manage affairs (pi-sau pai-shih 比司百事). By the Ch'in and Han dynasties, even though affairs were not modelled after those of ancient times (shih pu-shih ku 事師古), nevertheless institutions (chih-tu) were still not overly complex (fan 繁). In the Later Han dynasty they had the san-kung and the chiu-ching (9 ministers), but the responsibilities of the shang-shu (尚書) were increased in importance. From the Wei and Chin dynasties on the bureaucratic system (chih-chih 職制: system of responsibilities) increased (in number and complexity) by the day. The Later Chou dynasty relied on the Chou-li and established the six ministers (liu-kuan 六官), but the dynasty only lasted a brief time while the feelings of the people were such that they had become used to customs for a long time and they were unable to change what they (were used to) seeing and hearing. For that reason the Sui dynasty again abolished on the basis of the the six ministers (liu-kuan) and ~~xxxxxx~~ system of the Wei and Chin dynasties, ~~xxxxxx~~ they again established a bureaucratic system of posts.

The conduct of general affairs became bothersome and stagnant (庶務煩滯). They also added on the six shang-shu (六尚書) which resembled the six ching (liu-ching 六卿) of the Chou. And in addition, they established the ssux and the chien (寺監) so that the Board of Taxation (Hu-pu 戶部) and the T'ai-fu (太府) ^{shared} divided the responsibilities of the ti-kuan ssu-tu (地官司徒); the Board of Rites (Li-pu 禮部) and the T'ai-ch'ang (太常)

6尚書
duplicated three
6部

Tang

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shared the responsibilities of the ch'un-kuan tsung-pai (春官宗伯), The Ministry of Punishments (Hsing-pu 刑部) and the Ta-li (大理) shared the responsibilities of the ch'iu-kuan ssu-k'ou (秋官司寇). The Board of Works (Kung-pu 工部) and the Chiang-tso (將作) shared the responsibilities of the tung-kuan ssu-kung (冬官司空). And many (most) of the remaining hundred bureaus (divided responsibilities) in this manner.

If you want to seek for the right principle and the essentials (of good bureaucratic management), it is truly to be found in simplicity and economy (reduction of force: chien-sheng 簡省). (End of Tu Yu)

唐

--. The Tang dynasty followed the Sui system and established the t'ai-shih t'ai-fu and t'ai-pao (太師太傅太保) who constituted the san-shih (三師). The T'ai-wei (太尉), Ssu-tu (司徒) and Ssu-kung (司空) were the san-kung. (note: There was one man for each, and their rank of all of them was cheng i p'in (正一品). The san-shih (three teachers)

were the teachers of the Son of Heaven and they had no general responsibilities for the conduct of affairs. If the right man could not be obtained for these posts (fei chi jen 非其人), then they left (it, them) vacant.

17:22b)

The san-kung assisted the Son of Heaven in managing yin and yang and pacifying the country. There was nothing over which they did not exert control. Together with the san-shih, none of them had subordinate officials. (end note)

--. next (in order after the san-shih and san-kung) came the Shang-shu-sheng (尚書省) the laws (chang-tien 常典) and had (all) officials, and there was no matter which was not under their control.

六省

Ling (令) were established, and there were (subordinate) posts of the left and right p'u-she (僕射) and the left and right ch'eng (丞) and lower officials who supervised the affairs of the six ministries of personnel, taxation, rites, war, punishments, and works. (end note)

-the Men-hsia-sheng (門下省) (note: It had charge of ~~institution~~ the issuing and receipt of the emperor's orders and assisted in the conduct of rites and ceremonies and participated with the Chung-shu-sheng

340, 17:22b)

in the general (discussion of, conduct of affairs). They established two shih-chung (侍中), and it had the shih-lang (侍郎) and other lower officials.)(end note)

--. The Chung-shu-sheng (中書省) (note: It had charge of imperial edicts and decrees (chih-chao 制詔) and assisted in the Son of Heaven in important governmental matters. They established ling (令) (under it) and also had shih-lang (侍郎), she-jen (舍人) and other lower officials.)(end note)

(note continues: The Shang-shu-sheng, Men-hsia-sheng and Chung-shu-sheng were called the three sheng (san-sheng 三省). The ling (令) and shih-chung (侍中) of the Shang-shu-sheng, and the ling of the Chung-shu-sheng were all rank cheng-erh-p'in (正二品). The p'u-she (僕射) was tsung-erh-p'in (從二品). The All the shih-lang (侍郎) were two men of rank cheng-san-p'in (正三品). There might be eight or nine officials in the various bureaus (chu-ssu kuan-liao 諸司官僚), or they might have several dozen. There numerous and complex (fan 繁) numbers of officials and ranks and grades which I will not list here. All was the same for the following (offices) listed below.)(end note)

-The Pi-shu-sheng (秘書省) (note: It was in charge of registers, maps and writings (ching-chi t'u-shu 經籍圖書). It had two chien (監) officials. And it also had hsiao-chien (少監), ch'eng (丞), pi-shu-lang (秘書郎) and lower subordinate officials.)(end note)

-The Tien-chung-sheng (殿中省) (note: It was in charge of the clothes and carriages (palanquins) of the Son of Heaven. It had a chien and it also had hsiao-chien, ch'eng and lower officials.)(end note)

--. The Nei-shih-sheng (內侍省) (along with the above sheng) constituted the six sheng. (note: The Nei-shih-sheng was in charge of receiving and transmitting the instructions (chih-ling 制令) (of the emperor). It had 2 chien, and also hsiao-chien, nei-shih and lower officials.

六省

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All these posts were held by eunuchs. All the chien(監) of the offices from the Pi-shu-sheng down to the Nei-shih-sheng were rank tsung-san-p'in(從三品). There were always 2 hsiao-chien(少監) or more of rank tsung-ssu-p'in(從四品). There might be several/shang-ch'eng(上丞).

The officials (offices) attached to the Shang-shu-sheng consisted of the Six Boards (liu-pu)--the Boards of Personnel, Taxation, Rites, War, Punishment, and Works, the Shang-shu shih-lang(尚書侍郎), and the郎中 and 員外郎. All the

~~The officials subordinate to the Men-hsia-sheng were the:~~ 尚書 were 正三品, all the侍郎 were 正四品 and lower.

The officials subordinate to the 門下省 were the 左散騎常侍, the 左諫議大夫, the 給事中, the 左補闕, the 左拾遺, the 起居郎, the 城門郎, the 符寶郎. also the 弘文館學士 and 校書郎 were also attached to it.

The officials attached to the 中書省 were the 右散騎常侍, the 右諫議大夫, the 右補闕, the 右拾遺, the 起居舍人, the 通事舍人, the 集賢殿書院學士, the 侍讀學士, the 修撰官 - all were attached to it.

The officials attached to the 秘書省 were the 著作局郎, the 佐郎, the 司天臺監, 少監, 丞, the 五官, the 正副, 正靈臺郎 + other officials.

The officials attached to the 殿中省 were the 尚食, 尚藥, 尚衣, 尚乘, 尚舍, 尚華, the 六局 → 奉御直長. Also, the 左右仗內, 文閣院 were all attached to it. The officials of the 內侍省 were the 掖庭宮闈, 奚官, 內僕, 內府, 內坊, the 六局令丞.

三省六部

Hongnam juan

341, 17:23a

Chiphyanjon

1
34a, 17:23a

--. Next in order (after the 6 sheng) was the Yü-shih-t'ai (御史臺) (note: It was in charge of investigation and rectification of the 100 officials. It had a ta-fu of rank cheng-san-p'in(3A). It had a chung-ch'eng (中丞) and lower officials. Of the subordinate officials (shu-kuan) of the Yü-shih-t'ai there was the three yüan (三院). The first was called the t'ai-yüan (臺院) and the shih-yü-shih (侍御史) was attached to it. The second was called the tien-yüan (殿院) and the tien-chung shih-yü-shih (殿中御史) were attached to it. The third was called the ts'a-yüan (察院) and the chien-ts'a yü-shih (監察御史) was attached to it.

the ssu

九寺

--. Next in order (after the Yü-shih-t'ai) was the T'ai-ch'ang-ssu (太常寺) (note: it was in charge of affairs pertaining to rites and music, suburban ancestral temples and the temples to the spirits of grain and earth (sajik). It had a ching, and there was a hsiao-shing, ch'eng and lower officials)(end note)

-the Kuang-lu-ssu (光祿寺) (note: It was in charge of the imperial administration of wine and food. It had a ching, and also a hsiao-hsing and ch'eng and lower officials)(end note)

-the Wei-wei-ssu (衛尉寺) (note: It was in charge of implements and ceremonial objects. It had a ching and also a hsiao-ching and ch'eng and lower officials)(end note)

-the Tsung-cheng-ssu (宗正寺) (note: It was in charge of the records pertaining to the relatives (tsu-ch'in 族親) of the Son of Heaven. It had a ching, and also a hsiao-ching, ch'eng and lower officials)(end note)

-the T'ai-p'u-ssu (太僕寺) (note: It was in charge of the stables, caring for horses and carriages. It had a ching, hsiao-ching, ch'eng and lower officials.)(end note)

-- the Ta-li-ssu (大理寺) (note: It was in charge of deciding criminal cases (折獄) and criminal matters, general crimes, setting penalties of exile and death on all of which matters it reported up to the Board of Punishments. It had a ching, and hsiao-ching, cheng, ch'eng and lower officials.)(end note)

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-. the Hung-lu-ssu (鴻臚寺) (Note: It was in charge of guests and ceremonies (rites) at times of natural disasters. It had a ching, and hsiao-ching, and ch'eng and lower officials)(end note)

-. the Ssu-neng-ssu (司農寺) (note: It was in charge of granaries and in charge of reserves. It had a ching, and also a hsiao-ching, ch'eng and lower officials)(end note)

-the T'ai-fu-ssu (太府寺) (and the above, together) constituted the 9 ssu. (note: The T'ai-fu-ssu was in charge of storing and keeping goods, warehouses, and trade. It had a ching and also hsiao-ching, ch'eng and lower officials. The ching of the 9 ssu were all rank 3B. The hsiao-ching were all two people, and rank 4B, or higher. Only the ching and cheng of the T'ai-ch'ang-ssu were rank 3, and their hsiao-ching and lower officials were also higher by one grade (than other officials of the same title of other ssu?).

九寺

九寺
屬官

The subordinate officials of the T'ai-ch'ang-ssu included the 郊社, 太樂, 鼓吹, 大醫, 大卜, 廩犧 and the 令 + 丞 of the various 祠廟 and other 署, also the 博士, 太祝, 協律郎 were attached to it.

The subordinate officials of the 光祿寺 were the 大官, 珍羞郎, 醞, 掌醞 + the 令 + 丞 of the 4 署.

The subordinate officials of the 衛尉寺 were the 武庫, 武器 + 守宮 + the 令 + 丞 of the (three?) 3 署.

The subordinate officials of the 宗正寺 were the 陵墓, 崇玄, ~~the~~ + the 令 + 丞 of these 2 署.

The sub. officials of the 太僕寺 were the 乘黃, 典廐, 典牧, 車府 + the 令 + 丞 of these 4 署. The various 牧監 and 副監 丞 were all attached to it.

The sub. officials of the 鴻臚寺 were the 典客, 司饗 + the 令 + 丞 of these 2 署.

The sub. officials of the 司農寺 were the 上林, 太倉, 鈎盾, and 糴, 糶 + the 令 + 丞 of these 4 署. Also the 司竹 of the 諸倉 and the 丞 of the various 監 in charge of 湯, 宮, 苑, 鹽, 池, 諸屯

Im. of. Tang -90- Chikwan Kozol, say.

341, 17:23b

were all attached to it.

The sub. officials of the 太府寺 were the 七署 of the 京都, 四市, 左右藏, 常平 and 庫令 + 丞.

五監

--. Next in order (after the 9 ssu) were the (5) chien. The ch'iang-tso-chien (將作監) (note: It was in charge of the administration of public works and artisans. It had a chien and a hsiao-chien and ch'eng and lower officials) (end note)

-the Hsiao-fu-chien (少府監) (note: It was in charge of the administration of the various industries and skills and arts. It had a chien and also hsiao-chien and ch'eng and lower officials. The above 2 chien were all rank 3B. The hsiao-chien were all two men of rank 4B) (end note)

-the Kuo-tzu-chien (國子監) (note: It was in charge of the administration of Confucian learning, guidance and instruction. It had a chi-chiu (祭酒) and who was rank 3B. It had ssu-yeh (司業), ch'eng and lower officials. The ssu-yeh were two men of rank 4B) (end note)

-the Chün-chi-chien (軍器監) (note: It was in charge of the repair (shàn 繕) of armor, bows and arrows and from time to time was in charge of shipping them to the armory. It had a chien and cheng of rank 4 and ch'eng and lower officials.) (end note)

-the Tu-shui-chien (都水監) (together with the above) constituted the five chien. (note: The Tu-shui-chien was in charge of the administration of rivers, marshes, ferries, bridges, dikes and ditches, ponds. It had 2 shih-che (使者) of rank 5A. It had ch'eng and other lower officials.

17:24a

-the subordinate officials of the 將作監 were the 左校, 右校, 中校, 甄官 — these 4 署 + their 令 + 丞. Also the 百工等監 + 丞 were attached to it.

-the sub. officials of the 少府監 were 5 署 of the 中尚, 左尚, 右尚, 鑄染, 掌冶, and their 令 + 丞. the various 監 of the 諸治鑄, 百工 were also attached to it.

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The sub-officials of the 國子監 were the 大學廣文's; 四門, and the 律書算學 (specialist schools) - a total of 7 學 (schools), the 博士, 助教 and other officials.

- the sub-officials of the 軍器監 were the 2 署 of the 弩坊 and 甲坊 + their 令 + 丞

- the sub-officials of the 都水監 were the 2 署 of the 河渠 + 諸津 + their 令, 丞.

-. Next (after the 2 5 -chien) were the Left and Right Wei (左右衛), the Left and Right Hsiao-wei (驍衛). The Left and Right Wu-wei (武衛). The Left and right Wei-wei (威衛), the left and right Ling-chün-wei (領軍衛); the left and right chin-wu-wei (金吾衛), the left and right chien-men-wei (監門衛), the left and right ch'ien-niu-wei (千牛衛), making (a total of) 16 (wei) (note: From the Left and Right Guards down to the Ling-chün guards, they were all together in charge of guarding the palace. The Chin-wu-wei (金吾衛) was in charge of patrolling the palace and the capital city. The Chien-men-wei (監門) was in charge of guarding the gates. The Ch'ien-niu-wei was in charge of attendant-guards (shih-wei 侍衛).

Military

12 Guards
↓
14

The three wei (guards) of the ch'in, hsün, and i (親, 勳, 翊三衛) and the on-duty soldiers of the ~~fu-ping~~ fu-ping (fu-ping shang-fan che 府兵上番者) were all attached to it (this).

In the beginning of the T'ang dynasty they followed the 12 wei (guards) of the Sui dynasty and ~~added~~ added on the Left and Right Chien-men (監門) to make 14 guards. In the time of Kao-tsung (650-84) they changed the Left and Right pei-shen (備身) to be the left and right ch'ien-niu-wei (千牛衛). Every wei had a single ta-chiang-chün (大將軍) of rank 3A. They also had ~~chiang-ch'un~~ chiang-ch'un, ch'ang-shih (長史), and ts'an-ch'un (參軍) and lower officials. There were two chiang-chün each of rank 3B. At the beginning of Te-tsung's reign (780-805) they also added on one shang-chiang-chün (上將軍)

341, 17:24a)

to each wei, of rank 2B, and they were superior to the ta-chiang-chün(end note)

6 Armies

-. Also there were the six armies (liu-chün 六軍): The Left and Right Yü-lin-chün(羽林軍), the Left and Right Lung-wu-chün(龍武軍), the Left and Right Shen-wu-chün(神武軍). (note: They were in charge of commanding the Pei-ya chin-ping(北衙禁兵) and commanding the ^{管攝} left and right (飛騎儀仗). In the early T'ang dynasty they had the chin-chün(禁軍 :guard armies?) which was called the pai-chi(百騎) and they were attached to the Yü-lin(羽林^{army}). Later on this was changed to be the Ch'ien-chi(千騎). Chung-tsung(中宗 : 705-710) changed it to the Wan-chi(萬騎) and then he divided it into Left and Right Ying(營). In Hsüan-tsung's reign (713-56) they also split the Yü-lin-chün into left and right Lung-wu-chün. By Su-tsung's (肅宗) reign (756-8763) they also divided up and established the left and right Shen-wu-chün(神武軍), and this made the Six Armies.

The Yü-lin-chün had a ta-chiang-chün, and also had Chiang-chün, ch'ang-shih, and ts'an-chün and lower officials, the same as the above-listed ~~xxxxxx~~ guards (wei). The ~~xxxxxxxxxxxx~~ Lung-wu-chün and Shen-wu-chün each had ta-chiang-chün, one man each, of rank 2A, and they also had t'ung-chün, Chiang-chün, ch'ang-shih, and ts'an-chün and lower officials. There was one t'ung-chün(統軍) each of rank 3A. There were 3 Chiang-chün each of rank 3B. At the end of Te-tsung's reign (780-805) they also added on and established the left and right Shen-ts'e-chün(神策軍)(end note) --. For the Tung-kung(東宮 :Crown Prince's Palace), they established the t'ai-tzux t'ai-shih, t'ai-fu, and t'ai-pao (太子太師, 太傅, 太保), and the Hsiao-shih, Hsiao-fu, and Hsiao-pao. (Note: There was one of each. The Three Teachers (san-shih) were in charge of assisting and guiding the Crown Prince (T'ai-tzu). All were rank 1B. The three hsiao were in ~~xxxx~~ charge of clarifying the virtues and behavior of the san-shih (three teachers) in order to instruct the crown prince. All were rank 2A. Also there were 4 "guests" (賓客) of the crown prince, rank 3A)(end note)

341, 17:24b)

---. The Chan-shih-fu (詹事府) :Superintendent of Iststruction of administration of the Heri Apparent) was in control of the/san-ssu (三寺) and the 10 shuai-fu (率府). It had a T'ai-tzu chan-shih (太子詹事), rank 3A; it had hsiao-chan-shih, and ch'eng and lower officials)(end note)

-and the Left Ch'un-pang (左春坊) (note: It was in charge of shih-tsung attendants (侍從), ch'an-hsiang (贊相), (駸正), and memorials (chi-chou? 啓奏). It had a left shu-tzu (庶子) of rank 4A or higher. It also had chung-yün (中允), tso-hsun-yu-te (左諭德), ch'an-shan ta-fu (贊善大夫) and other officials.)(end note)

the left Ch'un-pang (along with the right one constituted the liang-pang (兩坊) (note:The Right ch'un-pang was in charge of shih-tsung (侍從), hsien-na (獻納) and chi-chou (啓奏), and it had a 2 right shu-tzu (庶子) of rank 4A and below. It also had chung-she-jen (中舍人), t'ai-tzu she-jen (太子舍人), a u-yu-te (右諭德) and a u-ch'an-shan ta-fu (右贊善大夫) and other officials. The left ch'un-pang subordinate officials had ssu-ching-chū (四經局, 洗馬, 文學 and 典膳, 藥藏, 內直, 典設, 宮門 = 五局 with 內郎 + 丞 (end note)

san-ssu

--the Chia-ling-ssu (宮令寺) (note: in charge of stores of food and drink. It had a chia-ling (宮令) and also ch'eng)(end note)

-the Shuai-keng-ssu (率更寺) (note: in charge of the (rank) order of the imperial relatives; rites, music, punishments and water clocks? (刻漏) (pertaining to them). It had a ling (in charge of it?) and also ch'eng.)(end note)

-the P'u-sse (僕寺), (together with the above two) constituted the san-ssu. (note: the P'u-ssu was in charge of carriages, palanguns, mounted horses, ceremonies, funerals. It had a p'u (僕) and also ch'eng.

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The above san-ssu ling and p'u were all rank 4B or higher.

The subordinate officials of the chia-ling-ssu had three shu (署): the shih-kuan (舍官), tien-ts'ang (典食) and ssu-chuang? (司藏) and its ling and ch'eng (clerks). The subordinate officials of the P'u-ssu included the ling and ch'eng of the (廐牧署) shu.)(end note)

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were provincial duty officials. (for details, see the section on wai-kuan (provincial officials)(end note).

-There were 29 grades (ranks) of wen-san-kuan(文散官) from the (title) of k'ai-fu i-t'ung san-ssu(開府儀同三司) down to chiang-shih-lang(將仕郎). And there were 45 ranks of wu-san-kuan(武散官) from the (驃騎大將軍) down to the (陪戎副尉).

17:25b)

And there were 12 grades of merit officials (hsian-kuan(勳官) from the Shang-chu-kuo(上柱國) down to the Wu-chi-wei(武騎尉) (note: For details see the section on ranks p'in-shu(品秩) (end note)

--. The T'ung-tien says: Many of the offices and posts of the Great T'ang dynasty followed the Sui system. Even though there were minor changes, yet in general there was no difference. In the 6th year of the cheng-kuan(貞觀: 627-650, under T'ai-tsung) there was a great reduction of capital officials (ta-sheng nei-kuan(大省內官), and in general a quota only of/643 civil and military officials was set. In the second year of the lung-shuo period(龍朔: 662 AD) they again changed the names of the capital bureaus (ching-ssu(京司) and the hundred officials (pai-kuan(百官)). At the beginning of the (咸亨) period: 670 AD, also under Kao-tsung) they restored the old system. And in the reign of Empress Wu they again changed the titles of officials. In the 2nd year of the t'ien-shu(天授: 691 AD, Empress Wu) ~~the people recommended for office (chü-jan(舉人) were all selected without regard to whether they were outstanding or worthless (wu hsien pu-shao(無賢不肖) and they grandly established Examination Officials (shih-kuan(試官) in order to handle them. This was in general the origin of the examination officials. (note: What was called "the examiners" (shih-che(試者) were not regular appointed officials (cheng-ming(正命). In general regular officials (at the time) were all called hsing(行) or shou(守).~~

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Prevent

~~xxxx~~ An official was called hsing if he had a high rank but a low post, and he was called shou if he had a low rank and a high post. Officials whose rank and post were the same (whose posts matched their rank) were neither called hsing or shou. Empress Wu strove to abide by public ~~xxxx~~ feelings, and in this year she gave out appointments to the posts of (署遺補闕) (侍御史) etc. to over 130 chü-jen from the 10 circuits (10 tao).

In the beginning of the shen-lung period (705 AD, first year of Chung-tsung) they restored the old official titles, and in the second year (706) they established over 2,000 yüan-wai-kuan (員外官).

(Note: At the beginning of the state (dynasty?) they originally had yüan-wai-kuan and at this time they greatly increased (the number) and added on concurrencies and they ~~xxxx~~ promoted and appointed many eunuch officials (yen-kuan 閹官)

(to the post of yüan-wai-kuan). There were over 100 men who were appointed yüan-wai-kuan. Thek tsai-hsiang (宰相), Li Ch'iao (李嶠) was 創 (creation) demoted from the post of ti-kuan shang-shu (地官尚書) to the post of

T'ung-chou tz'u-shih (通州刺史). At this time he was summoned (to court) and was appointed Li-pu shih-lang (吏部侍郎). He wanted to plant 2 (the seeds) for much private good fortune and sought again to become prime

minister. He requested that a large number of yüan-wai-kuan be established and appointed and he brought in/people of influential families and close acquaintances.) (end note)

--. Therefore, finally there were yüan-wai (officials). (note: With regard to the yüan-wai-kuan, at the beginning they only said, "yüan-wai". In the 6th year of the (永徽 :period: 655 AD, Kao-tsung's reign), Chiang Hsiao-chang? (蔣孝璋) was appointed the Shang-yüeh(yo) feng-yü yüan-wai (尚藥奉御員外).

It was a specially created post that was treated the same as a regular official. From this time on, the yüan-wai-kuan ~~xxxx~~ again included those who were the same as regular officials. It was just that those people who were ~~give~~ regarded as "the same as regular officials" (among these yüan-wai-kuan) were not given actual responsibilities (職).

706 increase in nos. 員外官

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Answers

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Although their salaries and audiences? (sahoe 賜會) were the same as regular officials. It was just that those who were only called "yüan-wai", received only half the salary of a regular official.)(end note)

irregular officials?

--. There were also officials (such as) chien-chiao (檢校), shih-she (試攝) and p'an (判) and chih (知). (note: The term, she (攝) means ch'ih-she (勅攝?) and was not the name for chou-fu (州府) or (按察) kuan

The chien-chiao were called "chien-chiao such-and-such a post", in charge of The p'an-kuan (判官) was called "p'an such-and-such a post (判官)'"s affairs (kuan-shih 官事). The chih (知) was called "chih (in charge of) such-and-such a post's affairs". All of these appointments were

chao-hsü (詔除: appointment by special edict?), and were not regular appointments by imperial command (cheng-ming 正命).)(end note)

-. By the ching-lung period (景龍: 707-710. Chung-tsung (中宗) the bureaucratic system (kuan-chi 官紀大系) was greatly in disarray, and again they had hsieh-feng (斜封: oblique, slanting, hence irregular? granting of posts or fiefs?), and ~~these~~ plaints (t'ung 誦: songs)

arose (that people) did not have places in which to sit. Since the 690AD? the first t'ien used in a year period? hsien-t'ien (先天) (period (of Hsüan-t'ung) came to the throne, in 713. ~~the first t'ien used in a year period, 712-716) (in the ching-lung period, 707-710)~~

in the dynasty), they first began to punish this evil. And by the 25th year of the k'ai-yüan period (開元: 737 AD) they cut down on the number of posts and ranks and issued regulations (and restrictions). (note: All old

737 cut

of these regulations were from the/system of the wu-te and cheng-kuan Early year periods (618-27-50, Kao-tsu and T'ai-tsung's reigns). /In the Ying-hui period (永徽: 650-56 of Kao-tsung) they had made detailed regulations

740

(for official posts). And by k'ai'yüan 25 (737) they again corrected and determined (quotas). In the 28th year (740 AD), they again reduced the number of civil and military officials of rank 6 and below to a number

over 300 and (they also reduced) the number of the fan-kuan (番官: on duty posts?) that were outside the regular order of officials (liu-wai 流外)(end note)

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--. In general (the overall T'ang bureaucratic system) had 6 sheng (省) from the Shang-shu and men-hsia (尚書門下(省)) down to the Nei-shih (內侍省) (內侍省). Next in order came the yü-shih-t'ai (御史臺). Next after that came the 9 ssu (九寺). Next in order after that came the 5 chien (五監). Next after that were the 16 Guards (wei 衛) and the six armies (liu-chün 六軍) (note: the six armies were all added on later) (end note). For the (administration of) the Crown Prince's Palace (Tung-kung 東宮) they had the chan-shih (詹事), the liang-ch'un-pang (兩春坊), the 3 ssu (三寺), and 10 shuai (十率). In the provinces they had the shou-fu tu-shou (州府督守) among whom they divided up responsibilities for control (managing affairs).

17:26b)

--. Mr. Fan (Fan-shih 范氏) says: "The san-kung discussed the Way of government (lun-tao 論道), ran the country (ching-pang 經邦), and regulated equally the yin and yang (forces of Heaven and Earth) (燮理陰陽) and for this reason they did not name these official posts in terms of single (a single type of) responsibilities. The t'ai-wei (太尉) was in charge of military affairs, the responsibilities of the ta-ssu-ma (大司馬). The ssu-tu (司徒) was in charge of ruling the people (chu-min 主民). The ssu-kung (司空) was in charge of land (chu-t'u 主土). All of these posts were the responsibilities of the six ministers (liu-ching 六卿), and not (those of) the san-kung. Since the Han dynasty they lost this (system of organization) and the T'ang dynasty was not able to change it (reform it: ke 革).

Moreover because they already had the san-kung and in addition had the Shang-shu-sheng (尚書省), for this reason government administration issued from two places (cheng ch'u yü erh ye 政出於二也).

They already had the Shang-shu-sheng, and in addition they also had the 9 ssu (九寺), which means that government administration issued from three places. In Heaven and Earth (nature) there are four times (seasons of the year: t'ien-ti chih yü ssu-shih 天地有四時), and the hundred officials have 6 types of responsibilities (liu-chih 六職), so that

Fan Yeh?

2 sources of authority

3 sources

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all affairs of the empire are provided for completely by this (type of organization (simple organization?)), just as if (all things) were netted in by the large ropes of the net (ju wang-chih tsai kang ^{如網之在綱} or like clothes are gathered in by the collar of a coat ^{裘之絮領}).

Even though a hundred generations go by, they cannot be changed. If you search out

^稽 = ^{稽古以正名} want to investigate ancient times in order to rectify names (chi-ku i cheng-ming then if you abandon the Chou-kuan ^{捨周官}: official system of the Chou dynasty), I have never seen a case where this could be done (where you could carry out a successful reform if you did not base it on the practices of the Chou dynasty)."

--- Mr. Hu (^{胡氏}) said: "The position (ti ^地) of the National Academy (kuo-hsüeh ^{國學}) ~~is~~ ^{is} important, so how can it be compared to the yu-ssu (^{有司}: officials) of other offices (kuan-fu ^{官府}? But to rank it below the Chang-chien (^{匠監}: artisan agency), is this not a great mistake? If the Shang-shu-sheng, Men-hsia-sheng, Chung-shu-sheng, Kuo-tzu-chien, Pi-shu-sheng (^{秘書省}), and Tien-chung-sheng (^{殿中省}) are (constitute) the six sheng (ministries), but you drop the ^{內侍省} ~~Na~~ei-shih (sheng ^省) down below the ssu and chien (^{寺監}), then the intention of exalting Confucian learning and treating the Way with importance will be made clear, and the route by which the eunuchs could interfere

in government affairs would ~~be~~ be reduced (yen yin yü-cheng chih chiai t'i ^{奄尹與政之階替}: t'i (^替) means to discontinue; yen is eunuch).

-In the Yü-lu of Chu Hsi (Chu-tzu yü-lu ^{朱子語錄}) it says: "~~ixxyou~~ With regard to the officials of the T'ang dynasty, if you look at their six codes (liu-tien ^{六典}), (you see that) they (carried over) large numbers of official posts from former periods and that (all these positions) were retained (chinch'i tükp'yön ^{盡置得偏}). How could you help but have a lot of ~~useless~~ useless officials (given this practice)? (kuan ju-he pu ^{官如可乎兒}). If, now, you only look at the number of officials at the beginning of the Han dynasty, or those (created)

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between the reigns of emperors Yüan-ti and Ch'eng-ti (元成 :48-32-6 BC), or if you look at ~~xi~~ what the situation was at the ~~xxxxx~~ beginning of the Eastern Han dynasty, or by the end of the Eastern Han, or in the Wei and Chin dynasties of the Three Kingdoms and after, then all you see is (the number of officials) increasing (being added to) and becoming more complicated."

--. In the Treatise in the T'ang(-Shu) (T'ang-chih 唐志), it says: "The responsibilities of the prime minister (tsai-hsiang 宰相) are to assist the Son of Heaven, to have general supervision over the hundred officials, and to handle all affairs (chih wan-shih 治萬事). His responsibilities (jen 任) are grave (chung 重). = 重

17:27b)

From the Han dynasty on, the titles for this position were not the same and in the T'ang period the names for the prime ministers became even less correct (pu-cheng 不正). In the beginning the T'ang followed the Sui dynasty system and the chiefs of the three sheng--the chung-shu-ling (中書令), (men-hsia-) shih-chung (侍中), and the shang-shu-ling (尚書令) together discussed the government affairs of the state (kuo-cheng 口政). This was the responsibility of the prime minister. After this, because T'ai-tsung had once been the shang-shu-ling (尚書令), the officials avoided and did not dare to hold this post (for fear of offending him?), and for this reason the p'u-she (僕射) became the chief official in the Shang-shu-sheng. (The p'u-she) together with the shih-chung (侍中) and Chung-shu-ling (中書令) were called "the tsai-hsiang" (the prime ministers). Since its (their?) rank and position was already very high, they did not want to ~~lighten it~~ lightly (carelessly) grant it to anyone else, so for this reason they always took another official and made him tsai-hsiang (prime minister), and borrowed another name (disguised it by the use of another name? 假以他名). From the time of T'ai-tsung, Tu Yen (杜淹) as the Chief Minister of Personnel (Li-pu shang-shu 吏部尚書) participated in the discussion of court affairs;

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Wei Ching (魏徵), who was the Pi-shu-chien (秘書監), participated in (the discussion of) government affairs at court. (Such types of lower ministerial posts functioning as high deliberators) were sometimes called the ts'an-i te-shih (參議得失) or the ts'an-chih cheng-shih (參知政事) and the like; there was more than one name (for this, for them), but all of them were the responsibilities of ~~the~~ a prime minister (tsai-hsiang chih ye 宰相職也).

In the 8th year of the cheng-kuan period (634 AD, T'ai-tsung), the p'u-she (僕射), Li Ching (李靖) retired from his post because of illness, and (T'ai-tsung) issued an instruction (chao 詔), that when his illness got slightly better (ch'ou 瘳), he should go to the chung-shu men-hsia p'ing-chang-shih (中書門下平章事), and this was the origin of the name, p'ing-chang-shih.

After this, Li Chi (李勣), who was the T'ai-tzu chan-shih (太子詹事), ~~also participated (in conferences) (同) the~~ ~~the rank of which was exactly the same as that of a~~ shu

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同中書門下平章事

~~the~~ chung-shih and men-hsia (sheng chief official?) of grade three, and he was called the t'ung-shih-chung chung-shu-ling (同侍中中書令). This was the origin of the name, t'ung san-p'in (同三品). But the practice of having two names (for the same official?) without making an exclusive appointment (of a man to a single post) (erh-ming pu chuan-yung

二名不專而他官居職

and having another official occupy the post (assume old the responsibilities --of the prime minister) was like the/practice of borrowing another name (title) (chia t'a-ming 假他名: having someone with another title perform the functions of a prime minister). And from the time of Kao-tsung's reign on (650-684), those who were (functioned as?) prime ministers (tsai-hsiang) had to have the additional title of t'ung-chung-shu men-hsia san-p'in (同中書門下三品). Even if a person held high official rank (higher than rank 3), it was still done like this (he still had to have the title of a rank 3 official). Only in the case of the san-kung, san-shih, and chung-shu-ling (中書令) was this not done.

三公 三師

= 同 參 事 382

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After this they changed the names of officials, but Chang Wen-? (張文瓘) as a Tung-t'ai shih-lang (東臺侍郎) also held a concurrency (t'ung 同) as Tung-hsi t'ai san-p'ih (東西臺三品) and the practice of t'ung-san-pin (同三品) entering the palace (ju-yü 入御) began with Chang Wen-?. In the first year of the ying-shun period (永淳: 682 AD, Kao-tsung), the Huang-men shih-lang (黃門侍郎), K'uo Tai-chü (郭待舉) and the Ping-pu shih-lang (兵部侍郎), Ch'en Chang-ai (陳張夔) and others held as a concurrency? (t'ung 同) the (title of) chung-shu men-hsia p'ing-chang-shih (中書門下平章事), and the practice of the p'ing-chang-shih entering the palace (ju-yü) began with Kuo Tai-chü and the others. From this time on throughout the whole T'ang period they could not change (this practice)."

胡氏

--. Mr. Hu (胡氏) said: "(The reason why) in remote antiquity (shang-ku 上古) one prime minister held sole authority was because they appointed outstanding men to the post. (shang-ku i-hsiang chüan, jen hsien ye 上古一相專任賢也). The reason why ~~the~~ in the Han dynasty they appointed two men (to the post of prime minister) was so that they would correct each other's mistakes (chiao-shou chih i 存交修之意). In the T'ang dynasty from the reign of Empress Wu and after, they had several prime ministers (tsai-hsiang). Nevertheless, that also did not save ~~it~~ them from the dictatorial exercise of authority (chüan-ch'üan 專權) by Li Lin-fu (李林甫), Yang Kuo-chung (楊國忠), Yuan Tsai (元載) and Lu Ch'i (盧杞). Therefore, they regarded the selection of the right men as the important thing, and they did not regard having a number of officials (simultaneously serving as top ministers) as good.

The laws of the sage kings are related to ~~the~~ rise and fall (of dynasties, the state). If you want ~~the~~ to raise the large guide lines of the net and have the skeins follow it (必欲絜綱舉而紀從), then the best thing to do is to model (your system) on the ancient (ways) and establish a single prime minister, cautiously search for the right man (考慎其人)

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and establish the posts of left and right ch'eng (丞) or perhaps two each of ts'an-chih (and) cheng-wu (參知政務). (note: The Book of Poetry (shih 詩), (桑柔篇) chapter, says kao-shen chi hsiang (考慎其相) (end note). Divided up jurisdiction (over government affairs, functions) among the six ts'ao (六曹), maintain established laws, keep control & obstructions (督稽滯), investigate corruption and deception, over delays (tu chi-chih 督稽滯), decide (civil) lawsuits. If there is some doubtful (suspicious) matter that requires things be changed again, then report it to the prime minister (tsai-hsiang). The prime minister should not be able to personally (take charge of) minor details or sign his name to documents or casebooks (shu wen-an 署文案). He should only (chuan 專) discuss the Way, with the ruler, discuss the Way, encourage righteousness, expand the search for outstanding and talented men and distribute them among the posts (of the bureaucracy), and below (toward the people below) he should consult (cho 酌) the opinions of the people (cho min yen 酌民意) and become widely conversant with the concealed and hidden (problems, situation). ~~things~~ If things are done like this, then above and below, the responsibilities of detailed matters and broad general matters will each be done according to what is ~~appropriate~~ suitable, and the way of good government will be accomplished."

--. In the early T'ang dynasty all/imperial edicts (chao-ch'ih 詔勅) were written by the lettered officials in the chung-shu and men-hsia (sheng). ~~xf~~ In the kan-feng (乾封 :666-668, Kao-tsung) period and after for the first time they summoned literate scholars (wen-shih 文士) to draft documents. They would always wait at the Northern gate for disposition to be made (chin-chih 進止). At the time people called them the Northern Gate Scholars (pei-men hsüeh-shih 北門學士).

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When Hsüan-tsung first came to the throne (713-56), for the first time they established the Han-lin-yüan (翰林院) very close to the forbidden courtyard (palace). (The emperor) would greet the scholars of letters

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responsibilities were divided up, and when orders were issued they participated in the planning and discussions, so that all the actions

17:29b)

both minor and serious of officials from the prime minister on down tied to were bound up with them. How was it that they especially (only)

✓ chose men for their skill in letters (saye ^{詞藝}), and that only?

The followers of the Buddha and Lao-tzu and the scholars in the provinces (spent their time?) in writing, painting, playing the ch'in (琴 lute), playing chess, engaging in the divining arts (susul ^{數術}) and by the practice of these skills served their superiors (shih-shang ^{事上}) but did not join the ranks of the scholars, but they were allowed to be mixed in together with the scholars of learning (wen-hsüeh chih shih ^{文學之士}). This was not the way to cultivate talented men and nurture virtuous (outstanding) men. At the top they lost the right system, and at the bottom people harbored (desires to obtain) profit. Those who did this should also have felt shame."

--. Mr. Hu (^{胡氏}) said: "The promotion and demotion (^{陟降}) of the many scholars (^{多士}) ought to come out of the Chung-shu(-sheng). If there should happen to be a case of x (a decision made on the basis of) private considerations, then if it is a small case, (the official responsible) should be reprimanded, and if it is a major case, then he should be dismissed.

One should not divide up authority just because there is some suspicion over a matter. When the Han-lin was first established men of talent were placed together with miscellaneous worthless people (tsa-liu ^{雜流}), and later on the misc. worthless types were not allowed in; the Han-lin only accomodated worthy scholars. Nevertheless, the fact that (the Han-lin scholars) were called ~~the~~ "the private people of the Son of Heaven"

✓ (T'ien-tzu ssu-jen ^{天子私人}) and dubbed ~~the~~ "The Inner Palace Prime Ministers" (Nei-hsiang ^{內相}) meant that this was not the right kind of ~~agency~~ post (agency) for the regime of a true king to establish.

A true king is ^{summed to be} without private considerations, x and yet he has his (these) "private people" (wu-ssu erh yü ssu-jen ^{王者無私而有私人}); the prime

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minister is supposed to have control over everything, and yet there existed these "Inner palace ministers" (nei-hsiang 內相). This means that they were established together with the ta-ch'en (high officials).

Although their forms were slightly different, was this right?"

是與大臣自說形跡為異同也而可乎哉

--. The Sung dynasty succeeded to the confusion of the late T'ang and the 5 Dynasties and there was much disarray in their bureaucratic system.

Finances were under the control of the san-ssu (三司). Military administration was under the jurisdiction of the Shu-mi-yüan (樞密院) and the most of the officials of the Boards were filled as concurrencies by other officials (officials in other posts).

--. The Wen-hsien t'ung-k'ao (文獻通考) says: All the names, titles, and ranks of the bureaucratic system of the Sung dynasty followed the old usages of the T'ang. However, the san-shih (三師) and san-kung (三公) were not always established (appointed). The prime minister (tsai-hsiang) was not a single appointment (chüan-yung 子專用) officials the chiefs of the san-sheng, the shang-shu and men-hsia (尚書門下) were both ranked on the outside (as part of the outer bureaucracy?)x.

(Or-- The PM did not appoint the chiefs of the san-sheng on his own exclusive authority, and the shang-shu and men-hsia were ranked on the outside) (宰相子專用三省長官尚書門下並列於外) In addition they especially established the Chung-shu (-sheng 中書) within the forbidden (palace), and this was called the Cheng-shih-tang (政事堂),

and it was equivalent to (on the same rank as) the Shu-mi-Yüan and (these two agencies) took charge of important matters of state. The finances and taxes of the empire, the bureau of the inner court (nei-ting chu-ssu 內庭諸司), and the granaries of the capital and provinces were all placed under the san-ssu (三司). The Chung-shu-sheng (中書省) was only put in charge of documents and papers, replying to memorials (奏) (奏 覆), and taking care of ledgers (the books). The Men-hsia-sheng

Bureau of Military Affairs

prob. not

尚書省

中書省
Secretariat
Chancellery

奏
覆

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was in charge of carriages (palanquins), the eight treasures, court meetings, tablets of rank, irregular officials (liu-wai 流外?), comparison and review (of officials? chiao-k'ao 校考), and the fu-chou (附奏) and hsien-ming (挾名)?? of the various bureaus, and that was all (it did).

There were no fixed quotas of officials for the t'ai (臺), sheng (省), ssu (寺) or chien (監), and there were no exclusive responsibilities (wu ch'ian-chih 無專職). ~~xxxxxx~~ Everyone in going out (on business to the provinces?) or in coming in (to work in the capital)

17:30b)

divided up x the ~~mx~~ control of affairs. Therefore the san-sheng, the liu-ts'ao (六曹) and the 24 ssu (司) were all under the control of other officials (as concurrencies). Even though they had regular officials, without a special imperial edict, they could not run the affairs of the bureau to which they were assigned (regularly). And out of 10 matters entrusted (to an agency), two or three were lost (mang 亡). Therefore, the Chung-shu-ling (中書令), the (men-hsia) shih-chung (侍中), and the Shang-shu-ling (尚書令) did not participate in court (discussions) of government. And the shih-lang (侍郎) and chi-shih (給事) did not manage the business of the sheng. The Left and Right Remonstrators (kan-~~諫~~ 諫) had no responsibility to speak out, and the chi-ch'ü-lang (起居郎) and chi-ch'ü she-jen (起居舍人) did not hold the brushes with which to record (daily) events. The Chung-shu-sheng ~~xxxxx~~ always had vacancies ~~xxxxxx~~ in its she-jen (舍人) staff. And it was rare that appointments of regular shih (ch'ang-shih 常侍) were made for the Men-hsia-sheng. The posts of pu-ch'üeh (補闕) and shih-i (拾遺) were changed to the ssu-kchien (司諫) (sakan) and cheng-yen (正言), but without a special imperial command to assume their responsibilities, they also could not perform remonstrance and ~~xxxxxx~~ debate (諍). And when it came to the posts of p'ux-she (僕射), shang-shu, ch'eng-lang (丞郎), lang-chung (郎中), yüan-wai (員外), seven or eight out of ten of them

司諫
sakan
chang'ün
正言

344, 17:30b

merely occupied their posts without having any responsibilities.

As for the two sheng of the Pi-shu-sheng and Tien-chung-sheng (秘書, 殿中),

the names were preserved but the reality was lost. It was only with regard

to the matters under the charge of the Nei-shih (sheng 內侍省) that

they succeeded to and followed the old situation (承襲故事).

As for the 9 ssu and 5 chien (九寺五監), they were even more empty

posts. As for the 6 t'ung-chün (統軍) and the 16 wei (衛),

every time there was an important ritual or a meeting at the court, they

only sent an official to represent them to provide for the ceremonial

(requirements). In the T'ien-sheng year period (天聖 :1023-32, of Jen-tsung

仁宗) for the first time the Huan-wei-kuan (環衛官) was given charge over the sons of the imperial house (tsung-shih-tzu 宗室子)

and the officials of the Crown Prince Palace (Tung-kung kuan 東宮官)

were not (no longer) regularly appointed. The Chieh-tu-shih (節度使 :

Regional Military Governors) did not consume the taxes of their own garrisons, and with regard to the appointment of fan-fu (藩府), even

thought they had the title of tu-tu (都督), in fact they did not

carry out the affairs of a tu-tu. The Capital Magistracy (administration:

Ching-fu 京府) and the large garrisons in the four quarters (of the

empire) were all (staffed with) mu-yin (牧尹), and if the man were

not a ch'in-wang (親王 :prince, close imperial relative), he would not

be appointed. In the provinces there were no kuan-ch'a (-shih) (使) or

ts'ai-fang (-shih) (採訪使). And the posts of Kuan-ch'a-shih (觀察使),

Fang-yü-shih (防禦使), Tuan-lien-shih (團練使), and Tz'u-shih (刺史)

were filled with favorites of the crown appointed as/transfers from the

ranks of the military officials (特以爲右列叙遷之寵). Even

though there were regular appointments, these officials exerted general

supervision from afar and did not personally attend to the business of

their prefectures districts. Among the shih (使) and fu (副) of the

various bureaus, there were the Eastern Files and the Western Files (tung-pan hsi-pa 東班西班)

345, 17:31a)

They also had the heng-pan (橫班), and those people who had official responsibilities as heng-pan only had jobs as (閤門密省) and (省) which was in brief their responsibilities; outside of this they were not in charge of anything, and this is generally the way things were.

When it comes to the distinction made (between the above types) and officials who were appointed to posts and given who received responsibilities, then because someone had an official post, responsibilities, and a commission (yu-kuan, yu-chih, yu ch'a-chien 有官有職有差遣), as an official he enjoyed (received, lit. lodged in 寓) salary, rank and position (status), and with regard to his responsibilities, he waited to be selected (by, for, as?) the wen-hsüeh (文學 :as a scholar, for a school) and was commissioned to the charge of affairs either at the capital or in the provinces.

17:31b)

Next after that, there was chiai rank (階), hsün (勳 :merit), and ~~rank~~ ch'üeh (爵 :noble title, rank). Therefore, if a scholar was promoted to the t'ai-ke (臺閣) and promoted (to be attendant) in the forbidden (palace), he was regarded as a prominent official (hsien-kuan

顯官) and was not regarded with either honor or as a ruined official depending on how fast or slow (he rose) as an official. To be given a commission to an important and great (responsibility) was regarded as

a noble route (to success), and such a man was not regarded lightly or whether or not he had title or seriously in accordance with his rank, merit rating, or noble/enfouffement (chiai, hsün ch'üeh, 階勳爵邑).

People of the time Han, III, 386 used to say: I would rather be chosen as a scholar (hsüeh-shih :Han-lin?) than be made a high minister. I would rather write essays than be a chien.

寧登癩子為卿，寧抱槩子為監

Holding an empty title was not sufficient for the polishing (of the mind)

不礎不礪). The world (the men of the world) (felt) like this."

345, 17:31b)

--. The treatise in the Sung-shu said (Sung chih ^{宋志}): The history of the bureaucratic systems of the Ch'in, Han, Wei, Chin and Southern and Northern Dynasties (six dynasties) was not regular (and correct), and all of it cannot be brought up (for discussion). The Later Chou dynasty restored the official titles of the liu-tien (^{六典}) of the Chou-li, but along with it they mixed in the use of Ch'in and Han (dynasty offices). Sui Wen-ti abolished the system of the Chou-li and only used laws of recent times. The T'ang dynasty inherited the system of the Sui dynasty and by the middle of the t'ien-shou period (^{天授} :690-692, under Empress Wu), for the first time they had regulations for examination officials (shih-kuan chih ke ^{試官之格}). In addition they had the posts of yian-wai (^{員外}) and usually used titles like chien-chiao (^{檢校}), shih-she (^{試攝}), pan (^判) and chih (^知). The Sung dynasty received the system of the T'ang dynasty, and also made it more so (worse). Neither the san-shih (^{三師}) nor the san-kung were regularly appointed; the prime minister (tsai-hsiang) was not ^{given} exclusive responsibility (pu chüan jen ^{不專任}). The chief officials of the san-sheng (^{三省長官}) and the shang-shu and men-hsia (^{尚書省下}) were all ranked (listed) on the outside (bureaucracy, outside the palace?). In addition they also established

17:31b 32a)

the chung-shu (sheng) within the forbidden (palace). This was called the Chengx-shih-tang (^{政事堂}) and it was on the same level as the Shu-mi (yüan) (^{樞密院}) and took charge of important government affairs. The finances and taxes of the empire were all assigned to the san-ssu (^{三司}), and the Chung-shu-sheng was only in charge of the ledgers (records), re-memorializing (sending on memorials ^{覆奏}), and investigating the ledgers. The Men-hsia-sheng was in charge of carriages, and the 8 treasures, court meetings, tablets of rank, people outside the regular officialdom (liu-wai ^{流外}), and the attached memorials and titles? (^{附奏扶名}) of the various bureaus and that was all. There were no fixed quotas for the t'ai, sheng, ssu, and chien officials (^{臺冊省寺監}) and there were no exclusive responsibilities. (Chüan-chih ^{專職})

345, 17:32ax)

All of them ~~in the provinces~~ were either sent out (to the provinces) or brought in (to the capital from the provinces), and for this reason, such posts as the san-sheng, liu-ts'ao and erh-shih-ssu ssu (3 sheng, 6 ministeries (ts'ao) and 24 bureaus) were all staffed by other officials who were responsible for managing their affairs ((以它官主判)). Even though there were regular officials, without a special imperial decree they did not handle the affairs of their own bureau. And of the matters under the responsibility (of a bureau), two or three out of ~~the~~ ten of them were lost (done badly). as for the provincial officials, they were warned by the evils of the border garrison (fan-chin 藩鎮) ~~of the~~ Five Dynasties period, and used all civil officials to be magistrates (chih-chou 知州), but the magistrates of the chou and hsien were for the most part officials who had responsibility for affairs in the central court, and with regard to their provincial appointments (responsibilities), sometimes they assumed them, and sometimes they didn't, for they regarded the one as superior and the other as inferior. This was the general situation. From the reign of Jen-tsung (仁宗 :1023-64) ~~on~~, there many men who discussed the situation who felt that a rectification of names (cheng-ming 正命) should be done, but court opinion was divided and they were never able to carry out a reform (rectification of names). Shen-tsung (神宗 :1068-1086) wanted to change the system and ordered that a new (bureaucratic) system be determined modelled after the liu-tien (六典) of the T'ang dynasty. After that, Ts'ai Ching (蔡京) ~~was~~ appointed ~~to~~ ran government according to his own desires. The number of officials appointed already exceeded limits and there ~~was~~ were many superfluous officials, and the names (of the posts) were also in extreme confusion and complication. And young officials (chu-ma sūngsu 走馬承受?, check Morohsashi) also were promoted to conduct the affairs of exalted (officials). And yellow-capped Taoists also overflowed the ranks of officials at court, so that (the bureaucratic) system of the yüan-p'eng period 1078-1086) was also greatly destroyed (run down)."

17:32b)

345, 17:32b)

Under the bureaucratic system of the Great Ming (ta-Ming), they established the san-shih (三師) (note: all were rank 1A, cheng i p'in 正一師), the san-hsiao (三少) (note: all were rank 1B), the t'ai-tzu san-shih (太子三師) (note: all were rank 1B), the san-hsiao (t'ai-tzu san-shih hsiao?) (note: all were rank 2A), the pin-ke (賓客) (note: all were rank 3A), the tsung-jen-fu (宗人府) (note: there were the tsung-jen-ling (宗人令), the left and right tsung-cheng (宗正), the left and right tsung-jen (宗人). All of them were rank 1A), the 5 tu-tu-fu (都督府) (note: Each of the five armies had a left and right tu-tu, all of whom were rank 1A), the Li-pu, Hu-pu, Li-pu, Ping-pu, Hsing-pu, Kung-pu (six ministries) (note: The shang-shu (尚書) of the six ministries (liu-pu) were all rank 2A), the tu-ch'a-yüan (都察院) (note: there were left and right tu-yü-shih (都御史), all of whom were rank 2A), the T'ung-cheng-ssu (通政司) (note: the T'ung-cheng-ssu was rank 3A), the ta-li-ssu (大理司) and the t'ai-ch'ang-ssu (太常寺) (note: the ching (卿) of these were all rank 3A), the Kuang-lu-ssu (光祿寺) and T'ai-p'u-ssu (太僕寺) (note: the ching of these were all rank 3B), the Hung-lu-ssu (鴻臚寺) (the ching was rank 4A), the Kuo-tzu-chien (國子監) (note: the ch'ai-chu (祭酒) was rank 4B), the Shang-pao-ssu (尚寶寺) (note: the ching was rank 5A), the Han-lin-yüan (翰林院) (note: the Hsüeh-shih (學士) were rank 5A), the liu-k'o (六科) (note: the chi-shih-chung (給事中) was rank 7A), the Chan-shih-fu (詹事府) (note: the chan-shih (詹事) was rank 3A), the left and right ch'un-pang hsüeh-shih (春坊學士) were rank 5A), the Ch'in-chien (欽天監) (note: the ch'ien-cheng (監正) was rank 5A), and the t'ai-i-yüan (太醫院) (note: the shih-cheng (使正) was rank 5), the chin-i (錦衣), chi-shu (旗手), the 12 wei (十二衛) and other yamen, by means of which they managed all affairs.

346, 17:33a)

At the beginning of the dynasty they established the ch'eng-hsiang-fu (丞相府). Later on, in accordance with the reforms (fan-ke 反革) of

346, 17:33b)

these two (officials) were appointed (raised up). This was the origin of the word, ~~the~~ p'u-she (僕射). Morning and night they were on intimate terms with the ruler and gradually were employed in handling affairs. The wrong interpretations (of this post) of later generations was inherited, and subsequently it was regarded as the title for the prime minister (tsai-hsiang. The posts of shih-chung (侍中), chung-shu-ling (中書令) and shang-shu-ling (尚書令) were also like this.) (end note)

And four men ~~was~~ divided up ^(the responsibilities of) ~~take~~ the four ts'ao (ssu-ts'ao 司曹) and to take comprehensive charge of written memorials (chang-chu chih shih 章奏之事). The first (ts'ao) was called the Ch'ang-shih-ts'ao (常侍曹) and it was in charge of affairs pertaining to the ch'eng-hsiang (丞相), yü-shih (御史), kung (公) and ching (卿).

The second was called the erh-ch'ien-shih-ts'ao (二千石曹) and it was in charge of ~~the~~ matters pertaining to the tz'u-shih (刺史) and chün-kuo (郡國).

The third was called the Min-ts'ao (民曹) and it was in charge of the submission of documents (memorials) above by the officials and people (clerks and people, li-min) 吏民.

The fourth was called the Chu-k'e-ts'ao (主客曹) and it was in charge of the affairs of foreign countries and barbarians.

-They also established the San-kung-ts'ao (三公曹) which was in charge of deciding on criminal cases; this was the fifth ts'ao.

In the Later Han dynasty under Kuang-wu-ti, the x San-kung-ts'ao (三公曹) was used to take charge of complete yearly investigations of the affairs of the prefectures and commanders (chou-chün). He also changed the Ch'ang-shih-ts'ao to the Li-pu-ts'ao (吏部曹) and put it in charge of the selection of (men for office), shrines and ritual ceremonies. The Min-ts'ao (民曹) was in charge of the repair and construction of ponds and gardens. The K'e-ts'ao (客曹) was in charge of entertaining envoys from the barbarians. The Erh-ch'ien-shih-ts'ao (二千石曹) was in charge of lawsuits.

346, 17:34a)

The Chung-tu-kuan-ts'ao (中都官曹) was in charge of fires and floods, thieves and brigands. Together these made the six ts'ao (liu-ts'ao 六曹). At this time, even though the Shang-shu had the name of ts'ao (shang-shu) it was not regarded as (used as) a title (of office)

Ling-ti (靈帝 :168-189 AD) made the shih-chung (侍中), Liang Ku (梁鵠) the Hsüan-pu shang-shu (選部尚書), and thus this was the first time that they had the name of ts'ao and generally called them (called all of the ts'ao?) the Shang-shu-t'ai (尚書臺). In the Hsüan-pu? both the Han dynasties everything (all the ts'ao?) were subordinated to the Hsiao-fu (少府). In the Wei dynasty they changed the Hsüan-pu to the Li-pu (吏部) and it had exclusive responsibility for the selection of men for office (hsüan-chü 選舉). The responsibilities of the Shang-shu gradually increased and became more important. In addition, they had the Tso-min (-ts'ao 左民), the K'e-t's'ao (客曹) and the Wu-ping (五兵) (note: they called them the chung-ping, wai-ping, chi-ping (騎兵), pieh-ping (別兵) and tu-ping (都兵) (end note), and the to-chih (度支), making the 5 ts'ao.

The Chin dynasty established the Li-pu (吏部), san-kung (三公), K'e-t's'ao (客曹), Chia-pu (駕部), t'un-tien (屯田) and to-chih (度支), which were the six ts'ao, but they did not have the wu-ping (五兵). When they "crossed the river" (渡江: and became the Eastern Chin), they had the Li-pu, Ssu-pu (祠部), Wu-ping (五兵), Tso-min (左民), and To-chih (度支) -- the 5 Shang-shu (尚書).

The Sung, Ch'i, Liang, and Northern Ch'i (宋齊梁北齊) all established the Tu-kuan, and they had the six shang-shu. From the time of the Wei and Chin dynasties (魏晉), when they appointed the Li-pu, they called him the Li-pu shang-shu (吏部尚書) and his status was always high and respected. The Shang-shu of the various ts'ao were directly called "Shang-shu".

La ter The Northern Chou established the liu-kuan (六官) on the basis of

Chin
5 Shang-shu

6 SS

Later Chou

346, 17:34a)

the Chou-li, and they eliminated the various Shang-shu.

17:34b)

The Sui dynasty changed (abolished) the Chou dynasty system and restored the Li-pu, To-chih (度支), Li-pu (礼部), Ping-pu (兵部), Tu-kuan (都官) and kung-pu (工部) -- the liu-ts'ao shang-shu (六曹尚書), and they also created the post of shih-lang (侍郎) to assist them. Later they changed the tu-kuan (都官) to the Hsing-pu, and the To-chih (度支) to the Min-pu (民部). 刑部

T'ang
6-pu
shang-shu
shih-lang

The T'ang dynasty followed the system of the Sui, but they used the liu-tien (六典), and they established the x Shang-shu and shih-lang (尚書, 侍郎) for the 6 pu: the Li-pu, Min-pu, Li-pu, Ping-pu, and Hsing-pu.

(note: The Shang-shu were rank 3A, and the Shih-lang were rank 4A.)

At first when the Ch'in dynasty established the shih-lang, there was no (quota) of officials, and they were attached to the san-shu (三署). They were put in charge of holding weapons, serving in the palace. When they went out on duty, they ~~were mounted~~ drove carts and were mounted horsemen.

The Han dynasty followed this and the shih-lang were ranked as 400-shih (officials 四百石), and the lang served in the palace (as attendants, 侍)

guards). Therefore they were called shih-lang (侍郎). In the time of Wu-ti, Tung-fang Shuo (東方朔) became a lang. Later on, Yang Hsiung (楊右位) was a shih-lang. At that time they used to say, "If an official is no more than a shih-lang, his position (rank 位) is no more than x that of a spear-carrier (執戟). The Shang-shu also had shih-lang.

Kuang-wu-ti divided up the shang-shu among the six ts'ao and each shang-shu was in charge of 6 lang, making a total of 36 (lang). When they first entered the t'ai (臺 :Han, III, 393 "entered the Shang-shu ('s service?)), they were called lang-chung (郎中), and after serving for a full year they were called shih-lang (侍郎).

346, 17:34xb)

In the Liang dynasty, if the shang-shu-lang entered the t'ai (ju-t'ai) ^臺: came in to serve under the shang-shu-t'ai?, those of them that had outstanding merit were transferred to become shih-lang.

In the Sui dynasty, each of the Shang-shu liu-ts'ao (尚書六曹) had one shih-lang in order to assist the shang-shu in his duties, and all of them were rank 4A. This was the beginning of the establishment of the shih-lang of the Six Boards (liu-pu shih-lang).

The T'ang dynasty followed this. At the beginning of the ts'ung-chang year period (668-670, of Kao-tsung), one shih-lang was added to each of the following boards: the Boards of Personnel, Taxation, and War (Li-pu, Hu-pu, and Ping-pu ^{吏兵部}) (end note)

At the beginning of the cheng-kuan year period (貞觀 :T'ai-tsung, 627-650), they changed the Min-pu (民部) to the Hu-pu, and the Six Boards (liu-pu) divided up responsibility for the management of all affairs.

The Board of Personnel (Li-pu) was in charge of the selection and appointment, awards of merit (hsün-feng ^{勳封}), and review (k'ao-k'o ^{考課}) of performance of civil and military officials. The Board of Taxation (Hu-pu ^{戶部}) was in charge of population, land, tribute offerings (kung-hsien ^{貢獻}) and currency & food (ch'ien-liang ^{錢糧}). The Board of Rites (Li-pu) was in

charge of rites, music, shrines, sacrificial & rites, banquets, and the care of guests. In the k'ai-yüan period and after (開元 :713-742, Hsüan-tsung), it was also put in charge of the selection of men of talent (kung-chü ^{貢舉}). The Board of War (Ping-pu) was in charge of troops and weapons, carts, horses, armor, and (war) machines. In the Ts'ung-chang period (總章 :668-70 of Kao-tsung) and after, it was also put in charge of the selection of able military men for posts (wu-hsüan ^{武選}).

The Board of Punishments (Hsing-pu) was in charge of laws and regulations (fa-lü ^{法律}), punishments and criminal cases (hsing-yü ^{刑獄}), and inspections and prohibitions (chi-chin ^{讞禁}). The Ministry of Works (Kung-pu) was in charge of artisans, mountains and marshlands, walls and moats and construction (ying-tso ^{營造}).

627-50 chengkuan

六部
6 Board
ovs. +
Bureaus!

347, 17:35a)

1
2
3
4
5
6

347, 17:35a)

4 Bureaus
x6 = 24

(note: With regard to the responsibilities under the control of the Six Boards, each of them had 4 bureaus (ssu-ssu 四司), making altogether a total of 24 bureaus (ssu 司).

The four bureaus of the Board of Personnel were called; The Li-pu (吏部), the Ssu-feng (司封), the Ssu-hsin (司勳), and the K'ao-kung (考功)

The four bureaus of the Board of Taxation (Hu-pu) were called the Min-pu (民部), the Ts'ang-pu (倉部), the To-chih (度支), and the Chin-pu (金部)

The four bureaus of the Board of Rites were called the Li-pu (禮部), the Ssu-pu (祠部), the Chu-k'o (主客), the Shan-pu (膳部)

The four bureaus of the Board of War were called the Ping-pu (兵部), Chih-fang (職方), Chia-pu (駕部), the K'u-pu (庫部)

The four bureaus of the Board of Punishments were called the Hsing-pu (刑部), Tu-kuan (都官), Pi-pu (比部), and Ssu-men (司門)

The four bureaus of the Board of Works were called the Kung-pu (工部), Tun-t'ien (屯田), Yü-pu (虞部), the Shui-pu (水部)

Every bureau (ssu) each had a lang-chung (and) yüan-wai-lang (郎中員外部) to manage it.) (end note)

But the Six Boards (liu-pu) were all subordinate to the Shang-shu-sheng (尚書省), but they were not completely consonant with the responsibilities of the six ministers (liu-kuan 六官) of the Chou dynasty.

After this were there were several changes of official titles, but in all cases before long they restored the old (titles). (note: Kao-tsung changed the liu-pu to the s su-lieh (司列), ssu-yüan (司元), ssu-li (司禮), ssu-jung (司戎), ssu-hsing (司刑), and ssu-p'ing (司平), and he changed the Shang-shu/shih-lang to the T'ai-ch'ang-pai (太常伯) and hsiao-ch'ang-pai (少常伯). Subsequently (hsin 尋), he restored the old names.

Empress Wu also changed (the names to) the ~~liu-kuan~~ T'ien, Ti, Ch'un, Hsia, Ch'iu, Tung (天地春夏秋冬) liu-kuan shang-shu and shih-lang (六官尚書侍郎), but Chung-tsung (中宗 705) restored them to the liu-pu shang-shu and shih-lang. Hsüan-tsung (玄宗 :713-56) again

347, 17:35b)

changed the Boards of Personnel and Punishments (Li-pu, Hsing-pu) to the Wen-wu hsien-pu (文武憲部). In the beginning of Su-tsung's reign (肅宗 :756-763), they ~~were~~ restored the old titles.)(end note)

Sung

The Sung dynasty succeeded to the confusion of the Five Dynasties, and the bureaucratic system was even in more disarray. Finances was under the jurisdiction of the San-ssu (三司) and military administration was under the jurisdictions of the Shu-mi (-yüan 樞密), and many of the officials of the Boards were also held as concurrencies by other officials.

The Yüan dynasty ~~x~~ followed the old system of the T'ang dynasty

The Great Ming dynasty abolished the Shang-shu, Chung-shu, Shu-mi (-yüan) and other offices of former periods and only (exclusively) established the Six Boards (liu-pu), and for the first time (the six boards) were able to report themselves directly to the throne (shih te tzu ta yü shang

始得自達於上)

--. The Shang-shu-sheng (尚書省).

In Ch'in dynasty times the Hsiao-fu (少府) sent four (of its) officials to reside in the palace and take charge of issuing documents, and (these officials) were called the Shang-shu. There were Shang-shu-ling (尚書令), Shang-shu p'u-she (尚書僕射), and Shang-shu-ch'eng (尚書丞), all of whom were attached to the Hsiao-fu.

The Han dynasty followed this, but the rank (of these officials) was extremely low. They had copper seals with blue cords (t'ung-in ch'ing-shou 銅印青綬) and they were in charge of the documents of the forbidden palace (kung-chin wen-shu 宮禁文書), and that was all. ~~after~~ the

~~were~~ the reigns of Wu-ti and Chao-ti (昭) (140-86-73 BC) and after, their responsibilities (jen 任) became slightly more

important. Hsüan-ti (宣帝 :73-48 BC) appointed eunuchs to be Chung-shang-shu (中尚書). In the time of Yüan-ti (元帝 :48-32 BC) the eunuchs,

Hung Kung (弘恭) and Shih Hsien (石顯) were made Chung-shu-ling and p'u-she (中書令 僕射)

347, 17:35b)

Yian-ti got sick and did not attend to government affairs personally and he subsequently entrusted responsibility to them. In the time of

Kuang-wu-ti, he personally exerted general supervision over ~~the~~ personnel resolved, decided responsibilities, and all the affairs of the empire were ~~conducted~~ by by submitting (memorials) up to

17:36a)

~~the~~ the shang-shang-shu (上尚書) who then consulted together to decide on them and the ruler / (~~the~~ shang-shang-shu yī jen-chu ch'an-chüeh 上尚書與人主參決) and then (the decisions) were handed down to the San-fu (三府).

Therefore, the Shang-shu-ling (尚書令) became the prime minister(s) (tuan-k'uei chih kuan 端揆之官), and the san-kung (三公) only received decisions (shou ch'engx-shih 受成事), and that was all.

In the beginning of the Han dynasty there was no one who took charge of the affairs of the Shang-shu. In the reign of Chao-ti (86-73 BC), ^{昭帝} Huo Kuang (霍光) who was a Ta-chiang-chün (大將軍) and Chin Jih-? (金日磾) was was a Ch'e-ch'i Chiang-chün (車騎將軍) were together (jointly) in charge of the affairs of the shang-shu. And this was the beginning of having people put in charge of Shang-shu affairs (ling shang-shu shih 領尚書事). In the reign of Chang-ti (章帝 :76-89 AD), the T'ai-fu (太傅) Chao Hsi (趙熹) and the T'ai-wei (太尉), Mou Yung (牟融) were both together made the (in general control of) lu (recorder) of the affairs of the Shang-shu (Lu shang-shu shih 錄尚書事).

The first use of the name, lu, for the Shang-shu began with Chao Hsi, and this ~~practice~~ subsequently became standard practice in the Han dynasty system. Every time a young emperor came to the throne, they established a T'ai-fu lu-shang-shu shih (太傅錄尚書事), and as soon as he (the official) died (死 :ue of this verb must mean the official?), they abolished (the post).

In the early Han dynasty, even though they Shang-shu had the name of ts'ao (曹), it was not regarded as a (regular?) title (hao 號). In the reign of Ling-ti (靈帝 :168-89 AD) and after, for the first time (the Shang-shu?) had the name of ts'ao (曹), and as a general term they called it the Shang-shu-t'ai (尚書臺).

later Han

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347, 17:36a) They also called it the Chung-t'ai(中臺).

In the Chin dynasty and after, the post of Shang-shu-ling(尚書令) was filled by an influential and important kung or ching(公, 卿). (chih 秩) The rank of the post was a ch'ien-shih(千石) and the p'in was rank 3. After this they established the Chung-shu-sheng(中書省) with chien(監) and ling(令) who were in charge of important affairs of government (shu-heng 樞衡), and the authority of the Shang-shu gradually decreased.

17:36b) The Liu Sung(劉宋) established the Shang-shu-ssu(尚書寺) inside the palace and they also called it the Shang-shu-sheng. In addition they called it the Nae-t'ai xiangshu-ling(內臺). The Shang-shu-ling was also of third p'in (品) rank.

In the Liang and Ch'en(梁陳) dynasties the Shang-shu-ling was raised one p'in in grade, but the important affairs of state were all in the Chung-shu(中書). The responsibilities of the hsien-na(獻納) also reverted to the Men-hsia(門下). The Shang-shu only listed to (received) orders and received business (that had been already decided on) and that was all.

In the Northern Ch'i dynasty, the Shang-shu-sheng also had ling(令) and p'u-she(僕射) who were in general charge of the affairs of the six shang-shux; and they called it the Tu-sheng(都省). They also called it the Pei-sheng(北省).

The Northern Chou abolished the Shang-shu-sheng, while the Sui dynasty restored ~~it~~ the Shang-shu-sheng, and there was no matter over which it did not have jurisdiction. It had a ling of rank 2A, a left and right p'u-she(僕射) who were both rank 2B, each one man, and they were in general charge of the affairs of the six ts'ao(曹), and this became the 8 tso(八坐). Sui Yang-ti again established (restored) the subordinate officials (shu-kuan 屬官 : of the Shang-shu), such as a left and right ch'eng(丞) one man each, among whom jurisdiction was divided.

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Todang

The T'ang followed the Sui system and the Shang-shu-sheng was located inside the Tu-tang (都堂). The Left and Right Bureaus (ssu 司) divided up the eastern and western (parts) of the hall (tang 堂). The Left Bureau took charge of the three Boards of the Li-pu, Hu-pu and Li-pu (Boards of Personnel, Taxation and Rites), and their 12 bureaus (ssu 司). The Right Bureau (u-ssu 右司) took charge of the three boards of the Military, Punishments, and Works and its 12 bureaus. After this there were several changes of title, but subsequently they again restored it to the Shang-shu-sheng, and also called it the Nan-sheng (南臺).

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(Kao-tsung changed the Shang-shu-sheng to the Chung-t'ai (中臺), but subsequently he restored the old x (title). Empress Wu changed it to the Wen-ch'ang-t'ai p'u-she (文昌臺僕射) who were made the Left and Right Ministers (tso-u-hsiang 左右相). It was changed again to the To-t'ai (都臺), and also changed to the Chung-t'ai (中臺) until Chung-tsung (中宗) for the first time (finally) restored the old (titles).)(end note)

At the beginning, when T'ai-tsung became the Ch'in-wang (秦王) he appointed (shu 署) the Shang-shu-ling (尚書令). After that no official would dare to abolish ~~xx~~ this post. In the Liang dynasty of the Five Dynasties, they raised the Shang-shu-ling to rank 1A. The Sung dynasty followed this and the Shang-shu-sheng was in general charge of the affairs of the Six Boards (liu-pu). They established (the post of) Shang-shu-ling, but it was vacant, and (noone) was appointed to it.

They used the Shang-shu tso-u p'u-she (and?) concurrent men-hsia chung-shu shih-lang (and?) p'ing-chang-shih (以尚書左右僕射兼門下中書侍郎平章事) as the Left and Right Ministers (tso-u-hsiang 左右相). And they also established yü-shih-pang (御史房) in the sheng-ssu (省司) :bureaus (and?) of the sheng?) to investigate negligence in the six boards.

two posts?
or 5 posts
Han, IV, 396

The Yuan dynasty had a Shang-shu-sheng in which they established (the post of) Shang-shu-ling, left and right ch'eng-hsiang (左右丞相) and

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and two p'ing-chang cheng-shih (平章事) who were officials in charge of gov't affairs and were regarded (used) as the assistants (second in command) to the prime

who assumed the resp. of PM (宰相). which they had in the past and 又為政事

minister (tsai-hsiang 宰相). By the Great Ming dynasty, they for (finally) the first time abolished the Shang-shu-sheng.

--Chung-shu-sheng (中書省) had

The Han dynasty ~~was~~ chung-shu (中書), yeh-che (謁諸), and ling-ch'eng (令丞) who were attached to (subordinated to) the Hsiao-fu (少府).

17:37b)

From the time of Wu-ti who used to play around and have banquets in the hou-ting (後庭 : rear courtyard), for the first time he appointed eunuchs to take care of affairs and manage documents (tien-shih shang-shu 典事尚書) and he called them Chung-shu yeh-che (中書謁諸), and he established (the posts of) ling (令) and p'u-she (僕射). After Ssu-ma Ch'ien (司馬遷) was castrated (被腐刑), he became a Chung-shu-ling (中書令), which was just this (kind of) post. Hsian-ti (宣帝 : 73-48 BC) appointed Chung-shang-shu-kuan (中尚書官), and in all cases eunuchs were made ling-p'u-she (令僕射). Yuan-ti (元帝 : 48-32 BC) also used eunuchs for Chung-shu-ling (中書令) and he entrusted them with government affairs. Ch'eng-ti (成帝 : 32-6 BC) changed the Chung-shu-yeh-che-ling (中書謁諸令) and called it the Chung-yeh-che-ling (中謁諸令). He abolished the eunuchs of the Chung-shu and replaced them with scholars (shih-jen 士人). The Ts'ao-Wei dynasty (曹魏) for the first time established the Pi-shu-sheng (秘書省) and subsequently changed it to the Chung-shu-sheng, and established the posts of chien (監) and ling (令) filled by one man each. The rank (chih 秩) of both of them was ch'ien-shih (千石). They were in charge of documents and memorials (tien shang-shu chu-shih 典書奏). If a secret edict (pi-ch'ih 秘勅) (was sent to) a border prefecture (chou), then it did not pass through the Shang-shu, so important was the (position of Chung-shu-sheng) regarded.

The chien and ling (監令) of the Chin dynasty were both rank 3 (p'in)

348, 17:37b) It was in charge of assisting with edicts and orders and taking charge of memorials, all of which came through the Chung-shu.

The Eastern Chin treated its responsibilities even more seriously and frequently put the chu-kung (諸公 :dukes) in charge of it.

The Sung and Ch'i dynasty also established chien (監) and ling (令).

In the Liang dynasty had Chung-shu chien and ling both of whom were raised in rank to erh-ch'ien-shih (二千石).

17:38a

The Ch'en (陳) dynasty followed this and divided up the Chung-shu into 21 bureaus (chū 局) each of which was responsible for the various ts'ao of the Shang-shu and had general charge of the important affairs of the state, but the Shang-shu only listened (to orders) and received (orders, affairs that had been decided on), and that was all.

In the Later Wei and Northern Ch'i the Chung-shu chien (監) was rank 1A, and the ling was rank 2A.

The Later Chou, in accordance with the Ch'un-kuan-fu (春官府) of the Chou-li established two Nei-shih chung-ta-fu (內史中大夫) who were in charge of the king's words, and they abolished the Chung-shu-sheng.

The Sui dynasty restored the Chung-shu-sheng and also abolished ~~San-kung-fu~~ it. The San-kung-fu liao, ling (三公府僚令), the Chung-shu-ling (中書令) and the shih-chung (侍中) took charge of government affairs and subsequently assumed the responsibilities of the prime minister (tsai-hsiang). Yang-ti changed ~~it~~ it to the Nei-shih-sheng (內史省).

In the T'ang it was the Chung-shu-sheng, and there was a ling of rank 2A, a shih-lang of rank 3A. Later on there were several changes in names and titles, and subsequently they changed it to the Chung-shu-sheng and also called it the Pei-sheng (北省). (note: Kao-tsung changed the Chung-shu-sheng to the Hsi-t'ai (西臺), and the ling (令) became the yu-hsiang (右相 :Right Minister). Subsequently they restored the old name. Empress Wu also changed the Chung-shu-sheng and called it

348, 17:38a)

the Feng-ko (鳳閣), and the ling (令) was the Nei-shih (內史).
 Chung-tsung (中宗) restored the old (titles). Hsüan-tsung (玄宗)
 again changed the Chung-shu-sheng to the Tzu-wei-sheng (紫微省).
 In the beginning of Su-tsung's (肅宗) reign he restored the old title.
 Generally speaking, in T'ang times they called the Shang-shu-sheng the
 Nan-sheng (南省) and the Men-hsia-sheng the Pei-sheng (北省).
 They also called the Men-hsia-sheng the Tso-sheng (左省) and the Chung-shu the
 Yu-sheng (右省), or they might call both of them the Liang-sheng (兩省).
 (end note)

17:38b)

-. The Sung dynasty followed the old (practice) of the T'ang, and the
 Chung-shu-ling was ~~xx~~ rank 1A, but it was empty (vacant) and no appointment
 was made. They used the Shang-shu (尚書), Tso-yu p'u-she (左右僕射)
 and concurrent men-hsia-chung-shu shih-lang (兼門下中書侍郎) and
 p'ing-chang-shih (平章事) to be the left and right ministers
 (tso-yu-hsiang (左相)). (Note: The Shang-shu-sheng and the Men-hsia-sheng
 and the Chung-shu-sheng were ~~xxx~~ comprehensively called the san-sheng (三省) (end
 note)

-. In the beginning of the Yüan dynasty they had the Shang-shu-sheng,
 and they ~~xxxxxxxx~~ later on regarded the Chung-shu-sheng as the Tu-sheng (都省).
 They had a Chung-shu-ling, a left and right ch'eng-hsiang (左右丞相)
 and a p'ing-chang-cheng-shih (平章政事) who assumed the responsibilities
 of the prime minister (tsai-hsiang). Also they left and right ch'eng-hsiang
 (丞), and ch'an-chih cheng-shih (參知政事) and other officials.
 After the Yüan, they restored (the title of) Shang-shu-sheng. And in the
 Great Ming dynasty they abolished the Chung-shu-sheng.

(Indented note: The Men-hsia-sheng was in charge of the issuing and receipt
 of ~~xx~~ imperial orders (ming-ling 命令) which was probably the
 responsibilities of the na-yen (納言) of ancient times, and the
 job of the Nai-shih (內史) of the Chou dynasty. In the Han dynasty
 the Shang-shu (尚書) had comprehensive charge (of this function).

348, 17:38b)

In the Wei and Chin dynasties and after, for the first time they had the name of Men-hsia which was the official who was the tsai-chih (宰執之官 PM?). The T'ang followed the Sui system and established the Men-hsia-sheng, and they had (the post of) Men-hsia shih-chung (侍中) and shih-lang (侍郎) who were in charge of the issuing and receipt of the emperor's orders and oversaw rites and ceremonies, and also together with the Chung-shu-ling participated in the general overseeing of the affairs of the state. There were also Chih-shih-kuan (職事官) of rank 6 and below who advanced men of talent and investigated to see whether they were meeting their responsibilities or not, and if the man was not right, then they memorialized about him. Also they had Tso-san-ch'i-ch'ang-shih (左散騎常事), Tso-chien-i-ta-fu (左諫議大夫), Chi-shih-chung (給事中), Tso-po?-ch'ueh (左補闕), and x Tso-?-yu (左拾遺) who were attached to the Men-hsia-sheng and took charge of remonstrance and surveillance and criticism. x The right san-ch'i-chang-shih (右散騎常事), right kan-i-ta-fu (右諫議大夫), right po-ch'ieh (右補闕) and left? (左補遺) were attached to the Chung-shu-sheng.

The Sung dynasty followed the T'ang system, but the post of shih-chung (侍中) remained vacant and they did not make any appointments to it. They used the Shang-shu (尚書), Tso-p'u-she (左僕射), concurrent men-hsia shih-lang (兼門下侍郎) and Hsing-shih-chung-shih (行侍中事).

349, 17:39a) and established the T'ung-cheng-ssu (通政司) to take exclusive charge of the responsibility for issuing and receiving (the emperor's orders). (end note)

--. Shu-mi-yüan (樞密院):

In the T'ang dynasty in the reign of Tei-tsung (代宗) in the ying-t'ai period (永泰 :765-766) the established the Nei-shu-mi-shih (內樞密使) which for the first time was staffed by eunuchs.

At the beginning it had no bureaus, and they only had a building of 3 (楹) which stored documents (wen-shu 文書), and that was all. Its responsibilities

Basis for attack in the 備邊司?

樞密院

349, 17:39a)

were to receive p'iao and chou(memorials? 表奏) and to report and forward them to the inner (palace). If there was some matter that the ruler had to handle, then he gave it to the Chung-shu-Men-hsia (sheng) to carry out, and that was all. In the Ying-t'ai period (765-66, Tai-tsung), the eunuch, Tung Ting-hsiu(董廷秀) participated in the conduct of the affairs of the Shu-mi. In Mu-tsung's reign (821-825), Wang Shou-ch'eng (王守澄) was in charge of the affairs of the shu-mi, and many old Left and Right Military Battalion (officers (tso-yu chün-yung 左右軍容) entered (the capital?) and became Shu-mi, but there was no agency (t'ing 厅) at which they ~~xxx~~ looked at affairs. By the time of the hsi-chao(僖昭) 帝 emperors (874-889-905), Yang Fu-kung(楊復恭) wanted to usurp the authority of the prime minister (tsai-hsiang). He used to paste on a yellow sticker on the back ~~xx~~ of the tang-chang(堂狀) 後帖黃: the documents of the prime minister) and (thus) took charge of public affairs. This was the first time that this was done.

Later on the Liang dynasty abolished the evils of the eunuch officials and changed the Shu-mi-yüan to the Ch'ung-cheng-yüan(崇政院). The Later T'ang restored the Shu-mi-yüan, and from this time on, always officials in charge of government affairs ~~xxxx~~ (regular officials) supervised the affairs of the Shu-mi-yüan and were in charge of decisions on important matters (~~xxxx~~ chang chi-mu 掌機務).

17:39b)

The Shu-mi-yüan of the Sung dynasty followed this and was in charge of important affairs of state and the administration of the frontier borders and soldiers and horses. It was on a park with the Chung-shu-sheng, and the two agencies were in control of the civil and military handles of state (authority), and they were called ~~xx~~ "the 2 fu" (二府). In the T'ai-p'ing year period (976-984) at the ~~xx~~ height of the dynasty, Shih Hsi-tai(石 熙載) was appointed the Shu-mi chih-hsiieh-shih (樞密直學士) ~~was~~ who endorsed (signed) the documents (ch'ien-shu 簽書) pertaining to the affairs of the Shu-mi-yüan. This was the origin of the name, ch'ien-shu. 簽書

349, 17:39b).

In the shun-hua period (淳化 : T'ai-tsung, 990-995), Wen Chung-shu (溫仲舒) and K'oux Chun (寇準) were put in charge of (t'ung-chih 同知) (joing charge of?) the affairs of the Shu-mi-yüan. This was the beginning of the name, t'ung-chih-yüan (同知院).

In the chih-p'ing year period (治平 : Ying-tsung, 1064-1068), K'uo K'uei (郭逵) was made the t'ung-ch'ien (同簽) over the affairs of the Shu-mi-yüan, and this was the origin of the name, T'ung-ch'ien-shu (同簽書).

* In the Yüan-feng period (元豐 : Shen-tsung, 1078-86) they changed the bureaucratic system. Those who were proposing (reform) wanted to abolish the Shu-mi and return (control of military affairs) to the Board of War (Ping-pu 兵部). Shen-tsung (神宗) said: "Our ancestral (emperors) did not put military authority in the hands of the yu-ssu (有司 : officials, regular bureaucrats?), and for this reason I am ordering officials to take charge of it and to act as a mutual check and restraint on each other." (祖宗不以兵柄歸有司故命官統之互相維制) And he did not go along (with the proposal for reform), but then next established the posts of Chih-yüan (知院), T'ung-chih-yüan (同知院) and other posts.

The Yüan dynasty followed the Sung system, and the Shu-mi-yüan was in charge of general military defense and important and secret affairs. They had an official (called) the Shu-mi-shih t'ung-chih (樞密使同知) and they also had Fu-shih (副使), Ch'ien-shu-yüan (簽書院), T'ung-ch'ien-shu (同簽書). The subordinate officials included the p'an-kuan (判官), ching-li (經歷), tu-shih (都事), chao-mo (照磨), kuan-kou (管勾) and other posts. In the provinces, they also established the Hsing-shu-mi-yüan (行樞密院).

17:40a)

The Great Ming dynasty finally abolished the Shu-mi-yüan.

... Ch'eng-tzu (程子) said: "The Shu-mi-yüan was an empty * post. The great affairs of state were discussed by the San-sheng together. As for other (matters), they were the work of the regular officials (yu-ssu 有司) and the responsibility of the Minister of War (Ping-pu shang-shu 兵部尚書)."