

179, 10:1a

konggö samok (貢舉事目)

Item: First do the yemng (禮命) : Han, 103, note. an offer of employment (ch'obing 招聘) to eminent people in the country). (Make them? offer them posts of) konggyöng-daebu (公卿大夫) (note: rank 3 and up) and Royal Attendant Worthy Scholar (künsi hyön'yu 近侍賢儒). (note: Outside of the Taegan (臺諫) and Sijong (侍從), it makes no difference whether (the person's) official rank is high or low, but as long as he is an eminent scholar, then make a special order to recommend him as a scholar (t'üngmyöng ch'önsa 特命舊士).) (end note), Governors (pang'ak? 方岳) and magistrates of chu and hyön (districts) who devote all their minds in selecting and searching out (ch'ubang 推訪) men who are knowledgeable in the ways of former kings, and who are full of virtue, and who can act as teachers and examples (for others); next to them those who are warm (full of) will and like to study, whose talents are good and ~~the~~ whose behavior is ~~excellent~~ well polished (cultivated), and ~~in~~ all of them, their names will be heard (throughout the country). (note: In recommending someone for his virtue, learning, talent, or behavior, in writing this out, the ~~recommendation~~ form will be the same as a recommendation form (chönjangsik 薦狀式). Whether one gets a man of talent or makes a mistaken recommendation, the good deeds and crimes will also all be in accordance with the law pertaining to recommendation (chön'gö-böpp 薦舉法) (end note). Scholars who "have the way" (are virtuous) will be shown extremely courteous treatment at court when they are met and greeted (received there). In addition to that, the prefectures and districts will be ordered to give them cordial treatment and send them to the capital and gather them together and house them at a broad and quiet building. (note: select a broad and quiet official building near the palace as a place for gathering them for lectures (study), just as what was done in the Yen-ying-yüan (延英院) as described by Ch'eng-tzu (程子) (end note) Provide them with salaries. (note: Do not be quick to appoint them to an official post. Just stop with the title of ünggyo (應教: one who responds to the royal command)

礼命

no stated limitation on eminent scholars

humanistic style sheet for kcong.

Commencing scholars in capital (Ch'eng-tzu)

Salaries ch'eng-tzu Not immediate app't to office

貢舉事目

禮命

招聘

公卿大夫

近侍賢儒

臺諫

侍從

特命舊士

方岳

推訪

薦狀式

薦舉法

延英院

程子

應教

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If he is a former official (chŏnham<sup>前衛</sup>), then grant him a salary equivalent to his rank. If he is a Confucian scholar (Yusa), also give him a salary, as in the case of the present regulation for people holding military posts with salaries attached (military sinecures?--<sup>Kun</sup>jik purok <sup>軍職付祿</sup>)

10x:1b

Put outstanding taesin in charge of the matter, ~~and~~ so that the Confucian scholars will day and night meet together to lecture on and make correct clear ~~the~~ learning. From time to time (the king) will grant them an invitation

and he will ask them about the true way to govern, and they will lecture on learning. (note: the most outstanding persons will take turns attending ~~the~~ <sup>royal lectures</sup> the classics seats (lectures :kyŏngsŏk <sup>經席</sup>) to lecture on the classics, and in ~~the~~ accordance with the regulation for taking ~~the~~ turns in responding (to the king), they will take turns, go up and answer (the king's questions).(end note)

After a long time goes by, then elevate the most worthy and outstanding (ones) and put him in a high post. Select the one whose learning is the brightest and who virtue may be respected and make him (them) a teacher (teachers) in the T'aehak; and take the next (most able) and divided them up to teach in the schools in the capital and the provinces and districts.

--Item: In commissioning ( <sup>差</sup> ) educational officials (kyogwan <sup>教官</sup>) for the chu and hyŏn (pref. and districts), it is necessary that men be taken from the district itself or a neighboring district (ŭp). If there is no one from a neighboring district, then use someone from the province.

--. Item: If in an area or a nearby area there is a man who is bright in learning and outstanding in virtue (the way) and is qualified to be the teacher of others (note: It makes no difference whether he is a former official, Confucian scholar (yusa) or not. Only if he is virtuous in his behavior can he qualify (be suitable) (end note), then also permit (people from) the school to make application (to the provincial governor (to get him appointed as a teacher)-mine) (note: the students will present a written petition to the governor, and the magistrate will also submit a report)(end note). The governor will memorialize the throne, and the king will instruct the Ministry of Personnel to investigate again and

*recomm. scholars to participate in Royal lectures*

*Copied from Chinese description of ancient methods*

*No avoidance in selection + app't of 1/2*

*Local petitions via worthy scholar*

note:

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*appnt of former officials as teachers*

make an appointment. (Former high officials may also be allowed to hold the post (of teacher) as a concurrency on the basis of their former official status (wön'im *原任*). If a person's rank is too high (for the post), he will hold it as a haengjik (*行職*:brevet post); and if his rank is too low then he will hold it as a sujik (*守職*:brevet post). If he is without rank and is given an extraordinary promotion appointment, then he will also be a sujik is appointed to a court post but brevet official. If there is someone who goes to assume his post (puim ) refuses to go to assume it ( *除朝辭赴任者* ) who has left a post at court, then inside the school they will ~~xxxxxxx~~ meet and ask that he

10:2a

(greet) him with courtesy, / ~~only after they (has?)~~ performs a kowtow to the district chönp'ae (*殿牌* :Han, 104, note: a wooden signboard with the character, chön, inscribed on it on guest houses in local areas. It is a place where newly appointed officials, or people on missions, or regular officials Only after so doing will worship (pay respects)(paerye *拜礼*.) / will he assume his post. After his term is up, he will go to court and memorialize the matter.

In general, concurrencies held as haengjik or sujik, when an investigation is made as to whether to elevate the person in rank (süngja *陞資* ), then in each case follow the original rank.)(end note)

*教官 upgrade status*

--Item: The post of kyogwan (*教官* :educational official) is one which the world has long held in low esteem, (note: In the present time scholars are selected by the examination system, and as for the so-called teachers and their disciples (cheja), all of them are lacking in the qualifications for learning or righteous behaviour. Therefore the teachers (kyosu *教授*) are ~~superior~~ worthless officials (*冗官*). And when it comes to the post of hundo (*訓導* ), this is the basest (most despised) of all posts. It is necessary to ~~hixx~~ obtain the ~~lawxx~~ most inferior, the poorest and most despised of people before you can make the appointment (to hundo). They can only escape starvation and freezing to death by fleecing the students (kyosaeng.) (end note). We ought to abolish this evil.

*teachers held in low esteem (not degree holders) 訓導 only the worst people willing to take this post*

After the court has put emphasis on the selection of (these teachers) teachers and Confucian (scholars), they will be charged with the responsibility of achieving education and nurturing talent. And when envoys from the throne arrive (at the school?) all of them will <sup>be</sup> <sup>ed</sup> treat ~~the teachers~~ with courtesy and ~~resp~~



179, 10:2b

special  
to the throne and given/honors and an appointment. (note: If there should  
be a teacher who is inferior without any good record, he will be graded "inferior"  
(chön <sup>殿</sup> ). (Han,106, note. chönch'oe <sup>殿最</sup> meant ~~the best~~ rating, a superior  
asb in former times (before)  
chön meant inferior, and ch'oe meant the best). If/there were any who were covetous

of property, base and boorish, lacking in proper deportment, and given to  
drinking and fooling around with women, he will be indicted for crime in  
accordance with law. Also his recommendor will be punished.) (end note)

For all (educational officials), when their term of office is up, in  
accordance with the record of their performance they will be promoted. The  
Kyogwan and Taegak (臺閣) :Han, 106, note--the Sahönbu and Saganwön--IG and CG)  
will be mixed together to form the same track (route through officialdom).

Ma Tuan-lin (馬端臨 (Wen-hsien t'ung-k'ao) ) said: During the yüan-feng (1078-86 元豐

period there was a great rise in the schools and emphasis placed on officials  
in charge of teaching the Confucian scholars (chung sayu chi kwan 重師儒之官  
and they did not make these appointments lightly. Their selection was the same  
test (同科?) as that used for those who entered the kuan-k'ie (館閣)

-Yü Chi (虞集 :Han, p.107, note. Yüan dynasty, his hao was  
Tao-yüan (道園), and he reached the post of K'uei-chang-ko hsüeh-shih  
(Kyujanggak haksa 奎章閣) )x said: At the present time  
presumed

the school officials (hsüeh-kuan) in the empire are presumed to be  
(禮 :without  
warrant) given their posts to have qualifications when given their posts,  
and they are forced on top of the students, and are given the name of teacher  
(shih, sa) But the yü-ssu (有司 :Yusa, functionaries of the school) have no  
trust in them, and the students do not trust them, so they are of no benefit  
to the schools. How could this be the way to establish the proper way of

teachers? The scholars in the lower prefectures and small district towns  
(kyönmun)  
are without any experience (have nothing that they have seen or heard), and  
that by which fathers and elder brothers give guidance to their sons and  
younger brothers is from with beginning lacking in the true (basis, facts) of  
purpose (intent)

180, 10:3a

Suggests  
Boorish behavior  
on part of  
teachers + local  
teachers.

MA:  
upgrading of  
teacher status  
daim wanks  
AN-still's  
time?

Yü Chi  
(yüan)

Compares  
yü-ssu  
w.  
yüan

180, 10:3a

learning. Teachers and friends in associating with one another also do not discriminate between heterodoxy and orthodoxy & (what is false and what is correct: sax-jöng 邪正). But with regard to the so-called worthy men of talent (hyönjaeja 賢材者, unless Heaven sends them down (to us) or earth produces them (for us), ~~how~~ how could there be any hope (of our educating or cultivating such men??) In planning for the present, the best thing is to have the magistrates conduct a search for men learned in the classics, of regulated behavior and of accomplished virtue, and to personally respect (them) as teachers and to be must sincere and earnest in searching for them.

(If this is done then) the extent of the ~~xxxxx~~ virtuous transformation (te-hua 德化) will perhaps be what can be seen and felt.

(Next best after these types is to)

Next to this (after this), then search for men who are correct in their

deportment and do nothing that is perverse or wrong, who ~~firmly~~ firmly maintain the classic duties (kyöng'üi 經義) of former Confucians (scholars) and and obedient do not perversely utter strange ideas, and those who are respectful/to people. Greet (entertain) them and daily recite their writings (p'ungsong 諷誦), and have students get used to (practice) them. If men hear (what they say) and take it to heart, and with it rectify their roots (bases), then on another that appears (results from) day, theye also ought to be something emitted (produced, come forth) from this.

-Ch'iu CHÜn (丘濬 Han 108, note :Ming dynasty, expert in state laws) said:

In the Li (one of the rites books), it says: Only after teachers are dignified (yen, öm 嚴) will the (true) way be respected, and only after the true way is respected will the people know and have respect for learning. In the time of our ancestors (founders of the Ming dynasty?), they placed the greatest importance on the selection of educational officials (chiao-kuan, kyogwan).

From time to time they would select elderly Confucian scholars ~~xi~~ who were learned men. Later when the examination system became important (arose), they would take those men who passed the exams (and appeared) on the examination (passers) roster. If there was an especially distinguished man among them, they

oo Method

Yi Chi of Yian

Search for talent

Chiu Chün

10:3b

Ming precedent exam

180, 10:3b

early Ming  
a model

would not hesitate (不次) to appoint them to an outstanding and important (post). Therefore those people who held these posts (as educational officers) to a man put forth his utmost effort, and all of them respected himself (had self respect) ~~xxx~~ by means of the way (true way). At the time, the high ministers, grand officials (ta-ch'en, taesin), frontier generals, and district magistrates also all respected them. People all took pleasure in becoming one (an educational official), and there were none of them ~~xxx~~ who did not attentively ~~xxxxxx~~ regulate his behavior, and in a dignified way establish standards and models with which to teach. ~~goodness~~ There were many good people (who appeared) and customs became beautiful.

decline in  
mid- or later  
Ming  
like Chosōn

In recent times (however) the post of teacher of Confucian scholars (sayu chi chik, shih-lu chih chih 師儒之職) daily falls lower (in repute). The high court ministers and frontier soldiers do not offer them the slightest courtesy. People do not consider the position worth taking. (jen pu-hsieh chou? 人不屑就), and they only select people to fill up the positions, and (as a result) the so-called educational system (kyō chiao-fa 教法) has fallen into decline (tang-jen 蕩然).

In my opinion there is no matter of state that is more urgent than in producing worthy (outstanding) men, and in doing so you must ~~fixxx~~ place a priority on education and upbringing (chiao-yang). The official position that is responsible for carrying on education and upbringing in the place of the ruler (and on his behalf), is the position of teacher of Conf. scholars (shih-lu chih chih). This post is most important, and from now on we ought to be careful and give weight to making the selection (of teachers). After the court selects the man (men), the yu-ssu (yusa: functionary) will be ordered to make clear the laws and rules (hōn'gang 憲綱) and to treat them with courtesy (li). Anybody who violates this will be punished. If it is done like this, then we will obtain able men for educational officers (kyogwan, chiao-kuan), and if we obtain able men for educational officers (teachers), then the students will fulfill their tasks (of studying), and the state will obtain able men (to be its officials). That is why this is the foundation for achieving the affairs

180, 10:4a

教官



180, 10:4a

(subnote) He will bow to the headmaster (sajang) and interview (see) the students, the usual the same as with ~~any~~ ceremonial procedure).(end subnote). He will participate in the lectures (ch'am-gang) (subnote: sitting in a separate row from the students) (end subnote), and he will look at the students (with a zeal to learn); and the headmaster ~~sits down together~~ will ~~bring them together and seat them~~ (subnote: (teachers) come together and take their seats. He will designate a day for lecturing, and the ~~the~~ headmaster ~~will~~ (teachers? sajang) will gather together and take their seats, as will the functionaries of the study halls.)(end subnote). After investigating The Small Learning, the

10:4b

Four Books, ~~then~~ they then will be permitted to ~~first~~ enter school. As for those first entering school, when the lecture is finished, they will go outside and wait in their places outside. They will wait for the sajang (headmaster) to take his seat in the lecture hall, and make a courtesy kowtow to him as/when the sajang is first appointed to his post. When the ceremony is over, they will leave and then perform mutual bows with the people in their dormitory (study hall). (subnote: They will only bow mutually with the ~~students in the~~ extra-quota ~~extra~~ students. They will only bow to the quota students (naesasaeng) when they themselves have been admitted as regular quota students.)(end subnote)

Sons of artisans, merchants, and people of the markets and wells, and sons of shamans and other miscellaneous types, and official or private slaves will not be permitted to enter school.)(end note).

(continued from above text), and teach them. Deduct 2 kyöng(頃) from the land that they have received as pop'o(保布 :as a support tax?). Students who first enter school will be regarded as extra quota students (chünggwangsaeng 增生) and they will reside in the oesa (outer dorm. for extra quota students). (note: Only after they have lived in the outer dorms for over a year will they be permitted to enter the Inner Dorms (Naesa) (of the regular quota students). As for those who within a year's residence ~~at school~~ year have not resided for 70 full days at school, they will not be calculated (permitted to enter the regular students' dorms?). If there are any older students whose studies are very outstanding, then even though they may not have fulfilled the year's residence requirements, they will not be

States & occupations Restrictions: ARTISANS, MERCHANTS, CH'ONMIN

1 year in the outer dorms, then admitted to the inner dorms.

180, 10:4b

restricted by this.)(end note)

Every year in the spring and fall a selection will be made of those people who are talented, of good behavior, ~~have an ability, and a good character~~ and put effort into their studies. (note: The headmaster, his assistant, or the magistrate and the educational official (kyogwan) will permit this on the basis of the recommendation of a large number (of people), and they will investigate the facts to make a selection.)(end note) They will convene them and test them and then allow them into the Inner Dorms (Naesa), regular students). (note: all in accordance with previous regulations, except that no document or affidavit of support will be necessary. In studying the Small Learning, The Four Books, and the Chin-ssu-lu (Record of THings Near at Hand), and the Six Classics, the student will himself hope for one kind (make a selection of one of the above to concentrate on?). Generally, in speaking of the Four Books, we ~~take as our basis~~ mean the Great Learning, the Analects, the Mencius, and the Doctrine of the Mean (Ta-hsüeh, Lun-yü, Meng-tzu, Chung-yung), and when we say the Six Classics, we mean the Books of Poetry, History, Changes, Spring and Autumn Annals, the Chou-li, and the I-li (~~which~~ subnote: the Li-chi is added on, appended).(end subnote). When (the books) are read aloud, you follow the text (keep close to the text) in all cases, and follow the order of the volumes in lecturing on (expounding on) them. If, for example, it is the 7th p'ien (chapter) of the Mencius, then you select one chang (section) at a time from the 7th p'ien. Copy this for other books as well. You read from the original text and the commentary, slowly, and ask questions in great detail about the meaning (of the text). If there ~~is~~ a lot of material to read, you should not cover more than 8 chang (sections) (subnote: that is, select (ch'u 抽) one section (chang) from each of the chapters (kwŏn)./ In a day you should not ~~have more than a dozen people "lecture"~~ have more than a dozen people "lecture" (kang--recite from the text). It definitely should not be done loosely or sloppily or just relying on the punctuation. What follows here should also be modelled on this (the above).(end note)

Selection based on behavior + effort + exam. for admitt. to Inner Dorms

Very traditional educational procedure

Study technique

180, 10:4b

As for those who enter the Inner Dormitory (Naesa, as regular students), then deduct 4 kyöng from the land that they have received as pop'o (保布 : support or maintenance levy). Those who enter school, whether in the Inner or Outer Dormitories (for regular or extra-quota students) will all be ranked in accordance with age. (note: In seating order, the inner and outer dorm students will be separated, but each will be ranked by age (separately). (end note)

Students ranked by age (NOT SOCIAL STATUS)

AGE

181, 10:5a

Expell those students who are in school for a long time but show no will to improve or those who do not follow their teachings (instructions) instruction and enroll them for military service (chongyök 從役). (note: Those who do not turn toward good (behavior) and who do not follow instructions are like the types described above in the school regulations section (hakkyü) who are not zealous in their studies and violate regulations and make mistakes.

Expulsion + mil. soc. (attach on inherited status)

With regard to those who were eliminated (汰削 : dismissed from school) and enrolled for military service, in accordance with the payment of support (ch'ui-po 出保) for soldiers and people (kunmin), except for 1 kyöng of land, they will return all (other) land that they have received (as a result of their student status, no doubt). Those people who are entitled to be enrolled into the Ch'ungüwi and Ch'ungsunwi (Loyal and Righteous Guards, and Loyal and Obedient Guards) will be enrolled into those guard units, and they will return all land (granted to them as students) except for 2 kyöng. As for people who fall into the category of hereditary heads of households (sejök 世嫡) and those with the protection privilege because of the merit of their parents' relatives (ch'in'üm 親蔭), they will just be taken off the (school) register, and in accordance with their basic degree (kwa 科 : of rank or status), they will not return land (to the govt.) (end note)

Expelled students reduced to commoner status exceptions → have recognize yangban status 2 kyöng special treatment for sons of officials + M.S. objection to MIXING STATUSES

Some one might say: that it is the custom of our country that the yangban, sööi (illegitimate sons), and söjok (庶族 : commoners?) are of different rank status (p'unnyu 品流 : class) and they cannot be mixed mutually (together) in terms of age, but so what kind of thing is it now to



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and that's all there is to it. At the present time we do not distinguish (pyŏn 下) whether a man is good or bad. (Instead) his nobility or baseness (kwich'ŏn) is determined exclusively on the basis how exalted was the official posts and rank of his forbears (ancestors; former generations), and yet we still say that we are ~~xxxx~~ keeping social status distinction strictly (ŏm myŏngbun). But how is this appropriate to what things should be? (i 義). How much more important is it for the local schools (hyangdang hakkyo 鄉堂學校) which as places where people are ranked in accordance with their age and where and education proper morals/are inculcated (ton p'unghwa 敦風化) that they should even less rank people in accordance with their family lineage (munbŏl)?

(To this, some might) say: All right, but isn't it true that if ~~x~~ generations ~~xxxx~~ go by and a noble family does not produce ~~xxxxxx~~ men of talent and virtue that they then forthwith become commoners (pŏmsŏ 凡民)?

I reply to this: Wasn't it said among ~~xxxxxxx~~ olden sayings? That the son of a prime minister or high official becomes a commoner (sŏin 庶人), and that nobility or baseness was not based on the generation. This was the way of the ancients. It was only that former kings gave consideration to merit or virtue among the people and especially established laws for the granting of the protection privilege (ŭngŭp 蔭及), and this was a most sincere and warm-hearted (system). Those people who had the protected privilege (yulinja) were ranked by law with the scholars (saryu). It goes without saying (that the law could not touch them (pŏp pugŭ; -cha mu haron 法所不及者無可論也)

(Some might) say: ~~xxxx~~ This was indeed extremely (good). It is only that because this country has practiced this system for such a long period of time that it is difficult to overturn and change it. Moreover there is fear that it would alarm the customs of the times. If we let the yangban together with the illegitimate sons (sŏŏl) and the commoners (sŏjok 庶族) each be ranked according to age within their own class (yu 類) in the Inner and Outer Dormitories (naesa, oesa--quota and extra-quota students) in the schools (note: The naesasaeng (quota students) will reside in the front row. Even though the yangban may be in the same row with the illegit. sons

明倫  
refer here to 6 Dynasties period!!!

the law did not extend to them

10:6a

argument vs. Hanban illegit. sons + commoners

modifier at the end required

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and the commoners, yet the yangban will be ranked by age, after which the illegitimate sons and the commoners will be separated from them in position and ranked in age (separately). Then the extra-quota students (oesasaeng) will occupy the next row, in also the same way.) (end note) and when they are to be recommended for promotion (to a higher school), there will be no inquiry into their lineages (munji), but everything will depend on their academic performance and ability. And when they are admitted to the T'aehak, there need not be any restoration of (their status distinction, or means of ~~separating~~ separating them by status, as in the lower schools), but ~~everything~~ ~~with~~ all of them will be ranked in terms of age.

*concession to yangban sonulita!!*  
*which you reject*

And at the hyang local meeting (hyanghoe 郷会), the illegitimate sons and commoners (sööl, söjok) will sit along the southern row. And if there should be (among them?) people of outstanding academic accomplishment, or those who are selected scholars (sönsa 選士), or who are court officials, they, too, will be permitted to be ranked in accordance with age (along with) the yangban. If it is done like this, we believe it would be in accordance with what is appropriate for the times.

(To this I would) reply: This seems to be a common (popular) point of view, but it is not enlightened (which people do not realize is bad). What you consider to be appropriate for the times, is indeed not that way at all. In all matters, there is a proper order (of precedence) between the important and the unimportant, between what comes first and what comes last, and but what

is appropriate for (both) ancient and contemporary times is not two things. If we are sincerely able to begin at the court in respecting virtue, giving warm consideration to true (proper behavior), and in selecting and discarding (appointing and dismissing) men (to office) do it on the basis of whether a outstanding man is wise or no good, then every man will rouse himself to virtuous behavior, and the custom of respect and yielding to others will be practiced throughout the ~~villages~~ local villages and districts (hyang'üp), and even though evil practices may be chronic (痼), they naturally will be changed. (reformed) If we only regulate the less consequential aspects of the laws and prohibitions

*status should be based on work*

10:6b

181, 10:6b

and stir up a commotion and a ~~h~~ anger, I fear it will be difficult to change the old (system). To do things in a rough (half-baked) way temporarily is always not the way to run a government (is not the way of a man who knows how to govern). Moreover, as for people who are afraid of disturbing the customs that individuals get along in the world of the times, this is the way ~~of individuals who have retired from the world~~ (p'i-fu ch'u-shih 匹夫處世); it is not what ought to be said about a true king conducting government affairs. "The times" is what the king and his ministers make. "Customs" are what is accomplished through government and (moral, educational) transformation. (chōnghwa 政化).

*No fear of upsetting customs //  
 govt can manipulate & change customs*

Some might say: In promoting commoners to be selected scholars (sōnsa 士),

it is all right, if their talent and virtue are already outstanding (prominent), that they be ranked by age together with the yangban. (But) when they are living in the ~~the~~ Outer Dormitory (oesa, non-quota students), then it is not known (at that time) whether their talent or performance is outstanding or not, so how could they then be permitted to be ranked by age (along with the yangban at that time)?

(To this I would) respond: If one's task (ōp) is the same, then the one's work (sa 事) matter is the same. If the matter (one is engaged in?) is the same, then the ranking (line-up, order) is the same, and to rank people by age is a universal principle throughout all the world.)

(Some might say): If it is like this, then the sons of petty clerks might be admitted to school, and they might also be ranked in accordance with age with sons of regular officials. Their fathers (the fathers of the ~~clerks~~ clerks) would have to come running into the school courtyard (must mean, running in, instead of walking in a dignified way, as befits a petty official), while their sons would be ranked/along with the sons and younger brothers (of the regular officials. How can you have this?

(To this I would) respond: Each of them has what is appropriate to himself. (The clerk fathers of the students) have to rush into the courtyard (in a humble manner) on behalf (of the respect they owe?) to their official chiefs (who are their chiefs). It is not on behalf of their sons and younger brothers

*兩序事業同刻則事同  
 以此齒天下之通義也*

*each states doesn't  
 has 禮 interfere with  
 equality LIKE HELL!*

182, 10:7a

182, 10:7a

and the reason why (the sons of the clerks) are lined up together (with the sons of the yangban) in accordance with age is because they share the same occupation; it is not because they are sons of clerks (petty officials).

2 criteria  
Status (unequal)  
+  
業 (equal)  
+  
Combination  
between  
業 + 弟!

It is only that since things are this way, therefore, even in the case of elder and younger brother, who are extremely close in relationship, if the younger brother's function is that of a scholar (cheŏp sa ~~scholar~~ 弟業士), and the older brother's function is that of a commoner (hyŏng'ŏp min 兄業民), then the younger brother is ranked (by age) among the scholars, while the elder brother cannot be so ranked. Even in the case of the same person, a single individual, early in his life he may be a scholar, and later on he may be a commoner, so that early in his life he is ranked (by age) among the scholars, and ~~later~~ later in his life, he may not be so ranked. That by which a man is regarded as a man is whether he is righteous and virtuous.

VIRTUE  
AS BASIS OF  
RANK.

This is why the principle of respecting virtue and embodying the three principles (samgang)(of moral relationships) stand together between heaven and earth, and why ~~scholar~~ teachers and their friends are ranked among the five moral relationships.

product of  
status takes  
precedence  
over  
業.

It is only that in later generations, this principle was no longer prominent, so that that doubt arose over whether people who shared the same occupation should again be ranked together or not, and that is all there is to it.

Things like lineage and family (mun-jok ~~lineage~~ 門族) were tied in with whether (one's fortune) prospered or suffered (in life); they are not the groundwork with regard to which one discusses establishing learning and esteeming (the proper) order.

(Seems to be saying that whether one prospers in life or not is determined by family connections and lineage, but those things are not the basis for establishing proper rank order in a school where learning is the basis for judging people's worth). (note: ~~public~~ The public principle (kong, 'ŭi 公義) ~~official~~ official)

has already been establish as like this, but under the system of the sages, both public principle (duty) and private favor (saŭn ~~私恩~~ 私恩) cannot obstruct one another. If among close relatives, an elder and younger brother, there may be a difference in status between one who is noble and another who is base (in social status), then within the family each has a rank (position) by which

公 + 弟

two different  
hierarchies  
!!!

10:7b

one belongs (to the family), but in public meetings, if they happen to meet (值聖) and it is inconvenient (Han, 115: 2), then it is permitted for them to avoid each other in order to preserve their private (feelings) of face. This is no more than (only) carrying what ought to be done in terms of principle to its ultimate limit. (üiri chi kokchin ki tangja i 義理之曲盡其當者耳 (kokchin: use all one's mind and heart in something, know something intimately, speak exhaustively on something) (end note)

if conflict too much to bear, avoid a meeting!

Korean Conf. of Chu Hsi

--. Some might say: According to the Village Oath (hsiang-yüeh) system he wrote that of Chu Hsi, if you had someone who was not in the class of scholars (saryu), then should not be ranked (with them) (by age). If you look at it ~~from the~~ on the basis of this (statement), then you also cannot be without making a distinction between the scholar families (sajok 士族) and the commoners (söin 庶人).

..(To this I would) respond: What (Chu Hsi) was talking about when he spoke of "the class of scholars" (saryu, shih-lei 士類) did not mean the same thing as what we today call the "families of the scholars" (sajok 士族).

The so-called class of scholars (shih-lei, saryu), means a class of scholars who are scholars by virtue of the fact that they /manage scholarly pursuits (ch'i yuhaeng 治儒行). and The sajok (families of scholars), as sons of sabu (士夫: scholars and officials) are members (of that group) because of their surname families and lineages (söngjok 姓族).

If (their status) were determined by their practice of righteousness (haeng'üi 行義), then throughout the world people would compete in their diligence efforts to achieve virtuous behavior, and this would be the means by which rites and mores would be accomplished (perfected). If (status) is determined on the basis of lineage (munji 門地), then throughout the world (people) would only make distinctions of munböl (門閥), and this would be the reason for disputes to arise.

Some might say: If it is done like this, then there will be no standards (for judging) the noble and the base, and we will not avoid the evil practice of base people surpassing (凌) noble ones?

(To this I would) reply: If you do not (judge) people on the basis of

Korean 士族 letters from Chu Hsi 士類

or: are sons + relatives of 3 姓, 族, 門

門地 門閥

賤凌貴

182, 10:7b.

virtue, but only mix them together in a haphazard (vain? 徒然) way, then in truth you will have this evil. If (on the other hand) you investigate (people's) ~~taxpayers~~ virtue and divide them into classes (pullyu 分類: on this basis),

10:8a

and on the basis of their class (yu 類), rank them in accordance with their age, then the custom of respecting virtue will be bright, and the principle of treating as noble people (who really are) noble will become even more prominent by itself (as a matter of course). Then what evil would there be?

16 3! a moral category !!

At the present time the military examination (mukwa) only examines

people in the use of the bow and horse. Most of the people (who stand for the examination) are coarse and low people (麤賤輩), and ~~asx~~ ~~han~~ ~~han~~

even though they are ranked with the sajok as people who have attained the same degree (shared the same degree) as commoners (söjok tonkkwa-ja 庶族同科者),

I have never heard that because of this there was produced an excess (overflow)

of this type of person who was disobedient (pulche? 不第) (Han, 116, translates this as disobedient?z). If it was like this for people with skill and strength

(that is, those with skill and strength were allowed to take the exams, even though they rubbed elbows with the yangban at such exams), then how much more

so should it be for the selection of men of virtue and righteousness?

(i.e. How much more appropriate would it be to allow people of all social status strata into the civil exams.) If you test (examine) the problem from this basis, you can also understand (the point I'm trying to make).

rude military degree holders are not disrespectful to their system

不第 = 공순치문한

equal opportunity won't destroy the social order, he thinks

clarity of 氣類 connected with upbringing sociologist!

Moreover, even though it were (done) like this, those people who are

of the class of scholars (saryu-ja 士類者) are all the sons or younger brothers of hereditary lineages (sejok 世族). As for those who rise from the

commoners (commoner class: pömmi-ja 民者), they are lucky if there are

one or two of them. How is this so? Man (when he is born) is endowed with clearness or muddiness (brightness or dullness of intellect 清濁), and

in general it is tied in with his type of material endowment (kiryu 氣類).

Also what is more, in terms of/his residence and upbringing move (add) (to his nature), there is a vast difference between a hereditary family and a commoner (family). (The yangban), by relying on the vestiges of their family's (fame)

依倚門緒

182, 10:8a they are without fear of (ch'im-ryun 沈淪) falling to a lower status (class). Therefore they rest secure in their ordinary habits (nyöm-sang 恬常) and do not cultivate (themselves, their virtues). There are few of them that rise in terms of reputation or virute, and this is because the system makes it so. (!! (ch'a nae pöp sa-ji yön ya 此乃法使之然)).

If only the good (men) were selected (for office), and the non-talented were as a matter of course left (behind), and if ~~seen~~ before one, one could see (the opportunities) for glory and prominence, while behind (one), there was the chance of falling into the mud and dirt, then of those people whose characters were firmly rooted in brightness and intelligence and who were practiced in the teachings of their fathers and brothers, who (among them) would not be diligent (in his studies, striving for accomplishment etc.)?

若惟善是舉，不才自遺，前見榮顯，後臨泥塗.....

10:8b However, That being so, then people of middle caliber would all become men of superior talent. ~~Even~~ if we selected men on the basis of talent and ~~then~~ abandoned (the yangban, sajok) where would we go (to find talented men?). (難是德選，權捨之何適). It is only

that if we did select men on the basis of virtuous behavior, then it would be a natural condition that there would be many talented men among the hereditary lineages (sejok). ~~But~~ (But) to limit (opportunity) to pedigree (munji) and ~~not~~ to deny it to (abandon) ~~(to do it on the basis of)~~ men of talent is to confuse the teachings of the world. There could be no more serious harm than this. This is the great step (phase (taedan 大段) and great crux (key) (taegi 大機) by which a state controls confusion (rebellion) and the way of the age either rises or falls.

is it not that Some might say: That if this is so, then there will not be any degrees or grades at all \* (distinguishing) the illegitimate sons (söol) (from the legitimate yangban)? (To this I would) respond: That as far as the illegitimate sons are concerned, in relation to their \* own families, one should maintain strict division between the legitimate line and the illegitimate sons (öm chöksö chi ün 嚴嫡庶之分). (note: Even though elder and

法 makes it so.

opp. in upward mobility ALSO Document as a threat

merit selection no real threat to the + because most men of talent will come anyway, BUT you have to address the principle of equal opportunity + selection on basis of merit with no class discrim. Söol !!

182, 10:8b

younger brother might be in the same line (rank), yet an illegitimate ~~elder~~ brother comes after a (legitimate) younger legitimate brother, and their positions are separated from one another. They cannot be seated next to one another. In all general matters they cannot presume to be ranked together with the legitimate sons. And if you are talking about the system of ranks (p'umsu 品數), then among the princes of the royal house, there are different degrees of rank and tax grants (to them) in accordance with whether they are legitimate or illegitimate (chŏk-sŏ) (sons of queens or concubines). And with regard to the legitimate or illegitimate sons of high ministers and officials (kyŏng-daebu), there are degrees in the amount of protected land (ŭmjŏn 蔭田) (that they are to receive.) (end note)

(hyangdang hakkyo)  
In the local schools, we should make correct the principles for ordering people in accordance with age. (note: There are 7 categories of local schools (hyangdang hakkyo), then all of them should have ranking (of students) in accordance with age.) (end note)

-Item: There should be fixed quotas for students (hagyŏ 學儒) in the capital and provincial schools. If those who are selected for school by examination (t'aekgangja 擇講者) exceed the quota, but they are equal in behavior (deportment) and are equal in scholarship, then ~~it~~ distinguish between them on the basis of their skill at archery. (note: Below, down to the discussion on of the T'aehak, in determining whether students should be promoted or not, in general when their deportment is the same and their abilities are on a par, then separate them on the basis of skill in archery.) (end note)

If the quotas are not filled, then for the time being leave positions vacant until you can obtain students who are diligent in their studies. (note: You definitely cannot be careless in filling student quotas.) (end note)

-. Item: The local magistrates are to treat the students (yusaeng) in school with courtesy (li). You also may not establish grades of distinction on the basis of whether (a student?) may have an important or small official post, but just see to it that they devote their minds to scholarship. (note: As for the selection and appointment of hyanggwan ( 鄉官 ) and

Strict  
禮 separation  
!!!

even in  
royal  
family  
degrees in  
蔭田  
schools.

archery to  
determine  
differences  
if otherwise  
equal in  
virtue

needs an objection  
raised by a Chinese writer

183, 10:9a

183, 10:9a

changgwän(將官), ~~and~~ and other such matters, for the details on this see the section on local govt (kun-hyön) and the section on the military system (pyöngje). Generally speaking, anyone in school who has not been exempted from his <sup>shift</sup> ~~tour~~ of service (mimyönbönja 未免番者) may not be given an important or minor official post. Just see to it that they concentrate on their studies.)(end note)

When an official despatched from court (sasin 使臣) comes to the school to see it or to pay his respects to the sage (Confucian) shrine, then all the students will respectfully greet him outside the school gate. (Note: Just do it this way when the Governor and his assitant (tosa 都事) first come to make their rounds, or when a secret censor (ösa) arrives. As for other despatched (commissioned) officials (sasin), even though they may come to the school, after only when they pay their respects to the Confucian shrine or go to visit the lecture hall, will the ritual of yöbae ( 跪拜 :kowtowing ) be performed, and when the yöbae is performed, they will all bow in return.)(end note)  
 \* If they do not see (visit) the school, they do not welcome them at the official gate.

--. Item: The students (yusaeng) of the school will all be divided into 5 shifts (pöm 番) and reside in the school. (Note: If the basic quota for the school is 60 students, then every shift will have 12 students. With regard to those on and off shifts, all will change places on the 1st and the 15th days of the month.)(end note) They will be fed with official grain. (note: Those who are on shift residing in school will all be fed with official grain. If they are not on shift but want to stay (in school) to pursue their studies, they also may be permitted to do so, but do not feed them official grain. At the time when the sacrificial rites are performed at the convocations of students in the spring and fall, then the students who are off shift will also be fed with official supplies. Official supplies is grain that is taken in from school land (hakchön.)(end note)

Those students who do not go (to school) when their shift comes due note: (this same regulation applies to those students who fail to show up for the

officials to pay respects to Conf. shrine  
 scholar → official



183, 10:9b (INDENTED;) According to the T'ang dynasty system, there were 80 students

(hsüeh-sheng, haksæng) in the capital, and 60 students each in a Ta-tu-t'u-fu (Taedodokbu **大都督府**), and a Chungdodokbu ( **中** )

and upper prefectures (shang-chou **上州**), and 50 students each in a Lower Tu-t'u-fu and middle sized prefectures; 40 students in a lower prefecture; 50 students in a capital hsien; 40 students in an upper hsien; 35 students in a middle sized or middle-lower sized hsien; 20 students in a lower hsien.

The students in schools in the prefectures and districts (chou-hsien schools) were under the charge of the ~~chang-guan~~ chang-kuan puchang-ihih ( **長官補長史** ) under Great

At the present time, /the system of the/Ming dynasty (was this written before 1644?), there are 40 state-supported students (p'umsŏnsaeng **廩膳生**) in the fu schools ( **府学**), 30 in the chou schools, and 20 in the hsien

schools, and all of them are stipended (p'umsŏngŭp **廩給**). (note: Every person is given a monthly food stipend of 1 liang of silver)(end note) In addition to the stipended students (p'umsŏnsaeng: lin-shan-sheng **廩膳生**), there are also extra-quota students (chŭnggwangsaeng **增广生**), but these do not receive stipends (nŭngŭp).

(students?) in Some might say: At the present time because we do not register/the schools, there are large numbers of ignorant and idle ~~we have no knowledge of the large numbers of idle~~ (students, scholars) there are. How would you deal with this problem? (To this I would) respond:

If a boy is under-age, for the time being let him go to school. If he is over age, then he ought to be enrolled in the quotas for military service. But this falls in to the realm of ~~what we have no choice but to use~~ under today's (circumstances). In using the laws, let them be majestic

(authoritative--wi), and that is all. As in the case of the land system, once it is put into practice, then you do not have to wait for laws (you don't have to pass special new laws to get things working), but things will correct themselves.

--Item: With regard to the general methods of teaching and learning (kyo-hak), the six virtues, the six ~~four~~ modes of behavior, and the six skills ( **德行藝** ) are all things that will be expounded and clarified (kangmyŏng **講明**)

written before 1636? or 1644?

At present we do not register students in schools of with Ch'ie yang-ho's article

use of laws BEAUTY of INSTITUT. REFORM - inst. reform - all p'umhants Ch'iu model trad & Conf / values

virtue, behavior, arts = Chou Model

德行藝 講明

183, 10:10a

But the way of rectifying oneself in order to govern others (sugi ch'iin chi to

修己治人之道, has all been set forth in the classics and traditions

(kyöng-jön 經傳) of the sages and eminent men (sönghyön 聖賢). (put it in a nutshell)

If you summarize the gist of this (put it briefly), then it is what Ch'eng-tzu

Ch'eng-tzu

程子 means when he said this way must be rooted in (based on) human

moral relationships (illyun 人倫), and (it) is clarified in the principles of

things (mulli 物理). The teaching (of it) begins with the Small Learning

(sohak--education of small children), from the washing and sweeping out

(of one's home: 灑掃), and the entertainment of (guests) (應對);

and from this it proceeds to their cultivation of filial piety and respect for

brothers, loyalty and trust, the cordial treatment of friends (chusön 周施),

rites (courtesy), and music. This is why the path to guiding (people to learning)

(yuaek 誘掖; from Book of Poetry), to encouraging them (in learning) (激石礪),

to the gradual polishing (of one's virtue?) (漸磨), and to accomplishment

and achievement (成就) in all cases has an order and sequence (chölsö 節序).

The most essential (part of it, thing to do) is to select what is good and cultivate

oneself and then proceed to the transformation of the empire. The way by which

a man from the country (hyang'in--anybody from a village) can become a sage (söng'in

聖人), is this. It is not (the same thing) as we speak of in recent

times (in this country) when we talk about skill in composition and poetry

(sajang 詞章), obtaining an examination degree (kwagö 科擧), and

gaining the benefit of (an official's) salary (irok 利祿).<sup>x</sup>

--Item: The officials of the schools must be correct in their personal behavior

so that they would be a model for leading the students (scholars). They

should make the curriculum of the books that the students are to read every

day and urge them (encourage them) to do so. (note: when classes being every

day: maeil kaegang 開講) (end note). Every fifth day there will be reading

and recitation (Han, 123--of everything that has been read for the week)

(t'ongdok kangnon 通讀講論). And on the first day of every month the

educational officer (kyogwan) (note: In the Four Schools in the capital, then

the kyodo 教導 and kyosu 教授 will all meet, and in the provincial district

model Conf. procedure & curriculum

大學 3 mingji

ANYONE A SAGE

U.S. more skills (e.g. critics)

vs. exam by all + official's salary

vs. ① ② ③

183, 10:10b

schools, the magistrates will also go to the school)(end note) will lead the students to the Confucian shrine and read the/laws (note: the ceremonial procedure for this is contained in the section on school regulations (hakkyu)) (end note) and (he, they) will conduct an examination (kogang 考講) of the students. (test the recitation of the students?). (note: There will also be an examination on the 15th day of the month (maeng'il 望日). The students who are ~~examined~~ examined will be divided into upper, middle, and lower. During half a month, the upper students will (read and recite?) 30 pages, the middle students 20 pages, and the lower students 10 pages. They will be allowed to follow (recite?) what they have already read. Standards for the course will be set, and they will fill in ~~(the names?)~~ in a chart (書並填書圖) and draw lots to be examined (ch'uch'ŏm kogang 抽籤考講). Those who ~~do not~~ do not pass will descend and stand at the bottom of the stairs and will be ~~given~~ beaten with 15 strokes, (talch'o 撻楚 of a switch on the buttocks or legs, polgi, chong'ari--Hanhandaesaj-on).

Han. 2. p. 125.  
 標定書圖  
 a course chart or a grade book, prob. beating for poor performance

Except for the educational officer's (kyogwan) teaching of courses every day (note: if there is a daily lesson portion to be read, the student will read it with his back turned to the text)(end note), the students in being tested (on recitation: kogang) will all follow the text (keep the book open 臨文), and they will explain the full meaning of the text in detail. The students who are off their shifts of study, will also in accordance with the above regulation, write a certificate? (sŏdo 書圖) (write their names on it?) and on the day they are to be examined, the to (certificate--with a list of book titles on it?) will be consulted for their recitation (test). If there is need for them to go out(or come in), or if there is some godd reason (incident), then ~~we~~ all will sign in the record (chillok 填錄) and sign the certificate? (sŏ-do 書圖). If there are any exceptional students, they do not have to wait for (follow) the course (outline: kwajŏng 課程), but may work on their own. Those students who have passed the age of 35 se (years), will not have to go through the sŏdo procedure (書圖: must mean writing out the courses or list of books they are responsible for). They will just participate in

書圖 like a syllabus curriculum

2 tracks - gifted work at own speed

書圖 the books on which they are to be tested  
 syllabus: course of study  
 填錄 write out list of books  
 課程

183, 10:10b

Jan, p. 125  
3 = high grade in exam system;  
2 = passing  
1 = inferior  
F = failing

general examination (t'ongdok <sup>通讀</sup>.) (end note) Then they will mutually read through the whole portion and recite on it (t'ongdok kangnon). (note: The same thing will take place on the 15th day of the month). In general, on the first day of the month, they will go to the Confucian shrine and read the school regulations, and on the 15th day of the month and be examined (t'ongdok kogang t'ongdok) (on the reading portion for the previous 15 days?). Thus on the 1st and 15th days of the month ~~maximal number of students~~ ~~maximal number of students~~ students both on and off school shifts, ~~with the~~ ~~with the~~ will attend (these two sessions). On the first day of the

184, 10:11a

first four months of the four seasons, all off-shift students will attend the meetings. As for the magistrate, in addition to the 1st and 15th days of the month, he may also on a rest day several times go to the school, and together with the educational officer (kyogwan) give encouragement (to the students). If on the first day of the month there is some reason why he cannot go, then the kyogwan (educational officer) will do it. Even if there may be some reason why the kyogwan (cannot do it), the magistrate by himself will do it. In general, when there is an examination of the students (yusaeng), it is necessary for him to personally go to the school; he cannot allow the students to come to the official yamen.

Seems like a basic return to education see 3RS of Confucianism.

In the case of the Four Schools in the capital, then on the first day of every month, the educational officers (kyogwan) of the Four Schools will take turns leading the students (note: that is, only those students on shift at school in the first day of the month) (end note) to go to participate in the rites at the ~~the~~ Confucian shrine and the general examinations (t'ongdok) of the T'aehak. With regard to the Chunghak (Middle School) and the Governor's School (Yönghak) in the capital, then on the first day of the four middle months of the four seasons, the headmasters (sajang) of these two schools will take turns lead the students to participate in the rites at the Confucian shrine and the reading examinations (t'ongdok) at the T'aehak.

With regard to the district schools (üphak) located in the place where the provincial governor is located in the provinces, then on the first day



184, 10:11a

(note: In general, set the procedure for the ceremony in accordance with the rites of the local archery contest (hyangsa).)(end note).

And once (every four seasons) have an examination of calligraphy (kosŏ 考書). (note: Do ~~not~~ use grass writing. Every man will write 100 characters in a correct form (chŏngja), and 50 characters in the seal form (篆字). The standard form for the straight characters will ~~not~~ be the Hung-wu cheng-yin (洪武正韻) (note, p.125, rhyming dictionary by imperial order during the Hung-wu period of the Ming dynasty). The standard form for the seal characters will be the Ku-wen yih-lü (古文韻律). In this test, also, the students will be allowed to write at home ~~with~~ in quiet and they will present their calligraphy on the day of the meeting to the headmaster who will evaluate it and give them instruction as in the regulations for the composition competition (chesul).)(end note)

calligraphy

10:11b INDENTED: (Pan'gye's op)

--. What is referred to as teaching and learning (kyo-hak) is not reading explaining only recitation and exposition (kangsŏi 講說), and that is all, grasping

By taking (what you learn) in your mind, you rectify yourself (susin), and regulate your family, and then by this means extend it to the world. As those who for ~~whom~~ taught in ancient times (as for those who taught, gave instruction), there were those of accomplished virtue (sŏngdŏkcha 成德者), and those of great talent (talchaeja 達材者), those who replied to questions (tammunja 荅問者). All of them were good at giving instruction for the benefit of others (皆因人善喻), and each of them used his talents to the utmost. Thus it is said: At the time to see (something) and not to speak about it, is to preserve (keep) (it?) ~~one~~ (in?) one's mind. And it is also said: When it is time to do what is right ~~is~~ (?), the important thing depends on the person who is a teacher ~~is~~ having his own virtue and at the time taking appropriate measures. (?? 當其之謂時要在為師者自有其德而時

大學

6 arts

archery vs. disdain of mil-men

②--. Shooting (arrows) is one of the six arts, and former kings used to see virtue in this ~~is~~ (by this means), and select scholars (by it). Their intention was most profound. Those who are scholars at the present time regard it as the occupation of military men and regular soldiers, and are perhaps ~~is~~ not

措之宜爾

184. 10:11b

aware of the fact that it is part of the activities (punsä ) of a scholar.

and this is because rites have been destroyed and teachings are lost that this is so. In general all the schools in the capital and provinces will carry out the archery rite. (note: that is to say, the archery shooting four times a year as mentioned above). And also on rest days, if there is time left over after the recitation and reading (kangdok--testing), then the students will practice archery and the educational officers (kyogwan) and magistrate ~~will~~ may also on rest days conduct an archery (match).

archery rite

10:12a

Ch'iu Chün(丘春) said: In the I-li(儀禮) there are three

great archery meetings: the ~~archery meet~~ great archery shoot (taesa 大射 Han, 126, where the king and his officials shoot together), the guest archery contest (pinsa 賓射), and the yönsa(燕射: party archery meet where snacks are served and people have a good time--Han,126)

The Son of Heaven, the feudal lords, and the high ministers and officials all have these (archery meets). The scholars (sa) do not have the Great Archery Meet, but they do have the Guest Archery Meet and the Yön(Yen: party) archery meet. After the age of the three great dynasties of old (Hsia, Shang, Chou),

the archery rite was ~~not~~ not practiced for a long time, except for the Chin dynasty(晉), when Yü Liang (庾亮) once held one in accordance with the Chou dynasty system. Our T'ai-tsu (Ming dynasty?), at the beginning of his reign when he first obtained the empire wanted to select scholars by

this means, thereby to restore the ancient system where the ancients selected (archery contests) school scholars at ~~pan'gung~~ (pan'gung : Mathews: the outermost of three courts in a Confucian temple; Hanhandaesajön, 607. In ancient China, ~~where~~ the

place where the feudal lords taught archery. The school of the feudal lords: Shih-chi feng-shan-shu 封禪書], but he did not (succeed) in carrying this out. He ordered the schools in the ~~fu~~ chou, fu, and hsien to give instruction to the sheng-yüan(生員).

Every day they would recite and read the classics. After the reading was finished (罷), behind the school they would set up an archery range and teach the students to practice shooting. On the first and 15th days of the month it was required to test for mistakes, and

archery

3 archery rites

Ming tai-tsu

184, 10:12a on days when the officials in charge had a rest, they, together with the ~~educational~~ school officials would all together practice shooting. It was ordered that the Ministry of Rites (Board of rites) establish the procedure (tosik **圖式**) and the commentary on the ~~ceremony~~ <sup>Q-li</sup> (ŭiju **儀注**). There were 8 (regulations that they established). The first was for the shooting method procedure (sasik **射式**). The second was for setting up the targets **樹射鵠**). The third was for establishing the position for shooting. The fourth was for taking charge of the shooting; the fifth was giving rewards of wine; the sixth was for taking charge of the shooting; the 7th was about the archery implements; the 8th was about the archery official posts; the 9th was about the shooting position, and the 10th was the I-li and the commentary on it. With regard to the so-called archery implements, there were 9 (provisions), and there were 7 archery official posts. Up to the present time throughout the empire everywhere archery fields (courses) are established and on the 1st and 15th of the month the officials (yusa) personally visit ~~them~~ former teachers and listed to the recitation and reading (of this text?) by the students, after which they go to the archery grounds and carry out the archery rite.

10:12b

ITEM: Every year in the spring and autumn, in the capital, the Sagyo (**司教**) (note: That is, the sajang (headmaster) of the Middle School)(end note), and in the provinces the provincial governor will make the rounds of the schools. (note: The governor must also personally visit the schools. If he does not go to the schools, ~~then~~ but orders the students to come to his official yamen, then he will be indicted for a serious crime. Later (for later items), use this as a model.)(end note) And they will meet and sit together with the educational officials (kyogwan) of the school. (note: In the capital, this means the kyodo and kyosu **教導, 授**). In the provinces, this means the kyogwan and magistrates (suryŏng), All of ~~them~~ will meet and sit together, ~~after which~~ After (in future cases), copy this as a model. In the provinces, the governor will visit the Confucian shrine and perform rite, and after this he will meet and sit (with the officials). Later (for later examples),

now go to visit schools

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copy this as a model.)(end note)

(They will) read the (school) laws and examine the students (kogang).

(note: From the Small Learning (sohak) and the Household Rites (chia-li), they will select by lot (at random) one book, and from the Four Books, they will select by lot 2 books; from the Six Classics, the student will himself choose one book, and with regard to the Chin-ssu-lu, all students will read from the text. Those who do not pass will be flogged.

flogging

As for the extra-quota students (chŭnggwangsaeng 增生), they will choose by lot one book from the Chia-li and the Small Learning (Hsiao-hsŭeh) (subnote: students not yet 20 years old will select their own book)(end subnote), and from the Four Books, they will select by lot two books. They will not use the chesul (composition test.)(end note)

Subsequently they will read it through and recite and comment on it.

(t'ongdok kangnon 通讀講論 and the next day they will also carry out the archery rite. (note: the same way as in this ceremonial procedure)(~~end note~~).

If the sagyo and the governor (kamsa) have some good reason (for not attending), then the sado 司導 and the tosa 都事 will take their place. In future cases, copy this as a model. With regard to those students dropped from the school shift or exempted from the school shift, all of them will meet.

Those people who do not participate without a good reason will be flogged thirty times and indicted for crime. The recitation and archery shooting will each take a whole day, and they will strive to do it in a leisurely (serene) way, clearly and sufficiently.)(~~end note~~)

flogging

As for those who are promoted to the T'aehak, and those promoted to the Middle School and Governors' Schools, and/those who are exempted from

their shift (at school) the incumbent local officials (hyanggwan), school officials (sang<sup>sa</sup> 庠師), and guards? (chang<sup>sa</sup> 將官) (subnote: Outside of those who are incumbents, those who once held these posts will participate. Also in talking about the local officials (hyanggwan), each of the hyangjŏng (鄉正) will be included in this category)(end subnote), and those 60 years of age, all will not participate in this meeting.)(end note)

將官 to participate in military a military official!

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Some might say: If people who once held the post of changgwan (將官: guard?) are again included among the scholars and participate in the recitations, how would this be? To this I reply: What is there to prevent this? Originally civil and military (officials) could not be divided. But they were divided in the same two only because of the fact that when in charge of civil affairs (the civil officials) wore caps, and when in charge of military affairs, they wore military uniforms, and that was the only reason. In later ages, this way was lost and therefore civil and military (officials) were not allowed to (associate) with one another (could not be mixed together, pu sangt'ong 不相通). This kind of thing (represents) the last (worst) evil of a declining age. In recent times years, if people regarded in name as scholars (yusa) once ~~exam~~ pick up a bow or arrow, then they are not again allowed to enter school-- this is indeed the worst of bad evils (the worst evils among the worst evils of a declining age). (end note)

US: civil/mil. split  
See WANG AN-SHIT

vs. anti-military discrimination

Korea: military men not allowed in school

trivial selection or promotion exam

-ITEM: Every third year (note: that is the examination year (singnyön 式年); it is all right if this is combined (done concurrently with) the fall tour of schools to conduct examinations)(end note) in the capital, then the agayo (司教) and in the provinces, the provincial governor (kamsa), will make the rounds of the schools and meet and sit together with the educational officers (kyogwan) of the schools. They will read the (school) laws and conduct an examination of the students (kogang chesaeng 考講諸生). (note: ~~Exam~~ Quota, extra-quota, and students exempted from their shifts of school attendance will also all attend the examination. The student will himself select one book from the Small Learning and the Chia-li, and 2 books from the Four Books and the Six Classics. (subnote: ~~the government school~~ The Doctrine of the Mean and the Great Learning will count as two books and be equivalent to other books)(end subnote). They will not use the chesul (composition exam).

apparel of Neo-Conf. texts

Those who are to be promoted to the T'aehak, and those who are to be promoted to the Middle School (Chunghak) and Governor's School (Yönghak), and those who are appointed to local posts (hyanggwan) and local school teachers

185, 10:13a and guard officials (changwan)(subnote: those who had once held these posts will together be exempted from the examination)(end subnote), and those 60 years of age will all be exempted from the selection examination (t'agang 汰講).

If anyone who is obliged to attend the examination for no reason at all does not attend it, then he will be held not to have passed (put'ong 不通). Those who do have good reasons (for missing the exam) will subsequently be examined by the examining official wherever he happens to be .)(end note)

Those who do not pass the examination will be weeded out (t'ae 汰), stricken from the (school) register and enlisted for military service (cbanggyök).

(note: Those (who fail) who are not yet 20 years old, will only be whipped; they will not be stricken from the register. As for those who are ~~xxx~~ sons of the main line in a hereditary family (sejök 世嫡), or are privileged by virtue of having a prominent close relative (yuch'in 有親), or the protection privilege from a prestigious ancestor (yuüm 有蔭) will only be stricken from the register; they will not be marked for military service. Those people who are eligible for membership in the Ch'ung'üwi and Ch'ungsunwi (Loyal and Righteous Guards, and Loyal and Obedient Guards), will join those units, while the rest will all be recruited for military service as (regular soldiers).

If there is a case of someone taking another person's place in the examination, then both the substitute and the ~~per~~ student who asked him to take his place will both be removed from the school register and signed in for military service. The chang'üi and yusa officials will also be punished for failing to detect this.)(end note) 掌議 有司

10:13b ITEM: Every third year in late fall (note: That is, in the cha, o, myo, and yu years, the same as the years for household registration (hojök). The sagyo district (司政) and prov. governor (kamsa) will in advance inform the various/schools will of the date on which scholars ~~whaxxaxxaxx~~ be promoted (to higher schools).

In general, a half year prior to that date, the Ministry of Personnel will memorialize and an order will be issued to the given bureau to select a date, and they will send a communication to the Middle School, Governor's School. In the following section (below) dealing with the T'eahak and promotion to court,

frictional out exam to weed students. military service under 20 only whipping!! discrimination! special treatment for 世嫡 有親 有蔭. Status differences in military service!!

汰講

不通

汰

世嫡

有親

有蔭

cheating

司政

every 3rd yr. promotion

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in all cases, copy this. It would also be all right if the date were determined from the beginning.) (end note) conduct the taebi (大比) : Han, 130. the great examination of men of talent in the local schools). In the capital, then the chief educational officer (the kyogwan) and his assistant of a given school, and in the provinces, the magistrate and educational officers (kyogwan) will investigate the virtuous behavior and skill in the way (tōkhaeng, toyē) of people, and select the worthiest (hyōnja) and ablest (nūngja). (note: Those of virtuous behavior will be called hyōn (賢) : worthy men), and those with skill (toyē) will be called nōng (能) : the able).

Clear criteria for promotion

德行道藝

德行 道藝

賢 能

The magistrates and the kyogwan will examine the daily records of written in virtuous deeds and misdemeanors under the Village Oath and School Regulations systems (hyangyak, hakkyu), and also the superior and inferior (xxperf performances by students) at the village schools. In all cases they will follow the recommendations (of people) made by the people in the hyangdang (local mutual responsibility association) and the local schools, and conduct an additional detailed investigation. The standards for selection must be that the person's behavior is outstanding in the village, that in learning he understands the classics, and that in talent he is eligible to be appointed to office. With regard to these three criteria, they must first investigate public opinion (konggong chŏ ron) and in doing so this only depends on the judgment and intelligence of the headmaster and his assistant (primary and secondary officials.) (end note)

tie in with 德行道藝

鄉黨

公共之論

Criteria  
 1) Behavior  
 2) Learning  
 3) talent (eligibility and opinion)  
 Public Opinion

In recommending a person for promotion to the Middle School or the Governor's School, assemble the elders of the hyang and the people of the school and treat them with the courtesy due guests under the village food-and-wine rites. (In discussing the facts of (a person's) virtuous behavior and toyē (skill in the way?), record them clearly and in accordance with procedures (regulations), make up a (recommendation) form. (Students from) the Four Schools in the capital will be promoted to the Middle School (Chunghak), and (students from) the local provincial schools (chu-hyōn-hak) will be promoted to the Governor's School. (Yōnghak) For the ceremonial procedures for the local

ritual + assembly of seniors

185, 10:13b food and wine ceremonies, see below. When people who are recommended as worthy and able people (hyŏn, nŭng) are guests, then if there are two people or more (as guests), take the next one? and make three guests. (?) If the drinking gets unrestrained (nan), and they use female entertainers, singers and musicians, the official in charge ~~shuk~~ should charge people with serious crimes. In general, all parties, large or small, will all~~th~~ be the same as this. If the rite has already been conducted, then on the next day leave together with the clerk who has the recommendation forms (papers). If it is not a case of a school which is either in the~~cap~~ capital or located in the district where the governor's yamen is located, then in all cases provide cash for traveling expenses, 100 mun, each. (subnote: equivalent to 5 tu of rice). If the distance is beyond 100 li, then add 100 mun each.

*Punishment for going to XS partying in annual*  
*300 mun/site*

price of rice!

10:14a All these expenses will be paid out from the local district's (ŭp) funds.)(end note)

INDEPENDENT (Pan'gye): In general, ~~the school rectification examinations, and the school rectification examinations~~ (kogang *考講*) and the composition exam (chesul *策述*) ~~are the main examinations~~ *策述*  
~~the examination will observe the intent of the words (what is said and written)~~

*EMMS*

*+ that in sinajial*  
*was called:*  
*策述 考講*

*Han. p. 133 notes that was a term of respect for a who didn't have a post.*

~~superior (things) must~~ are periodic observations and speaking of (one's) mind for the purpose of observing (reflecting) on) and encourage the basis for true (virtuous accomplishment, behavior), and that is all. (These examinations) will not be like the present examination system (kragŏ), which are used as standards for selecting men for office. And in recommending people (students) for promotion (to higher schools), it will not depend on their ability to punctuate texts, and it will also not be based on their pedigree (munji *門地*) or whether they are noble or base in status (kwich'on), but will be based on whether they are in fact worthy and able students (hyŏn, nŭng). Those people who are in charge of instruction and the selection (of students), ought to profoundly embody (take to heart) this purpose.

*NO Pedigree*

*賢能*

Item: The format of the Recommendation Certificate (kŏjang-sik *舉狀式*):

-Such-and-such school student (mo- haksaeng). (note: If in the provinces then say, such-and-such ŭp school student (ŭphaksaeng). Name (sŏngmyŏng), age, kap *甲*

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-such-and-such a position (chik <sup>職</sup>), so-and-so; such-and-such a ~~job~~ position, so-and-so. etc., respectfully makes known (note: or substitute the word, "reports"), a matter involving tribute recommendation (konggŏ <sup>貢舉</sup>). The above mentioned person, etc. (note: record here in detail <sup>the facts of</sup> his name, behavior, scholarship, and ability; only those things that are appropriate)(end note) is eligible to be promoted and presented (tributed)(<sup>陞貢</sup> sŭnggong) to a certain rank (degree). Knowing about his worthiness (hyŏn), we dare not not recommend him. (note: Or say: On the basis of what certain people know about him, we dare not not recommend him.)(end note)

10:14b

If with regard to the recommended person, there should be some defect in his talent, scholarship, ~~or~~ behavior, then we willingly will be punished for the crime of making a wrong (faulty) recommendation. We thus respectfully have prepared this petition. etc. etc.

(note: If a recommendation is made of two or more people, include both their names in one recommendation form. It is not necessary to have two application forms.)(end note)

(then gives example, listing two people)

(Indented note: The recommendation forms (kŏjang) for the Chunggak (Middle School) and the Governor's Schools will be the same as this format. In a case where a student is promoted from the T'aehak to the court (cho), it will also be the same except that a memorial form (kyebon <sup>啓本</sup>) will be used and there will be a change in wording from "is eligible to be promoted and presented (kahap sŭnggong <sup>可合陞貢</sup>) to "he may be given responsibility for such-and-such a post" (ka kam mo im <sup>可堪某任</sup>), etc. etc. If after he is appointed, he should be guilty of embezzlement, corruption, violation of ~~regulations~~ (moral) standards, laziness, laxity, excessive drinking, or violation of laws, or doing injury to the people, we willingly will accept punishment along with \* him.

In the case of the T'aehak, also write in line the names of the director, his asst. and lower officials. and his merit or crime will be the responsibility

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of the director and his assistant. Each of the recommendations will be stored in the Middle School, Governor's School, ~~and~~ T'aehak, and chöngjo (government ministry) to provide future reference.)~~(end note)~~

If in the case of a provincial pref. ~~or~~ district school, there is a lack of any men of talent to be recommended, then even though in fact there is a lack (vacancy), it will also be necessary to present a petition form explaining the reason why there is no one (to recommend), and this will provide the groundwork (basis) for investigation (of the situation).

(END NOTE)

--. Item: The sagyo (司教) and provincial governor will gather together the scholars (sa) who have been promoted and instruct them. When they first arrive at the Middle School and Governor's School, they will be gathered

together, seated, and tested on recitation (kogang 考講). (note: At the Middle School, then the sagyo and sado must (do it). In the Governor's School, then the governor and tosa will meet and take their seats. ~~After~~ If the promoted scholars ~~are~~ gathered, on the day they are to be examined, have already been

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outside the gate of the school, their ranks and places will be set up and one official will be designated to take charge of receiving the promoted scholars. (subnote: He will treat them with the rite (etiquette) prescribed for host and guest. He will maintain order for the rite and will prohibit any noise and commotion)(end subnote) The examining official (kogwan) will take his seat in the lecture hall (kangdang), and the promoted scholars will form up in pairs, and will enter and mount the hall in order, ascending to the lecture hall by the western stairs, proceed to their ~~lecture~~ recitation seats, kowtow, and take their seats. They will select by lot two of the Four Books, and make their choice of three of the Six Classics and the Chinsu-ssu-lu. After their <sup>examination</sup> recitation is finished, they will go out, and proceed to their private quarters and await the end of the recitation (exam). The director (headmaster) and his assistant will take seats in the hall and make a courtesy kowtow just as the sajang (director) does when first taking

186, 10:15a his post. When the ceremony is finished, they will withdraw and together with the students already in school, will line up and bow to one another.

✓ Those who do not pass (the exam) will be dismissed and return (home).

With regard to the preparation in detail by the sagyo and governor of recommendations and the ~~forms~~ situation pertaining to it, and the preparation of lists of names for memorializing to the court for approval (it is explained above), and following matters pertaining to the T'aehak and promotion (of scholars) to court (posts?), will be the same.)(end note)

The provisions of food and support (to students of) the Middle School and Governor's School should be ~~fully taken care of~~ abundant and clean. It will not again be necessary to divide them up into shifts. Those who have fathers or mothers to support, or who for some other unavoidable reason (must do so), will be permitted to go back and forth (commute from their homes).

(note: Those who ask permission to commute (kogwija 告歸者) will have to present a form (tanja) to the headmaster (sajang). The headmaster will investigate how old (is the date, of the request?) and how close (their house is?) and given them plenty of leisure time (to make the trip?). Commuters will be required to attend the spring and autumn sacrificial rites and the archery examinations. Those people who either do not come without valid reason, or who do not come for a long time, will be punished lightly or heavily in accordance with the seriousness of their violation. With regard to those who live in the capital or in the districts where the provincial schools are located and who do not attend ~~examinations~~ without valid reason the examinations on the 1st and 15th days of the month, or who for three months (straight) fail to reside at school for a total of 15 days--their household slaves will be beaten in the study hall, or if their violations are serious, they (themselves) will be indicted for crime (wronldgoing). (end note)

beat slaves of truants !!!

Every 5th day they will be required to pass a reading exam (t'ongdok 通讀) and recite on the meaning of what they have read (kangnon 講論), On the first day of every month, the school regulations will be read, and once

186, 10:15a every four seasons there will be an archery meet and a test of writing,

all of which will be the same as the regulations for the (various) schools.

In spring and autumn (the students) will meet and take their seats, and be

tested for recitation kŏ (kogang). (note: It will be required that the

school director and his assistant both attend and take their seats. The recitation

will involve selection by lot of 2 of the Four Books, and the student's selection

of 2 of the 6 classics and the Kang-mu. With regard to the Kang-mu, every time

it will be limited to k 10 chuan (kwŏn) (subnote: that is 1 chuan is one of

the p'ien (chapters) in a total of 59 chuan)(end subnote) You may start with the

1st chuan and go to the 10th, or from the 5th to the 15th. As for what comes

10:15b below, copy this.)~~and~~ Everything is included in the kŏan (舉案?), (in which?)

is written out the order in which the books are to be read. )(end note)

If among the scholars who are promoted (to higher school) there are those

3 criteria

whose scholarship is shoddy, whose behavior is bad, and who are inferior in

talent, they are to be dismissed from school and sent home, and a memorial

is to be submitted (to the court) incriminating their educational officer

(kyogwan), as for example the magistrate or kyogwan. (note: With regard to

dismissing and sending home students, except for those who fail their recitation

and writing tests, it will be necessary to wait a long time to see whether

their good or bad deeds are prominent and clear before taking action. Later,

in all cases, copy this.)(end note)

INDENTED Section: --. The provincial governor and his assistant (tosa 都事), in

addition to regular course work (requirements), ought to visit the school several

times during rest days and lecture, explain, and give encouragement and prodding

(to the students). Also at times when there is no business or when at times

when the weather is clear and it is a quiet night, they ought to take guk turns

inviting 3-4 people (note: When there is a meeting of students who are reciting

and reading, then they must personally go to the school; they cannot let the

students go to their yamen building. This, then, is not included in the

limitations.)(end note) and discuss scholarship (scholarly matters) with them.

Memoranda  
+  
msg

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moral +  
practical  
learning

(They should discuss?) things relating to the body, the mind, the nature, the emotions, the rectification or morals, and the standards of daily usage (living), up to and including matters of ancient and contemporary times, and including matters concerning the people, the curing of illness, ~~the~~ customs and mores, and the way of governance. It is only that in what they discuss, ~~th~~ everything should be given consideration and made clear (confirmed). The chiefs of local schools, whether large or small, all ought to do this.

--. Item: In the fall of the next year after (students) are promoted, the sagyo, provincial governor, together with the sado (司道) and ~~the~~ tosa should

10:16a

investigate the virtuous behavior and toye (skill in the way?) of the students and also select the outstanding and able students and recommend them for promotion to the T'aehak. This (procedure) ~~is~~ should also be like the previous laws, but with the application of additional refinement (in the process) of selection. And the students in the schools will be convened and treated with the local rites of drinking wine, and (the selected students) will be treated with the courtesy afforded a guest. (note: also in accordance with previous regulations)(end note). As for those students whose work has not yet progressed, they will be kept in the Governor's school and given instruction. (note: Later, during the triennial examination year (singnyŏn), at the time when recommendations for promotion are made, they will be combined, new and old (alike) for selection. )(end note)

--. Item: The director and his assistant of the T'aehak will gather the scholars who have been promoted and give them instruction. When they first arrive, they will meet, take their seats, and be examined on recitation (kogang). (note: The director, assistant director and lower officials of the T'aehak will all participate in the meeting and take their seats to lecture. ~~the~~ The procedure for entertaining as guests new ~~is~~ students who have entered the school will be the same as the above regulations, except that in reciting, ~~the~~ 2 of the Four Books will be selected at random, and 3 of the 6 classics will be ~~the~~ selected at random (by lot); those who do not pass will be dismissed and sent home.

enhance  
exam

罷歸

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With regard to providing provisions for the upkeep of the student, the utmost care will be taken to ensure that these are plentiful. (note: At present the regulations for the support of students in the T'aehak are also very detailed and provided for. We ought to follow present regulations.)(end note)

There will be no need to divide the students into shifts. Those who have fathers or mothers to support or who for some unavoidable reason (cannot live at school) will be permitted to commute. Every 5th day there will be an examination on reading and recitation (t'ongdok, kangnon), and on the 1st day of the month, the laws of the school will be read. Once during the four seasons there will be an archery meet, and a recitation exam (kogang) in the (note: spring and fall. (The director and asst director and lower officials will all be required to attend and take their seats.)(end note) Everything will be the same as the former (above) regulations. If there are, among the students who have been promoted, those who are not bright, whose behavior is not rectified, and whose talent is not sufficient to warrant advancement, then they will be dismissed from school and sent home and the Middle School director and his assistant will be memorialized (reported to the throne) for crime,

*dismissal*

10:16b

as in the case of the provincial governor and his assistant (tosa)(in the previous section--note mine). If the student has already been promoted to the T'aehak, as a selected scholar, the method by which he is taught ought to be even more intense (thick, warm), and he ~~should~~ should be reprimanded (admonished) with regard to matters by which a grown person accomplishes virtue and perfects his talent.

--. Item: In the fall of every year, the director and asst director of the T'aehak will examine the tökhaeng (behavior, virtue), and toyé (skill) of the students and in addition select the most outstanding and ablest among them (hyönja, nüngja).

*德行*  
*道藝*

(note: First, ~~he~~ they also should have the school group and the petty officials investigate ~~whether~~ whether the students are diligent in their virtues and tasks or not. The group will recommend them, and the director and his assistant will review (the recommendations). It must be done on the basis of correct character and behavior, honesty (yömch'i), defential behavior, scholarly knowledge, comprehension

186, 10:16b. of the right way of government.)(end note) And (these people who are recommended) will be memorialized (to court) and promoted to ~~xxxxxxx~~ (a post) at court. All of this will be in accordance with the former (above) laws, but more attention will be paid to the selection (process). The people at school will be gathered and the local wine-drinking rite will be performed, and (the recommended persons) will be given the courtesy due a guest. (note: Also in accordance with the previous regulations). Those who have not had great accomplishment at school, will continue to stay at the T'aehak and be instructed. (note: In every case after this (in the following section?), when people are recommended for promotion, combine these people in the discussion of selection.) (end note)

*按*

INDENTED: ~~xxxxx~~ Pan'gye:

I note that: The ancients used to present a written

document (with the names) of the worthy and able (men) (on it) to the king, and the king would kowtow twice in accepting it. The intention of showing as deep and true as this importance to the way and respecting worthies was deep and true, like this. This is the reason why the people were raised up in virtue and people did not dare make false recommendations. The rulers of the world sincerely (truly) knew ~~that~~ this principle, and the governing of the state and ~~was~~ making secure of

the people was as easy as turning one's hand over. (note: with regard to the ruler's kowtowing twice in receiving (the list of recommendees), at the present time but I would not dare straightforwardly write (such an idea) in my articles, /The ruler of men (the king?) ought to give deep reflection (to this idea), for it is something he must do.) (end note)

--. Item: With regard to scholars who have been promoted to court (posts), (the king?) orders the taesin, together with the konggyŏng (公卿: high ministers), tae (臺: censors), and si (侍: sijong?, attendants), to meet and take their seats for ~~and~~ a recitation examination (kogang) in the palace. (note: When a taesin takes (receives) a royal edict, he is a myŏng-gwan (mandated official), and they will sit together with 1 official of tangsang rank in the chŏngbu (State Council?), and 1 official of tangsang rank in the Six Ministries (yukcho). (subnote: the term, tangsang, means su~~xx~~-tangsang

*ancient kings would dance*

*doen't dare propose this directly*

*首堂上*

187, 10k:17a (head seat tangsang). Only if there is some reason will the ch'a-tangsang (second rank, position) tangsang do it. Below, all cases will be the same as this)(end subnote), and one official each from the Hongmun'gwan (OSC) and Sahönbu (OIG).

With regard to the procedure for welcoming the new appointees and bringing them in for the rectiation (test), do it in accordance with the previous regulations.

Set up places outside the palace gate. One Nanggwan(郎官) from the Ministry of Rites will take charge of the welcoming of the guests, and he will guide them inside in turn (proper order) for the recitation. The books that they will recite from will be like the regulations for the T'aehak, except that the Kang-mu ~~wikksaxadidix~~ (subnote: With regard to this text, then there will be no limitations on the (no. of ) chuan. Select 8 chuan from the whole text, and a section (chang) from each (chuan))(end subnote) and the taejön

(Kyöngguktaejön?) will be added. Those who do not passed will be dismissed and sent home (p'aegwi <sup>四能歸</sup>)(end note). As for those who have already been promoted to the court, then as Advanced Scholars (chinsa <sup>進士</sup>)(note: The names of the chinsa will also be written and memorialized?(奏) as?

Sibu(御副? in the chöngjo(政曹 ?), and that is all. We will not do as is presently done, which is to release a list of passers (pang <sup>榜</sup>) and other things. )(end note) They will be allowed into the agency (ponwön <sup>本院</sup>) to serve on duty (ipchik <sup>入直</sup>). (note: "Won" here refers to the so-called

Chinsawön(Hall of Advanced Scholars), which will be discussed below. This will be like the Han dynasty system where scholars were selected to serve in the San-shu(三署) and were given rank as palace guards (sugwi <sup>宿衛</sup>). They will serve on duty in cap and belt and will be given 4 kok (söm) of grain a month as a salary.)(end note) Give them guard posts (sugwi <sup>宿衛</sup>) in the palace, and have them respond to (royal) requests for interviews, and review the facts (of their performance). If there should be any of them whose scholarship is not clear, whose behavior is not cultivated, or whose talents are ~~not sufficient~~ do not qualify them to be used, dismiss them and have them withdraw and charge the director and his assitant of the Taehak with

crime. (wrongdoing) Each <sup>署</sup> run by a <sup>中郎將</sup>

1st employment of selected scholars  
trial period

Han note: 140.  
五官署  
左署  
右署

staffed by 郎官衛, 侍直, 守門, 出車騎

187, 10:17a

--ITEM: With regard to the Chinsawön (Hall of Advanced Scholars) (note: For and wait until the time being I suggest the use of this title, ~~xxxxxxxxxx of xxxxxxxxx~~ agency has been selected and determined. the ~~xxxxxx (xxxxxx) xxxxxxxxx~~ agency. It ought to be placed

10:17b

nearby the Hongmun'gwan (OSC))(end note) Its affairs will be managed by the chöngbu (State Council) and chöngjoxn (govt ministry--Ministry of Personnel). (note: The chöngbu (SC?), Ministries of Personnel and War tangsang (officials)\* will be, as at the present time governed by the regulations for tangsangwang officials belonging to (attached to) ministries. The tanghagwan will be treated in accordance with (present) regulations for nangch'öng ( 郎序 ) officials belonging to ministries.)(end note)

The chinsa will have neither assigned duties (chikchang 職掌) nor fixed quotas of personnel. (note: As in the case of the present kwönji ( 權知 )

who do not have fixed quotas of personnel. They will be just \* be treated like the promoted scholars (süngsa 升士 : those promoted to the T'aehkk), and that is all. The (Chinsa)wön will have 2 clerks (söri), and 8 runners (chikch'öng and chorye 皂隸 ). Every chinsa will be given one sosa ( 小史 : aide. )(end note) The (chinsa) will be divided into shifts for going on duty (ipchik 入直 ).

(note: divided into 3 shifts)(end note) They will lecture at four times. (note: The taesin (subnote: if there is some reason why the susang (PM) cannot do it, then the next tangsang official in rank will take his place. Below, it will be the same. )(end subnote) and the chöngbu tangsang (State Council tangsang officials?), and ~~the~~ tangsang officials/ of the Ministries of Personnel and War, and 2 officials of the Hongmun'gwan will gather and take seats for

the reading and recitation and discussion (t'ongdok kang'tüi 通讀講議). (end note) And conduct archery (shoots) (note: If the king does not go himself,

then 1 taesin and 1 tangsang from the chöngbu (SC) and 1 of tangsang from each of the 6 Ministries, and 1 official from the Hongmun'gwan (OSC) will meet and carry it out.

I note that: In ancient times when the Son of Heaven and the feudal lords were about to have a sacrificial rite, they would have archery shooting with selected scholars. Therefore it was said: The feudal lords presented scholars

郎序  
職掌  
權知

皂隸

Secretary  
小史

通讀講議

貢士

187, 10:17b

to the Son of Heaven, and the Son of Heaven tested them with archery (contests). Those who ~~as if they were engaged in a rite, and who moved~~ ~~held their bodies~~ ~~as if they were (reacting) to music, and~~ ~~those who hit the target the most were~~ chosen to participate in the sacrifice. Those who did not hold their bodies (as in a) rite, and who did not move as if they were (in tune to) music, and who hit the target the least number of times were not chosen to participate in the sacrifice. To hold an archery shoot in order to select scholar to participate in a sacrificial rite was the ancient system. At the present time we also rely on this (system) and four times (a year) before the time for holding a sacrifice, we should set up and carry out (an archery shoot) and by this means select the people to take charge (of the rite). In establishing the procedure for people pairing off to shoot, for their bowing and yielding to one another, for their going up and descending (the shooting stairs, hall?), and for their walking around (in circles? chusön), we ought to consult the ancient rites and establish them as standard procedure. Or even if we follow the current procedure used in the archery test, we might also abbreviate the procedure for bowing and yielding, and showing respect and set that as the ceremonial procedure. Wait for all the pairs of shooters to finish shooting, and then (select the best shooters), and after the promoted shooters have shot three times, stop (the contest).)(end note)

department  
Selim  
wedding  
rites

((

(The chinsa?) will stand guard in the audience hall (chönsang 殿上)

every time that the king sees (holds an interview) at court. (note: Only those on duty (ipchikcha 入直者) will enter and stand guard)(end note). Or perhaps they will take turns attending the Royal Lectures 2 (kyöngyön 經筵), or during leisure times (yöghan si 燕閑時), they will take turns taking charge of matters associated with sacrificial rites (chesa 祭祀). (Note: At such time they will attend as guards and assist those in the rites; and as such they will be loyal and respectful scholars. When they are summoned by the king (ch'odae 召對), they will be able to hear everything about the meaning of the classics, scholarship, the way of governing, contemporary

10:18a

187, 10:18a

affairs, the customs and mores throughout the country, things that are done right and mistakes made among the people--they will hear all of these things (or: with regard to all these things, they will be heard by the king?). and it will be of great benefit to the ruler (in'gun). It will also provide a way for observing ~~oklux~~ people, and naturally one will be able to know what kind of men (they are).)(end note)

One year

After they have been in residence for a year, only then (note: If it ~~they~~ person it is who is like this, then not only will ~~you know what kind of people these are who~~ is get to know ~~about~~ what kind of people they are ~~are~~ at the top (the king?); but they will also get a chance to meet with the ~~who~~ State Councilors, the Ministry of Personnel and the various officials, ~~and they~~ ~~them~~ will get to know (them) and get used to (~~work~~ ~~affairs~~), and everybody will know how good or how great their talents are.)(end note) determine their grades and order their official ranks (to be assigned to them) (note: the chŏngbu and chŏngjo (SC and Min. of Personnel) will determine the grade they are to be recommended for on the basis of their virtuous behavior and skill, petition for a royal decree and determine it. Several of them will be recommended for appointment posts of directly to/the 6th rank or higher. (subnote: At that time, in accordance with what is appropriate, either 2-3 or 5-6 persons will be appointed directly to posts of rank 5 or 6. If there are any persons of really outstanding virtue, there will be no restrictions on the rank posts (to which they can be appointed); it will be done only as is appropriate (they will only be given the post they deserve))(end subnote) The rest will be pointed to posts of rank 9 up to rank 7 as taegwan(臺官); censors) or sijong(侍從); royal attendants).

With regard to posts like the various chipsa(執事), posts in schools in the capital and provinces, and posts of the people (kunmin軍民) in the pref. and districts, make a calculation of their talents and abilities and wait for a vacancy to be filled.

In first granting rank \* (kye階) to a person, you must start from rank 9B. If you begin by appointing him directly to a post of rank 5-6 or 7-8, then you have to use the brevet appointment regulations (sujik守職) in granting him rank. In addition, others who are recommended for posts or moved

1 year's appointment delay in app't. follows ancient model  
Permitment of officials

US-EXAMS

187, 10:18a from one post to another without regard to the proper sequence (of promotion), will also be done the same way as this.

Except for

~~the appointment~~ specially recommended persons, and ~~the promotion~~

those ~~is~~ who have been tested in local posts (hyanggwon) in the pref. and districts, and ~~the appointment~~ ~~of~~ ~~office~~ scholars who have served as royal guards (wisa 衛士),

with regard to capital and provincial posts of civil and military officials (tongsö-ban) down to rank 9B, if the people are not selected ~~and~~ ~~presented~~ advanced (scholars)

persons (sönjinja 選進者), they will ~~is~~ not be permitted to enter and serve as a means of purifying the route ~~is~~ of advancement to office.

Recommendation  
to office  
(with a few  
exceptions)

IDENT. in NOTE: I note that: If it is already done like this, then the number

of ~~the~~ ch'amhagwan (參下官 :rank 3-6 officials) in the sagwan (四館 )

ought to be reduced in number. In addition, the law code (kukchön), at a court meeting or entertainment, the sabok (司僕 ) stand by the side of the king

in attendance on him, and the Naegümwi (內禁衛 :palace guards) are lined up at the top of the stairs.

If the advanced (promoted) scholars have already been made to attend the king at the top of the audience all, then the ~~sabok~~ <sup>also</sup> should be eliminated.)(end note)

10:18b Someone might say: In promoting (scholars) to court (duty), in accordance with the vestiges of the Han dynasty system of testing people's worth and abilities

by having them write essays on policy matters (ch'aek 策 ), if we have (scholars) write policy essays on contemporary affairs, it would seem to be

in accord with the intention of testing their words and investigating their talents. (koön simjae chi xüi 考言審才之意)

To this I reply: What was meant by the ancient term, "to test their words" (koön 考言 ) did not mean to test them by having them write (an essay)

(simun 試文). The Han dynasty system of ch'aek hyöillyang (策賢良 :

~~the~~ finding worthy and good men by means of policy essays) was also not a test of them. They were asked (directly) about the (proper) way to govern,

which was then carried out in the government. This was not only a matter of

the talented and filial people responding to policy questions, but high officials

Policy questions:  
too narrow  
a basis for  
selection  
(Have: Practicality  
too narrow)  
also  
close to  
exam.

US. EXAM

187, 10:18b themselves also took part in responding to policy questions. Nevertheless, because of this, it gradually led to the evil of written (examinations) (munp'ye 文弊). From the middle of the Later Han dynasty on ~~there~~ one can see this in the men of talent, the atmosphere (kisang 氣象), and the ~~style~~ style of writing (munjang 文章). Generally speaking, what a person writes comes from his mind. If you look at what a person writes, then you also can judge whether a person's scholarship (haksul) is refined or crude. However, if you put your will (mind) to writing, then you use your mind in outer (embellishments: yongsim ki?oe 用心已外: in what is outside oneself?), and the truth is lost. If the court truly wants to investigate whether people are worthy or not, then ~~examining the~~ throughout several years it should look into (people's) behavior, hear what they have to say, ask them questions and hear their answers, and then (the court) will know everything (about them). Why is it necessary to line them up in a courtyard, receive their written investigation papers and test them on the basis of one day's writing, after which an examination is made?

middle of later Han

writing as criterion of excellence.

written exams inadequate for evaluation

even essays on politics would lead to mechanical copying of style

Important pt: should not evaluate more because we can't hold ourselves responsible

wants being removed up to fair. Bureaucracy should make decisions + be responsible

後進

傳抄

文詞

陶弘景

188, 10k:19a ~~is~~ be untalented, how ~~x~~ would (the king) then be able to put the responsibility (for the man's failure) on the person who recommended him? This is the dividing point between whether things are empty or full, done wrong ~~or~~ (well) or done right. It is the great crux (turning point, on which hinges) whether the way of the age will rise or fall, whether the talent of the people will be achieved or destroyed. Anyone who has the slightest knowledge of the basis of governance must not take such measures (as this).

(Someone might respond) and say: All right, but what about the periodic compositions (che--chesul) in the prefectural and district schools?

(To which I would) respond: This is a different situation. The

court is a place which is at the center of things and is the turning point

(of affairs: kugi chi chi 枢機之地). By reward and punishment, (people) from

the four quarters (of the country) echo and respond (to the examples set by

the court). The reason why the court is esteemed as noble is only because of

its true virtue, so that the officials in what they search for, and the scholars est. their wills,

in what they will, in all cases do so ~~x~~ on the basis of fact (sil 案=實 truth,

true virtue). Therefore, even though the local school headmasters might from time

to time order a written composition exam to be carried out (chesul), it is only

as an aid in helping them estimate the student's scholarship, and it will not

cause harm. However, the reason why I cut this off from the level of the

Governor's School and on (higher schools), is because I fear that this ~~xxxx~~ might

lead to ~~xxxxxx~~ the creation of an evil practice. If we were to conduct written

examinations at court, then those above and those below, and people throughout

the four ~~xx~~ quarters (OF the kingdom) would rush to make slander out of

rumor and make false statements. They would ruin one another and lose their

(true) minds and destroy their talents, without resting (from such destructive

behavior). If so, how could one say that this would be (the way to) examine

the truth (of one's talent)?

--. Item: The ~~h~~ director and his assistant of the T'aehak, the kyodo and kyosu of the

Four Schools, and the Governor, his asst (tosa), the magistrates, and the educational

Keep turning point in the next selection procedures !!

But be justifies the ~~xxx~~ etc. Reward + Punishment for texts

Panel is OK because it's just an aid in evaluating someone. But confined to lower schools.

Written exams (AN INST.) is cause of slanders.

court? centrally...

188, 10:19b officers (kyogwan) must fulfill ~~his/her term~~ in office before recommending scholars. (note: If one of the director or his assistant of the school should fulfill ~~his/her term~~ in office, then even though the other one has not fulfilled his year ~~term~~ in office, if he has been in office for 6 months, a recommendation may be made)(end note) If that person is to be transferred from his post/prior to recommending scholars (for advancement), then he shall be kept on duty until the limit arrives for recommending scholars.

*Recomm*

*3 yr. attendance in school before recomm. or 1 yr.*

in the Four Schools and the Hyanghak  
--ITEM: (Scholars)/will only become eligible for being recommended ~~only~~ if they have been in residence in the school for a full three years. Students in the Governor's Schools, the Middle Schools, and the Taehak, will be eligible for recommendation only after having been in residence for a full one year.

*40 yrs of age minimum for court apps (Confucius scholar) with exceptions*

10:20a People who are not yet 40 years of age will not be promoted to court (positions).

(note: This means, promotion from the T'aehak to court)(end note) If there are people of great talent, exceptional behavior and unusual qualification who are restricted (by this regulation)(note: this means people of outstanding performance in school who people have trust in)(end note), then even though they have not been in residence in school for a long time, and they are not yet 40 years of age, and if they are recommended after the quota has been filled, even though they have not been ~~in residence for~~ resident in school, they also may obtain special ~~x~~ extra-quota recommendations. (note: With regard to those who

have not been in residence in school for a long time, on the recommendation form, it should be stated the reason why they are not restricted (by the regulations).

Also the same thing for those not yet 40 years of age. Those who have not been resident at school will be given special recommendation as extra quota (recommendees) (subnote: Even if there are such people in the pref. and districts who have not been promoted to school, if there are such people, then the governor will make a special recommendation for their promotion. Even if some students have not been promoted from the Governor's school, the T'aehak may make a special recomm. for their promotion.)(end subnote).

With regard to scholars who are promoted, the schools they are in, and the ones they are promoted to will both record their names and keep them on file.)(end

*with*

188, 10:20a: INDENTED SECTION: --. Some might say: Even though in ancient times it was said that people were appointed to office at the age of 40, the share of talent among individuals is not the same, so how can you (appoint people) just on the basis of age? Moreover in ancient times there were many people who lived to an old age, while in later periods, there were also very few who lived to be 60 or 70 years old. It would therefore not seem necessary to stick to the old system.

defends himself against rigid adoption of models on the 40 yr. old limit

To this, I would reply: It is not a question of sticking to (getting mired down in) old systems. If you want the thing to be done the most suitable (best) way possible, then (the fact is) that the ancients were already the first to obtain it (hoek chi 獲之 : do it the right way).

ancient systems best.

In regulating the degrees of things Of the systems and procedures (chejŏl 制節) of the ancients, there were none which were not extremely appropriate (kŭktang 極當). And unless it is someone who understood the fine points of the principle of things and thereby obtained the (right principles in doing it), then he is not worth talking about.

In general, the intelligence or ignorance of men is not uniform (the same), but with regard to the progress (chigi 志氣) of their wills and the movement of their blood (hyŏlgi 血氣), in all cases there is when they should be (properly) oriented and fixed direction (hyangjŏng 向定). That is why the sage also said, "when I was 40 years of age, I was not confused."

10:20b

by 40, your mind is fixed in the right direction

(四十而志 惑). Generally speaking, if a person is young or old, the extent to which his mind and thoughts reach is naturally different. This is why the Li-chi says: "A man at forty is strong, and should be appointed to office." How much more so in the case of recommending people for promotion on the basis of talent and virtue should you follow the

when in addition you also have a regulation providing that the exceptionally talented person should not be bound by normal qualification standards? One should be concerned about talent not being fully developed, and not be concerned about whether the appointment of men to office is not done at the right time (age).

ok, but this contradicts his own order or priority

188, 10:20b

Moreover, the state in establishing officials (the bureaucracy) has there are regular nos of people qualified to hold office regular posts and regular quotas for the number of people appointed to office. Between the one and the other, they are in fact one. (an equal number of posts and people to fill them). Even though it is said that people will not be appointed to office until reaching the age of 40, you ~~have~~ naturally have to have exceptions for (people of unusual merit). **Even though you allow people of young years to hold office or people young in age to enter service, this also must naturally be a rare occurrence.** It is only that even though w one has provision for not restricting people to the x 40 age minimum, throughout the empire ~~the same way that the merit of a person is not equal to the merit of a person~~ because ~~the~~ people ~~xxx~~ young in age do not give a thought to the benefits (of holding office) but only devote their minds to doing good, then when they grow up and become virtuous ~~th~~, **they may be allowed to hold office early,** ~~then~~ even though

*Rare to appoint young men*

*Don't allow young people in office because*

*But if people are*

*They*

189, 10:21a

*the no. of*  
 people ~~may be~~ appointed to office early, ~~then~~ naturally will be rare, **(nevertheless),** the people of the world from a young age are already ~~in~~ concerned with chasing after the profit ~~and~~ (advantage--of an official career), and there is no way for them to turn toward the good (toward good behavior), so that as they grow up they gradually fall into a pit. If the world turns toward what is good and by that means moves up (ascends), there will be limitless good things (accomplished); if the world chases after what is profitable and by that means goes down (descends), there will be limitless bad things (accomplished), and in later ages the skills and technies of government will not be sufficient (for correcting it). The pevalence of ~~xxx~~ much crisis and rebellion is generally because of this. In later ages the practice of appointing people to office at very early ages was not because people were not long-lived, so that there is not need basically to discuss this here. However, most people do not live long lives; and even though it is said that their spirits (kisu *氣數*) are already in decline (by the time they are old), if their spirits are robust and quiet, and their mores are correct, then they must be many who will lead long lives.

*this will corrupt them!! induce them to give up moral for careerism (external interests to suit)!! aim high*

*aim is too set*

*right state of mind leads longevity*

Recomm.

Recommendation system (konggö samok 貢) Pan'gyex surok, kyosön chi che, ha

189, 10:21a

ITEM: If a magistrate or educational officer (kyogwan) is lacking in making a recommendation, he will be dismissed from office (p'ajik 罷職). (note: If is it a case where he has not recommended a scholar, then the governor will report his name in a memorial to the throne and receive a royal order to investigate. If in fact there are no such persons (worthy of recommendation), then he will be continued in office, and ~~after some time~~ later he will be given the responsibility of producing results. As for the rest (other cases), they will all be dismissed from office. The schools in the capital will copy this (provision).

Recomm. required + punishable or dismissed if you do punishment to recommend to anyone

No quotas, BUT this is close to a quota system

punishment for failure to act - POT for commission of crime!!! cf. w. Hart

FRAUD. "favoritism" Nepotism OK

If there is no (suitable) person, it will be not be right to haphazardly

fill (the post), but in a district of 10 houses, there must be someone who is loyal and trustworthy; so when you get to a district and there is no one (to be recommended), then this is because the school is not good (flourishing).

Such magistrates and educational officers should not be allowed a rating (performance rating) higher than middle-high. If there should be a worthy man of outstanding ability and he is concealed and is not heard of, then indict (the official with the crime of concealing talent and punish him.)(end note)

--. ITEM: Anybody who makes a mistake in recommending someone will be dismissed from his post. (note: If the MITIGATING CIRCUMSTANCES allow for leniency, then reduce his salary by 5 degrees for one year. As for other cases, they will ~~be~~ all be dismissed. If he has recommended two or more (bad?) persons, increase the punishment by one degree for each and then stop. Eliminate his name and make him a commoner.)(end note)

Anybody who makes a recommendation for personal reasons will be indicted for deception (fraud: kimang-non 欺罔論) (note: This means that the recommender knew that a person was not talented, but for personal reasons sought influence and profit (for himself), and therefore recommended the person. If the person he recommended is truly worthy and able, then even though it might be his son or younger brother, do not indict him for criminal action because of this.)(end note) If the ~~magis~~ district magistrate or educational officer (kyogwan, suryöng) (make a false recommendation?), then the provincial governor

189, 10:21b

and the sagyo (司教) will indict them for crime; if the sagyo and the provincial governor (make a mistake) then the T'aehak will indict them for ~~crime~~ <sup>penalty</sup>. If the T'aehak makes a mistake, then the court will naturally make the indictment, ~~for this crime~~. With regard to these punishments and penalties, to not mention (it does not make any difference whether) the man is pardoned (sajön 赦免) or ~~dismissed from office~~ (has already?) given up his office (köjik 去職). As for those who recommend able and worthy men, give them special additional honors and appointments. (note: Perhaps reward them and increase their rank or enfeoff them with a title (ch'ae 爵), large or small in accordance with what is appropriate. In general, in discussing rewards and punishment, except for inferior, stupid and ignorant people, it is necessary to examine people over a long time. Only after a person's worthiness and worthlessness is revealed to see should punishment (or reward) be carried out.

reward punishment

trial period before punishment

Postff. Punish- + rewards. contains existing system

Even though the recommendor may have already died, in cases where his office should be taken from him, it may be done ~~posthumously~~ posthumously (ch'ut'al 追奪). As for those who should be promoted, ~~and those who~~ should posthumously/be given an exalted title, in accordance with their good or bad (deeds), you also may make changes.)(end note)

--Item: If the cha year (子年) should be the triennial examination year, then in the fall of the cha year the Four Schools and the prefectures and districts (chuhyon) will promote scholars to the Middle School and the Governor's schools. In the ch'uk year (丑年), the Middle School and Governors' Schools will promote scholars to the T'aehak. In the In (寅) year, the T'aehak will promote them to the court. (note: In the case of the T'aehak, then they ~~make~~ may recommend promotions every year.)(end note) And also on the next year, make it the triennial examination year.

50/y 900 officials

189, 10:22a --. Item: The quota for promoted and selected scholars (sungsönsa 升選士) exactly for every three years, in both capital and provinces, will be 150.

The quota for the number of scholars promoted to the court every year will be 35.

INDENTED SECTION:

(I, Pan'gye) note that: In this country there are over 900 regular

189, 10:22a

official posts from rank 1 to rank 9 including both civil and military officials (tong-söban). Generally speaking, a scholar at about the age of 40 assumes a post (for the first time), and at about the age of 70 he retires from his post. In general, he does not spend more than 30 years (as an official), and during that time, there must also be those who live a long time, those who die early, those who (leave their posts for a time) in mourning for a ~~friend~~ death in the family, those (who take leave) for sickness and for a variety of reasons (are absent from their posts). If you take this (the amount of time spent away from the job), then (the amount of time one person spends in offices) is something over 20 years. And there is about a balance between newly appointed officials and those who have been on the job for a long time. If every year 35 new officials are appointed to office, then in a period of over 20 years (22-23 years), there will be so obtained over 700 officials ~~in~~ who may fill over 700 posts. The other (vacant posts) ~~may~~ be filled by special recommendation. (note: That is to say, in addition to the tribute recommendations (konggö 貢舉), the court officials of rank 3 or higher will publicly recommend people.) (end note) and local officials (hyanggwan 州官) in the prefectures and districts (chuhyon) will be promoted and transferred (to other posts). (note: When court officials make public recommendations, it will not matter whether the person (recommended?) has already held office or not, The pref. and district hyanggwan will/also include people who already have been selected and former rank (office) holders.) (end note) and types of people in the military who have been selected and promoted to office. (note: Also included in this category will be people who are recommended in the fields of medicine, interpreting, mathematics, law, and miscellaneous, but each of them will have his basic yamen (be restricted to the agency that ~~handles~~ has jurisdiction over his particular skills?.) (end note)

10:22b

If there should be some increase or decrease in the number of official posts, then there also ought to be an increase or decrease established (in the number of people recommended).

at present 900 official posts  
東西到  
posts

700 people appointed tribute from scholars - 200 from special rec. by high officials

貢舉

州官 鄉官

TWG!

lower skills

189, 10:22b

ancient  
term  
22  
21. 士

Item: If the quota of selected scholars (sönsa <sup>選士</sup>) is set at 150 people, one and 1/2 times 3rd yr? then every (year?) this may be increased by ~~xx~~ to a figure of 225 to make the quota of (students at) the Middle School and the Governors' Schools in the various provinces. (note: That is, the number of scholars promoted from the Four schools and the pref. and districts)(end note) In all cases divide them up and determine quotas in accordance with the number of people per household and the size of the school quota. (note: If the number of selected scholars and if 105 for the T'aehak is 150, ~~then~~ every three years, ~~150~~ will be promoted to the court, and the ~~remaining~~ remaining 45 will stay in school until they reach the age of 21. By the 7th triennial examination year, there will be 315 students left in school. Every time, the new and the old students will together be considered for promotion, so that from a total of 465 students ( must mean 315 plus 150 new ones), 105 will be promoted (to court). (subnote: By the 24th year, it would seem that there would be an even balance between newly entering students and old students)(end subnote) Also if the number of students in the Middle School and the provincial Governos' Schools is 150 combined, 225 students, and every triennial examination year ~~105~~ of them are promoted to the T'aehak, then there will be 75 left in (the middle and gov's schools) By the 7th ~~trienniaeal~~ trienniaeal examination year, there will be 525 of them. If both new and old students are considered for promotion, then of a total of 675 students, 150 will be promoted as selected scholars (sönsa). In all cases quotas will be distributed in terms of the number of persons per household in consideration of the number of students in the schools. They will be divided up by province, and subsequently by district. According to the law in the Han dynasty, the hsiao-lien-(kua? <sup>考廉(料)</sup> exam for filial and honest people?), ~~the country~~ if a commandery (district) had a population of 200,000 or more then every year 1 man would be recommended; if 400,000 or more, then 2 men per year; 600,000 or more, then 3 men; and if less than 200,000, then 1 man every 2 years; if less

Quotas  
Han dyn.  
model

190, 10:23a

~~is~~ than 100,000, then 1 man in three years. At the present time we also ought to follow this, but make 20-30,000 or 40-50,000 the basis for one person's allotment.

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Every time the quota is filled for one person's share (every time there is a unit of 20-50,000 persons), then ~~when the population quota is surpassed~~ every triennial year, one person (will be recommended). If the population is filled for two persons share or more, then 2 people (will be recommended). If (the population) is not enough for one person's share, then every 2nd examination year one person (will be recommended), making this the degrees of difference. Or every 2nd triennial exam year 3 people could be selected, or every 3rd exam year, two people could be selected. Calculate and allot on the basis of the population registers, then calculate the quota of students in schools, and divide them up and set the quota standards. At the present time it is not known in detail what the population (household and population) figures are for each province, so copy the present local examination quotas and for the time being use this regulation as a temporary measure. If the quota that is determined is too small, the the governor will not have anybody to recommend, and it will also be difficult to divide the quota among the districts. If the ~~the~~ quotas (proportions, allotments) are too large, (generous), then there will be an excess and things mixed up and it will not be done in a refined way, and after some time goes by, there will be a large number of students left behind, and many of the true scholars in the villages will be ~~it~~ piled up (accumulated) in stagnation. ~~By~~ multiplying by one and 1/2 times (the number of those to be selected, in order to get the quota for the schools), ~~it would seem to be the appropriate (ratio) (and note)~~, but we can make a further calculation again (later on.) (end note)

popul'n  
basis  
of  
quotas

Chart

Provincial quotas of the 150 selected scholars (sŏnsa)		Quotas for lower schools (1 1/2 times the quotas to the left)	
Middle School	8	Four Schools	12
Kyŏnggi	18	Chuhyŏn (local) schools	27
Ch'ungch'ŏng	20	" "	30
Chŏlla	22	" "	33 (1 for Cheju)
Kyŏngsang	28 (or 29)	" "	42
Kangwŏn	14 (or 13)	" "	21
P'yŏng'an	16	" "	24
Hwanghae	12	" "	18
Hamgyŏng	12	" "	18

10:23b

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to (note: With regard to the above, if there were 30 students promoted from the Governor's School in Ch'unch'ŏng province, and 20 of them promoted to the T'aehak, then there would be ten of them left in school. By the 7th triennial examination year there would be 70 students (left in school). Every time they would be combined, both the new and the old students together, in the recommendations for promotion, so that 20 people out of 100 students would be promoted.

In addition, in the case of Kyŏngsang province, if 28 students out of 42 were promoted to the T'aehak, then there would be 14 students left in school, and by the 7th triennial examination year, there would be 98 student left in school. If both new and old students were combined for (selection of those to be promoted), then 28 out of 140 would be promoted.

Also in the case of Hwanghae province, 12 would be promoted to the T'aehak out of 18, and 6 would be left in school, and by the 7th triennial exam year there would be 42 students left in school. If both new and old students were combined for the promotion selections, then 12 would be promoted out of 60. These are the large figures (overall figures), for from among these (students) there would have to be some who would be dismissed from school and sent home, or those who would leave (school) because they were specially recommended (for promotion, or office), and appointed as hyanggwŏn (local officials). In addition, those who were not residing in school or who were specially recommended, would also not be included in these figures.

10:24a

If you compare this with the present day quotas for the examination system, they would seem to be too small, but under the quotas for the present examination system, the quota for the capital is too excessive (too large, overflowing, so that (the present quotas) cannot be taken as a standard. If you compare (my figures) with the quotas (of students) recommended from the capital administration in ancient times, then this also would be too many.

In the interval before the schools have begun to flourish, for the time being it would be all right to reduce the quotas for the yanggye (two border provinces) by two men each, and add them on to the quotas for the capital schools,

*Present exam quotas are biased in favor of the capital*

*willing to cut North's quotas to compensate add to capital: w. existing situation*

190, 10:24a

and then wait 5 or 6 years after which the schools of the northwest pref. and ~~pxe~~ districts have flourished, and the "floating guests" (migrant aimless scholars?) in the capital have each returned home and been settled in their residences, and only after that, would we rely on this basis figures (quotas).~~x~~

Some might feel that even though the wandering residents (vagrant s aimless scholars?) in the capital might each return to their fields and villages, still there is a large number of scholars in the capital, which are not only 10 times as ~~lxxx~~ numerous (as the no. of scholars) in the provincial capitals, but that even after the school system has reached its man quota peak of operation and the 4 people (who have been temporarily assigned to the capital) are reassigned to their home areas, we will not be able to reduce the quotas in the capital (at this time). This is generally (because) at the present time in using (appointing) people, we do not openly recommend worthy men from the four areas of the country, but only rely on private considerations with regard to matters right before our eyes, and as a result the officials are all people from the capital area (kyōng-in). So that if things are like this, if we change the evils of the present situation, things will as a matter of course become rectified. So why must ~~ix~~ we go as far as this? (as far as Pan'gye's proposal~~x~~ for a restructured system?)

However, this matter in general is dependent on the true figures of households and population, and that is all there is to it. If after everyone has been settled at peace in their residence, the scholars (insa 人士) in the capital are still more numerous than the quota for Confucian (students) provides, then we also ought to follow along with this (situation) and not reduce (their quota), and the quotas for students in the Four Schools could also be increased to 120 students for each of them.

Figures for this year's munkwa examination: ~~Quota was 33 people~~.  
quota was 33 people  
-- quota for this years saengwōn-chinsa exams, was 100 people for each.

-340 people took the ch'osi (初試) of which: -700 people in each exam took the ch'osi of which:

*6 w. Dynasty language & system  
i.e. scholars to home districts  
use quotas to induce resettlement in villages (anti-urban bias?)  
Present system discriminates in favor of the capital*

*even after policy adjustment for scholars in capital !!*

*初試*

190, 10:24b.

Minkwa exam

Sama exam.

50 passed the kwansi (會試)

-200 for each exam passed the Hansŏng-si

40 passed the Hansŏng-si

-60 each passed the Kyŏnggi (exam)

10:24b

20 passed the Kyŏnggi exam  
20 passed the Ch'ungch'ŏng exam  
25 passed the Chŏlla exam  
30 passed the Kyŏngsang exam  
15 passed the Kangwŏn exam  
15 passed the P'yŏng'an exam  
10 passed the Hwanghae exam  
10 passed the Hamgyŏng exam

90 each passed the Chungch'ong exam  
90 each passed the Chŏlla exam  
100 each passed the Kyŏngsang exam  
45 each passed the Kangwŏn exam  
45 each passed the P'yŏng'an exam  
35 each passed the Hwanghae exam  
35 each passed the Hamgyŏng exam

-Some might say: If you have a fixed quota of promoted ~~scholars~~ scholars (sŭngsa) from the prefectures and districts (chu and hyŏn), then you can't help the evil (situation) where but have/people left ~~of~~ over (who don't meet the quotas) from one district ~~who~~ are superior to those who have been promoted from another district.

-I respond to this: If the the prefectures and districts are already land allotments (chŏnjŏng 町) in accord with what is appropriate (note: the grades of ~~scholars~~ in the chu, kun, and hyŏn were divided into greater or lesser grades)(end note) and the quota of promoted scholars is in every case in accordance with the size of the population and made to fit in with the quotas of students for the schools, and the true numbers are divided into grades and ~~scholars~~ fixed, then things will naturally be evened out (kyun--equal). If in the midst of this, there are necessarily people of talent who may rise or fall differently, this then, is a matter which should be made the responsibility of the one in charge of mores and education, and that is all. (note: If the ~~streams~~ streams are clear or muddy, and the mountains open up (the area) or close it off, then in making the chu and hyŏn prefectures and districts, the (boundaries) ought to be in accord with what is suitable from the standpoint of the topography of the land. Those places with the best ~~ge~~ topography should be made large districts (taeip)

There is nothing to be compared with having education. If the state establishes law and order (kanggi 綱紀) and educates the people (kyohwa 教化), then ~~scholars~~ would there be any place ~~scholars~~ that would not flourish in good (goodness, good deeds)? The reason why at the present time (people, places) hang suspended between prosperity and disaster, or why some have 10 or 100 times

quotas → regional equality

4-5

Adjust district boundaries

191:10,25a-

191, 10:25a

more than others is because the topography and situation (hyöngse 形勢) make it that way. Also with the breakdown of the land system, the strong gradually have become stronger and the weak weaker. Thus ~~it~~ even if you have education, in the end, it will be of no benefit, so ~~for~~ what's the sense of establishing schools and setting up teachers?)(end note)

Moreover, even if ~~in the examination districts~~ among the scholars promoted in the districts you might have some that are superior to others, if every selection time you combine the new with the old applicants in making recommendations for promotion, then the superior ones will usually (always) be promoted to the T'aehak, and the T'aehak will always obtain the best students. If the T'aehak is also like this, then the court will always obtain the best people. If things are like this, then the men obtained by the court will all be superior men of talent, and the places with the most men of talent will naturally have the most people who are promoted and advanced. So how would there be any fear of men of talent being left behind? If you mistakenly worry about this not being equal (as a system, talented men not being promoted equally) and do not fix quotas, then laws will not be laws, and in the future there will be too many evils to overcome (talk about). In ancient times when the ~~feudal lords~~ recommended scholars ~~to~~ (kongsa 貢士), they recommended 3 men from a large state 2 (taeguk), 2 men from the next-sized state, and 1 man from a small state, and if the speech and behavior of two men were matched (the same), then they differentiated between them by means of an archery contest. From this one can see that they had uniform and fixed quotas.

Also, the konggö (貢舉) recommendation system in Han times was ~~in the examination districts~~ a system of fixed quotas based in all respects on population, and nothing else but.

If you talk about the kwagö (examination system) of today, and the quotas for the capital and the provinces, then also there are fixed quotas in each case. The method of selecting men in ancient times and the present are not the same, but with regard to the use of fixed limits, this is something we cannot change.

economic differences  
inequality!!!  
richer people  
request more  
problems.

quotas necessary  
so that  
laws will  
be respected  
Ancient  
precedent for  
quotas

10:25b

quotas

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(note: I once saw an essay on China which said that in the south

the culture (wen 文) was superior (to the north), and that southerners dominated the ~~examinations~~ examinations (hoi-shih 會試), and that ~~there were~~ there were men of talent in the north who were left behind in the appointment process. They requested that a basic quota be established and the the men of the north and south be divided up (into quotas) for selection. This was because there had to be men with opinions within the examination system.) (end note) If you have a provision that allows for special additions to or deductions from the regular quotas, this is in the category of a one-time temporary adjustment to the circumstances; it should not become standard law.

see next page

--. Item In all things one should esteem seeing things clearly and not being confused (ignorant), and also having an order in handling things. It has been a long time since the state educated its scholars. In later generations there could not help but be those who in guiding and leading (others) who were accustomed to lusting after profit (from officeholding?) and seeking good fortune (for themselves). This was because scholars who had the slightest talent would compete to (learn)? inferior and petty, engraved and selected writing (爭為庸瑣雕捕之文) (for the purpose of passing the examinations) just to enjoy one day's worth of advantage (by holding office as an official). The spirit and mind of men was completely devoted to this, so that ~~in fact~~ in name they were reading books, but in fact they did not understand half a phrase of the meaning of the classics. Moreover, the men to were promoted to office and were set on the road to power were all sons of ~~powerful~~ influential households in the capital (kyŏnghwa hyŏnse chi cha

state educated scholars

lusting after profit (earned by merit/skills)

sons of ~~powerful~~ influential in the capital

京華形勢之子. As a result the people of the villages had a limit (line) drawn (to their futures, hopes for advancement), rose in violence, or were abandoned. In name they were students at school (kyosaeng), but one could see that ~~there were~~ there were indeed many of them who did not understand a character. If at the present time, we were suddenly, to punish them for this ~~and~~ and eliminate all of them and enlist them in the army, then ~~not~~ not

10:26

bias in favor of urban over rural ANTI-URBAN?

191, 10:26a

only would it lead to resentment, but in fact it would be a great means to destroying people (leading them into destruction, crime). What we must first do, is for several years have the king personally send down his bright, trustworthy, warm and feeling instruction and promulgate a set of regulations and make everyone aware of them so they will clearly understand what is in the king's mind, and also encourage and uplift the people. Also two or ~~the~~ three supervisors (kamsa, tosa) should be selected to make the rounds of the provinces to examine people (kogang <sup>考講</sup>), and provide rewards and punishment to them. Only after this is done, should we then carry out the law uniformly and without repercussion. (note: At the present time the northwest is rude and without letters (culture); we should allow more lenience in the time limit (for them) and wait until the task (of learning) has been raised up. ) (end note)

*Law*

*UN Korea is culturally backward; allow time for it to catch up see previous page !!*

Moreover, at the present time we cannot be lacking in scholars who have a will to learn and study. There might be those people in the countryside who have accumulated much good behavior, but who have been rejected or left to stagnate (<sup>擯仔淹滯</sup>). When the recommendation system (konggö) is first established, then for a limit of one triennial exam period (three years), the recommended scholars from the prefectures and districts may be given an additional number over and above the regular quotas for providing appointments to office. Moreover, this will let people know that they are being encouraged.

*ABOLISH EXAMS IN USELESS WRITING FORMS + the entertainment*

--Item: We will forever abolish the examination in useless writing (pusa <sup>浮空詞</sup>) and we will strictly prohibit the practice of <sup>writing</sup> miscellaneous poems (plays? chaphüi <sup>雜戲</sup>). (note: Once we have abolished the kwago (examination system) and the recommendation system (konggö) is flourishing, then if there happen to be people who are not correct in their hüirak (plays and songs? <sup>戲樂</sup>), and who destroy the minds of men and who violate the teachings of the age,

*ABOLISH frivolous religion changing customs*

they naturally should be eliminated and done away with (chegö <sup>除去</sup>). However since practices and customs have long been in practice and men are used to them in their minds and in what they see, we must also establish strict standards and

*strict standards + prohibitions to change customs.*

191, 10:26b

prohibitions, and only then stop. In general, when scholars are first appointed to office (ch'ulsin *出身*) and make their appearance at court, they

ought to be even more diligent in cultivating themselves so as to do their utmost in ~~searching~~ *searching* to attain the way of serving their lord (king) and ruling the

people. They should not enjoy plays and music (hūirak) with actors and singers (uch'ang *優伶*) nor wander around the streets having a good time.

Those who precede them in advancement (their superior numbers among officials) should also treat them with respect, and they should ~~thank~~ *thank* encourage them to carry out the king's intention of spreading benevolence to the people.

They ought not to engage in useless and vain embellishments (pursuits) and in the composing of plays that are dirty or strange (ch'ugoe chi hūi *穢在戲*)

At the present time, when people are first appointed to office (ch'o ch'ulsinja *初出身者*), they are called "new arrivals" (sillae *新來*), and as

a rule they are led to the singers and musicians and are led around the streets for three days (of revelry). In addition, parties are set up for

them which are called congratulation parties (kyōngyōn *慶宴*) in which there is a great "spread" made of songs and music, actors and singers, and

puppetteers. And at meetings where they are greeted by their superiors (previously advanced officials), (the superiors) engage in making fun

of and sport of the sillae (they haze the new arrivals), until it gets so bad that (the superiors) treat the newcomers as if they were animals. What a

startling and worrisome attitude (this is). There is nobody who does not encourage others to regard this as sport and fun. This is truly an

unredeemed (unchanged) practice left over from northern barbarian custom (hup'ung).

If after the recommendation of scholars is put into practice there should be those who continue in the old practices and do not change their ways, but

associate with singers and actors and set up parties ~~and plays~~ (fund times), then if it is a previously advanced official (a superior) who does this, his

name will be stricken from the registers, and the name of the newcomer will also

*vs. theatre, singing & the arts.*

*v.s. vain pursuits dirty plays.*

*New susceptible to the good life in the capital!!*

*HAZING of New officials!!*

*singers + actors*

*優伶*

*穢在戲*

*初出身者*

*新來*

*慶宴*

*upper classman*

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be stricken from (the list of) recommendees. And if a head of household is involved, he will be punished for the same crime.

As for the practice of royally granted flowers (sahwa 賜花) and royally granted music (sarak 賜樂) and such matters, they basically come from the practice of emperors in the T'ang and Ming dynasties who issued these edicts out of their unrestrained desires (for pleasure). They all should be completely abolished.

Some might say that the practice of setting up parties and spreading out games definitely cannot be allowed, but when it comes to sons doing this on behalf of their ~~par~~ fathers (relatives), then there wouldn't seem to be any obstacle to it.

OK

I would reply: To do something on behalf of oneself or on behalf of one's father is basically not two matters. To instruct one's sons and to serve one's father is also not ~~two~~ two (different) ways. With regard to the proper procedure by which sons serve their fathers, 4 times during the year (during the four seasons), they should offer sacrifice and hold a banquet (yōn 饗). This basically is carried in (written in) the Li(-chi). How could one congratulate oneself on the fact that one has been appointed to office and set up a party and lay out music, call it a congratulatory party, and only then (claim) that what you are doing is serving your father (by having such a party)? If things are done like this, then being recommended and advancing to an official post (for the first time?) would ~~be~~ not be (from one another?). As for ~~being recommended~~ taking up ~~to~~ a magistrate's post or being appointed as a prime minister, on these occasions would it be right to set up a congratulatory party in order to celebrate one's promotion and give enjoyment (pleasure) to one's father? At the present time, not only ~~d~~ those people who first ~~pass~~ rise to (take, pass?) the examinations do so, but also the ch'amha ch'ōngsōn (參下清選) and the Koewōn hallim [槐院翰林; Han, 163, koewōn--another name for the Sūngmunwōn 承文院] also all make fun of (hūirong 戲弄)

Banquets for parents OK authorized in Li-chi  
But you can't use this as an excuse →

HAZING

191, 10:26b. the newly advanced (officials), and make them responsible for providing wine and food. From the Sönjön'gwan (宣傳官) and kamch'al (監案) to the greatest and smallest officials, there are none who do not

192, 10:27a make them take care of (provide) wine and food before they allow them to participate with them and take their seats. If it has become prominent (out in the open) like this at court, people below them will copy (their behavior), and with regard to such types as clerks (söri), runners (chorye), and guards (kunjol), the evil would be even worse. When you get to the newly arrived (admitted) Conf. scholars (yusaeng) in the hyanggyo in the countryside, they are also charged with the responsibility of providing food and wine before they are permitted to participate, or sometimes they are required to make cloth payments, which are called the xiak sin'ipka (the price for new entrants 新價). All these evils practices make the blood run cold, and that all ought to be abolished in a body, in the expectation that mores would be changed. (subnote: With regard to violaters, those who sit in the seats of sönbae (predecessors, people already officials), and those who are new entrants (into officialdom) who listen to what the others say, will all be stricken from the registers, no matter whether they are civil or military, large or small officials, And any censors of provincial superior officials who fail to investigate and chastise them will be punished with them for having committed a serious violation.)(end subnote)(end note)

*Punishment moral attitude*

*新價*

INDENTED: --. Some might say that, with regard to the harm caused by the examination system, former intelligent men ~~speak~~ have discussed this subject exhaustively. It is only that it has been in practice for a long time and is difficult to overturn and change. If you (talk about) the hyöllang-kwa (examination for worthy and good men 賢良科) (of Chungjong's reign: early 16th c., Han, p.163), then that system did not change the name of the examination system (kwagö), but it did achieve the fact of obtaining good men. What about that?

*Chokwang-jo? 1519 Special Exam. grad class but didn't replace exams*

*賢良科*

The scholars (saryu) of kimyo (1519?) also (indeed) had no choice but to adopt this (system). Nevertheless, Yu Söbong Cho? (柳西峯藕),

*柳西峯藕*

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also spoke of the poor nature of this system (kuch'a 苟且). Generally with respect to affairs, name and fact must be mutually supportive of each other, for throughout the world there has never been a case where you could borrow the name of something else and in the end be able to accomplish something.

If the ruler does not first establish his will, then with regard to all affairs basically there is nothing worth talking about. But if the ruler is clear in learning and has his will fixed, then he should be firm, strong, clear and resolute and carry out (his will) without doubt. Then naturally there would be a true effect (results) (from this). Why should one go to the trouble of relying on something which is poor and shoddy, and moreover use it in order to aid in accomplishing (one's objectives)?

*argues for consistency*  
*Cho Kwangjo's*  
*Kimyo Special*  
*Measur. Exam*  
*only a halfway*  
*measure. Ruler*  
*should be all*  
*the way.*

10:27b

Some might say: In the case of the chōngsi (courtyard examination 庭試) and alsōng (謁聖 : visit to the Confucian shrine exam), then the ruler personally administers the examinations. There would seem to be no harm with this.

I would reply: In the so-called chōngsi and alsōng examinations, (the king) also orders the yusa (official in charge) to light the candles and set a time limit for examining them. What they are examined on is no more than a matching test (taeu chi mun 對偶之文), and in a twinkling of an eye, they decide who is to be chosen, and who abandoned. For this reason there is a vernacular (popular) saying that even a blind man could pass the chōngsi and alsōng examinations. It is for this reason that even small children nursing at the breast do also all compete for the examinations, but generally those who are taken (who pass the exams) are all (chosen) lightly (desultorily), and they are those who are looking for (personal) good fortune (fortune-hunters), which is even a more laughable thing. And when it comes to the composition of p'iao (表), ssu (詞) and (the writing) of empty words, (they?) become even more the thieves (bandits) of letters (munja), and their demolishing of the minds (? cross temper, ill nature?? simsul 水術) of people, is especially (bad).

*How about*  
*king*  
*personally*  
*supv. exams?*

!!

191, 10:27b

If the ruler (goes to the T'aehak and looks at?, Han, 164) the studies (learning) (sihak 視學), then he ought to draw close to him the scholars who have knowledge, and he should have them recite and discuss about the classics and scholarship, and he should ask them about the way of governance and use that as a basis for making appointments and selections. He ought not to lead men into vain, ~~and~~ frivolous, ~~and~~ and shameless customs.

King can discuss learning at the T'aehak but should not interfere w. the system of selection

(Also, someone might) say: Customarily when there is a happy or felicitous event in the nation, a special examination (kwagö pyölsölk kwagö) is set up, so how about this (why not do this)?

(To this I would) respond: Setting up an examination and selecting scholars is in general for the purpose of obtaining men of talent to govern the state, so what relations does this have to whether or not there happens (felicitous examinations) to be some felicitous event? This is the same purpose as when pardons are

opposes special exams

10:28a

granted or when additional rank is given to people. (note: In later generations when there was some felicitous event, the ruler cutomarily would pardon all the criminals throughout the country and grant a promotion in rank to all officials.) (end note) This, then is something that can even less be talked about (approved of). Generally speaking, the floating about of ~~human~~ the people's minds (insim yuryang 人心流移), and the bad customs that prevail (p'ungsok chi kyobu 風俗之澆薄), all the way down to the uttering of empty words and (frivolous) belles-lettres (kong'on munsa 空言文詞), and also the daily decline into inferiority is nothing ~~xxx~~ if it is not the harm done by the examination system (kwagö). It should be completely abolished and things determined (his recommendation system instituted?, Han 164) by the issuing of a clear edict. If it is not, then the state will have no days (time) left for putting the country in order, and (the next) 10,000 generations will be like a long night.

even opposes special pardons! (punishment)

Exam system corrupts morality

Some might say: The recommendation system (konggö) is truly an extremely good (idea). It is only that if you select men (for office) having decided not to do it on the basis of skill in writing (munsa 文詞), and if you also completely abolish poetry and letters (sap'yo 詞表), then we cannot be

will we not

191, 10:28a

insufficient (lacking) in our skill at writing (munsa), and have the evil (difficult problem) where we will not be able to express our ideas (achieve our will) in the diplomatic documents we write to the China (sadae munja mi nŭng tal ūi chi p'ye

writing skills = knowledge of Chinese necessary for diplomat's correspondence  
事大 !!

事大文字未能達意之弊

(To this I would) reply, that with regard to the affairs of all their actions (haelag 行) under Heaven (the world), people usually worry about the implementation of things (ŏn 行) not being sufficient; they do not worry about their words not being sufficient.

People usually worry about the facts not being sufficient; they do not worry about their writing about things (munmun :their writing style) not being sufficient. The reason for (people worrying about the wrong things) is because in later generations true virtue was lost, after which the wills of people were directed to floating (frivolous) writing (composition) (pumun 浮文).

People should be concerned about munsa (文詞 :literary style) because it is excessively ornate (kwami 過靡), and not because it is insufficient (for expressing ideas to the Chinese?). But if you are going to talk about just literary style (munsa), then the composition style (munjang 文章)

10:28b

of today is daily growing more inferior to the point where there is no order to words (o pusŏng ryun 詞不成倫) and words are no longer able to express meaning, and all of this is because of the harm done by the examination system. If we did not/have the practices of making (composing?) some words (a speech to be read?) (cho hwai 造語) to provide the wherewithal for (the student's?) reciting (of a text, with his back turned, Han, 166)

exam system actually ruins good writing style

造語

a ditty

Chin Hsi

(note: At the present time, those preparing for the

classics examination (myŏngyŏngja 明經者) pick out one character from every paragraph (tan 段) and compose a colloquial expression (coin a slang term? sog'ŏ 俗語 --as a mnemonic device??) and try to concoct some kind of phrase (hwai 話) which is lewd (淫褻 是), humorous, and easy to remember in order to aid them in their reciting (from memory). This is (the persons who do this) are called sŏngnyŏng (sheng-ling 聖令 :sage magistrates?). If they become skilled at this, they will not forget phrases that even seem to resemble one another. But when it comes to the large meaning

stuck on rote mem. No good

meaning is important

明經者

俗語

話

淫褻是

聖令

192, 10:28b

(of what they are reading), they are completely in the dark.)(end note)

or plucking out phrases to use as an aid in composing an essay

(chökkü chach'ö1 描句資綴)

(note: At the present time those who (are preparing) for the composition examination (chesulcha 製造者), make extracts (摘) of words from the

classics and histories. They select words (characters) that form pairs (match each other?--taeu 取其子之對偶) and phrases that are somewhat similar, and

they (use them to?) divide up sections and divide gates? (taejang punjun 截障分門)

in order to provide an aid in making compositions (ch'ö1chüp 綴續). This look at them

is called yuch'o (類抄). If you read them, then you can ~~skxxxxxx~~

~~xxxxxxx~~ refer to them in accordance with the title and be skillful in

chaejön (\* 裁前 :dict. has chönjae--cutting things), but there are many

eases where the meaning does not fit with the main text (original text.)(end note)

then the letters (munjang 文章) of the world would not be worth

using. But if memorials submitted to the throne (chuso 奏疏) and edicts

issued by the throne (chejo 制詔) also would be in accordance with the truth

(sil), regular and correct (chön'a 典雅), then between those who serve

their king and the king who instructs (ko 誥) his people, everyone would

instruct (enlighten) the minds of men with trust. If you compare this with

what is done today, not only is it ~~xxx~~ as vastly different as the distance

between Heaven and Earth, but what is more (it would mean) ~~the~~ the writing of

men of virtue would create harmony ( 協 ) between the spirits and man,

~~xxxxxxx~~ and would become the model for the world (for literary style

throughout the world). (When this takes place) it would be a product of

the Confucian (learning) of men of supreme virtue (kunja chi yu 君子儒);

it definitely would not come from the scholars who engage in the examinations.

Selection by category

193, 10:29a

Some might say: According to this system ( of yours), (students) from

the prefecture ~~exan~~ and districts are promoted to the province, and those

from the province are ~~por~~ promoted to the T'aehak, and those from the T'aehka

are promoted to the court. For each (stage of the process) there is an age limit (no.)

See sup fur

193, 10:29a

but after a person is promoted to court, he also does not immediately assume a post. If it is like this, then you cannot avoid having the evil of great tardiness delays in the appointment of men of talent to office.

*The Stepladder system causes delays in promoting having good men*

(To this I would) reply: From the first order (appointment) on up,

all positions are Heaven's posts (ch'ŏnjik 天職 : important positions), and if there is even one unsuitable person (piin 罪人 : HHDSJ, 224, 1-

1-somebody not worth associating with, 2 someone who would do one injury,

2-China: someone whose behavior is not correct), then the harm extends to the common

*caution in selection more important even I had man no good so ten apple*

living people (saengmin 生民 ). This is the reason why former kings

gave full support (hu 厚 ) in taking care of them (yang chi hu 養之厚 ), why

they were warm in instructing them (kyo chi gok 教之篤 ), and why they

took pains in selecting them 2 (t'aek chi chŏng 擇之精 ), and why they

were careful in investigating them (ch'al chi sim 察之審 ), and only after

that did they give mandate them (order them appointed) ~~xit~~ to a position, and

appoint them to a post with exclusive (jurisdiction over affairs). Only after

doing this did they obtain the right men to be officials and ~~ix~~ was ~~xxgawamamam~~

an enlightened government carried out (ch'ihwa haeng 治化行 ); only

after this did the people get their places (get settled) and merit in

proper governance achieved (chŏgyong sŏng 績用成 ). But in later

generations (kings) did not (devote their efforts to) nurturing (raising) and

instructing (candidates for office), and they also did not realize that

the appointment of men to office was a most serious affair. (note: this was

because the selection of scholars and the qualifications for appointment to

office were based on the examination system)(end note) If they wanted to select

scholars (for office), then they ~~were not~~ did not take pains in selecting them

(pulka chŏngt'aek 不精擇 ) and they were not careful in investigating

them (simch'al 審察 ), but just followed regulations and treated the

appointment of men to office carelessly. Because they did not do things this

way, then even though they knew there were men of worth and talent, they

were left abandoned to the caves, and they did not pay attention to them, and

*exam system = shoddy way to select good men*

*too mechanical*

193, 10:29a-b.

without giving deep thought to the principles of the matter, they were not able to ~~fix~~ establish their intentions or thoughts (purpose).

(note: Not only was it confined to the matter of appointing people to office, but all matters were like this. Unless they wanted urgently to (obtain people or do something) and did not want to be ~~lazy~~ patient, then they completely forgot about it, and all of this was due to the fact that they were not deeply aware (of the problem) and did not establish their purpose.)(end note)

Because of these, even though there were lords (rulers) who wanted to govern (well), they could not achieve merit (in doing so). (note: Generally speaking, if one is able to hold on to this way (principles, method of doing things) and sincerely carry it out, ~~then~~ and neither do things in a rush nor forget them, then in the recommendation of men for office, men of talent will not be abandoned and ~~miss~~ in appointing men to office, everything will be done the way it should and the world will be well governed.)(end note)

Some might say: The system of recommendation (konggö) is truly a very good one. It is only that the feelings of people in later ages (i.e., not in a sage age?), is frivolous and light, and it is easy for people to follow their private (desires). So what about this?

(I would reply): If the feelings of people in later ages (huse injöng pubu 後世人情) are frivolous and not serious, it is because the laws (pöp) make it that way. If we did not have the examination system, then even if you tried to whip people daily and force them to be frivolous and vain (pubu), you still would not be able to (force them to be that way).

In general the affairs of the world are such that if everyone (everything) is done fairly (chunggong 叟共), then it is difficult for people (to do things) in terms of ~~private~~ private interest, but if people only look out for themselves, then it is easy for (people to do everything) on the basis of private interest. If you charge people with the responsibility of doing things in accordance with what is true (ch'aek sil 責實), then it is difficult for people to pursue private interest (nansa 難私), but

理 (理)

deem to do well not enough; system has to be right

the big a problem of 12th

laws cause swatmen!!! EXAM SYSTEM causes immorality.

共 vs 私

vs. 私.

193, 10:29b

if (evefything is done) on the basis of falsity (iwi 以偽), then it is easy for people to follow private interest (xi sa 易私). If things are made clear and bright, then it is difficult for people to pursue private interest (nansa), but if things are dark and secret (ambi 暗秘), then it is easy for them to pursue private interest. If regular procedures xxx have been established for a long time (kyönggu 經久), then it is difficult for people to pursue private interest (do things on the basis of private interest), but if everything is done on a temporary (ad hoc) basis (kanjam 間暫), then it is easy for things to be done on the basis of private interest.

systems determine ability to pursue private interests

local community public opinion  
is basis for Recomm.

The system of recommendation (konggö chi pöp) is based on consulting

the open and fair opinions of the local communities (ch'ae hyangdang konggong chi ron 博採鄉黨公共之論) and investigating the true facts of the daily good and bad deeds (of people, who are to be recommended for promotion, to office). Recommendations will be (openly) and clearly made and everyone will be assembled. Rites (courtesy) will be elevated and appointments of men to office will be guaranteed (by guarantors), and people will be appointed to office (ching 徵) for long periods of time.

But the examination system (kwagö chi pöp) is completely contrary to

10:30a

this. If you look at the situation on the basis of this, then would the recommendation system allow for private interest?, or would the examination system allow for private interest? Generally speaking if people are charged with carrying (out recommendations) on the basis of the true facts, prepare the rites (courtesies, procedure for recommendation?), and do things openly and clearly in order to provide guarantees for the recommendations, then the recommendors ~~who~~ would not dare to make recommendations recklessly, but would only be afraid that they might not know the person (whom they are recommending) well enough. And the scholars (who are to be recommended) would not dare advance (through the system) recklessly, but would only be afraid that their own self-cultivation was not perfect enough. And if there happened to be anyone who dared to advance (through the system) in pursuit of his private interest (for profit and advancement), then the guilt of those who committed the

私利  
is basis of EXAMS.

Recomm. System guarantees openness + public interest

193, 10:30a

*Punishments*

crime of lax (reckless) recommendation would be such that they would dismissal (demotion) have no place to take refuge in (flee to), and the ~~marks~~ of the untalented men would be such that their shame would be too great for anyone to accomodate

(receive them as guests?, Han 169. yong <sup>容</sup>) them. (This system) is appropriate to laying the goundwork for ~~appropriate~~ a system where by punishing one, you give warning

to a hundred people. If things are done like this, then not only will the best men be recommended, ~~then~~ but everyone in the world will strive to do things according to the facts of the matter and yield to men of worth, and day by day the cutsoms and mores (of the world) will become pure and correct.

(As far as the examination system is concerned), the names of (the candidates) are sealed over with paste and ~~put~~ registered (homyōng tūngnok <sup>糊名</sup>) and the selection or rejection of people is done in an instant's time, so that the person recommending (the scholar) does not have the responsibility of providing a guarantee, and he is not concerned about ~~what~~ whether he really knows the person. The scholars (who stand for the exam) only carelessly hope to enjoy one-time benefits (from passing), and have no intention of cultivating themselves. Even though a man of no talent may be recommended, the examining

officials just says: "I know ~~xxxxxxxx~~ and have examined his writing (munsa <sup>文詞</sup>)" and that is all. ~~xxxxxx~~ <sup>I do</sup> not know anything else (about the man)!! And the scholar (student, candidate) also says: I have been fortunate to pass at the examination grounds. ~~xx~~ This is naturally fair and just (chasi sangsi ya <sup>自是常事</sup>). There is no responsibility (any recommendors) placed on anyone, and there is no basis for ~~sh~~ shame (on the part of the scholars).

If things are done like this, then not only will we lose (the chance of obtaining) good men in recommendations, but everyone in the world will strive to lie in competing (for office, degrees), and the customs and mores of the people will day by day become more frivolous and unsettled (pujo <sup>浮躁</sup>).

Both of these situations (with regard to what would happen if either the recommendation or examination systems were put into effect) would have to occur because of the principle of the situation, and what is stupid

*By punishing one, you give warning to a hundred. DETERRENCE*

*defersent punishment transforms society.*

*EXAMS*

*vs. separation of writing talent from man as a whole*

*too impersonal! exam system causes immorality!!!*

*糊名 騰錄*

*!!!*

193, 10:30b

and rejected

and what is smart (what ought to be adopted) can ~~both~~ both be seen.

Supposing that the recommendation system was in effect for a long period of time (many years) and people became lax and the laws of the court were not observed, allowing for corruption and error, yet it still would be possible to obtain 5 (good men) out of 10 recommendations. And if the bad people were changed (dismissed), then a good system (law) would still exist.

System

But as for the examination system of the present time, even though you had worthy ministers and good officials to administer it in the fairest way possible, ~~xxxxxxx~~ it still would be of no advantage in obtaining (the right) men, and you would not be able to prevent the minds of men from being destroyed and customs and mores from becoming empty and frivolous. How much worse is it when the seed you plant is not good (note: the people of the Sung dynasty used to say that the examination system plants seeds that are not good, meaning by this that the examinations produce people who in their turn become the examiners)(end note) and also the implementation (of the system) is (also) not just?

It is only that I am worried that the ruler's ~~x~~ understanding (of this) may not be clear ~~may~~ is not clear, and his execution of it will not be resolute. I am not concerned (that the ~~system~~ of recommendation system) itself will ~~permit~~ allow for (the pursuit of) private (interests). (Note: Generally speaking, the laws (systems) of the ancient people were basically all simple (kan 簡) and for this reason ~~was~~ there were no evils. Laxity, carelessness and the existence of many evils were all characteristic of the laws (systems) ~~of~~ of "later ages" (huse 後世). The reason why later ages always put into practice ~~laws~~

194, 10:31a

with many evils and never carried out those without any evils is because the rulers of the time did not personally investigate the true facts (of the situation) (puching ch'egu ki sil 不體究其案實), while inferior people and ~~low~~ low individuals were afraid that (the laws) might harm themselves and thus they personally obstructed and blocked them. In fact then, there is no difference in terms of what ought to be done between ancient times & the present (end note).

實  
ancient times

不體究其案實

194, 10:31a

How sad? People who eat ginseng or poison

medicine

參木鴆毒服之者

naturally are effected by it; (those matters) cannot be disputed by argument.

--Item: With regard w to utterances by kings and standard-use characters, they

all should be ~~in accordance with the Sillok~~ recorded in accordance

with the true facts (kye chong sillok 皆從實錄); one should not

(adjust one's writing) to fit the 4-6 parallel prose style. (? saryuk kyömyö

)(note: All 4-6 light and frivolous prose should be completely

abolished)(end note)

INDENTED:

Yulgok once wrote the Tongho mundap (東湖問答) which he

presented to king ~~xxx~~ Sönjo, and in which he discussed established

a system of instruction for the selection of scholars. In brief it said:

In establishing a (system of) instruction, nothing comes before the schools.

At the present time the post of hundo (訓導) is the basest (lowest) of

official posts, and it is necessary to obtain poor people without substance

(support, qualification) and give them the position so that they may avoid

starving ~~xxxxxx~~ and freezing to death. The people who are hundo also only

know how to extort funds from the students (kyosaeng) in order to enrich them-

selves, and that is all. None of them know what learning and instruction

(kyohoe 教誨) is all about. With things like this, if you want to and

hope for producing men of talent, then how would it be any different from

climbing a tree to catch a fish? In planning for the present, is to have the

governors of the eight provinces despatch a communication to all adm.

district towns to have them make a ~~xxx~~ selection of local people once every

three years. Those people who are worthy of becoming teachers will have

their names recorded and reported to the provincial governor. The governor

will combine the recommended names from all the district towns and forward them

to the Ministry of Personnel. The Ministry of Personall will file the

ledgers, and on the basis of public discussion (opinion, about the people) will

carry out a thorough investigation (of the people recommended). And when

the post of hundo is filled, it will necessary this district people who will

Yulgok  
schools.

upgrading  
hundo  
choreused  
my ju

selection of  
teachers  
(in Yu's  
reform too)

public  
disc.  
recomm.

Yuljoh  
194, 10:31b

Recommendation system (konggö samok) -76- Pan'gye arok, kyosön chi che, ha  
be appointed to the post. If there are no (suitable) men in the district, then  
appoint someone from a neighboring district, and if there are no (suitable)  
men in the neighboring district, then appoint someone from the province.

Do not limit his tenure with a term of office, but only set as the limit  
for his term (the time it takes) to accomplish the education (of the people).

When regular officials come through on a mission from the king (samyöng chi haeng

使命之行), they will treat (the hundo) with li (courtesy). If they  
do not (personally) enter the hyanggyo (local school), then (the hundo) will

not have to go out to meet them. And except for their examination of the  
students (yusaeng), they will not be required to attend any official meetings.

Have the hundo ~~conduct himself~~ regard themselves with the utmost seriousness  
and spend all his efforts in the encouragement and instruction (of the young).

Only after this is done will every year the governor personally go to investigate

his record of achievement, but he will only examine the students; he will not

examine (test) the hundo. If (he) can make the students (yusaeng) understand  
~~that~~ ~~the~~ ~~learning~~ ~~of~~ ~~the~~ ~~(true)~~ ~~way~~ ~~(tohak)~~ and by regulating their dignified

demeanors (wiüi 威儀), govern their behavior (飭行), oversee their  
reading of books and strive to make the investigation of principle (kungni 窮理)

the essential (most important aspect of learning), then ~~he~~ he should be

given a high rating for his performance. If (such a hundo) sees to it that  
the students are not lazy in reading their books, and make no mistakes in

comportment or behavior, then (such hundo as these) ~~should~~ should be graded  
next (best). Those who are given the highest ratings should be reported to the

throne in a memorial (kyemun 啓劄), recommended for an award, and given  
a post of rank 6 as a means of stimulating and encouraging the scholarly class

(sarim 士林). Those who rank next (second) should also have their efforts  
reported to the throne in a memorial, and they should be promoted in rank in

order to show (the king's intention) of rewarding them ~~and~~ and encouraging  
them to devote their efforts to instruction. And if there are those who

rely on old (habits), and are inferior with no accomplishments, and nothing  
worth investigating, then they should immediately be dropped in rank (kwa i chon 課以殿)

cf. Yu's regions.

upgrade hundo's status.

cf. Yu  
10:32a

duties of hundo high

medium

rewards for 功績

demerits

使命之行

威儀

飭行

窮理

啓劄

士林

graded low

課以殿

194, 10:32a. And if there are also those who follow the old ways by ~~exter~~ following base and dirty (corrupt) practices (貪鄙) and extort (money) from the students (kyosaeng), they should be punished in accordance with the law. If things are done like this, then the post of hundo will become very important, and scholars who (previously) regarded it as not worth doing (不屑之士) will also be weilling to become (hundo).

*Punishment*

Some might say: The pan'gung (泮宮) :another name for T'aehak, Han, 174) is the best place for learning, but at the present time the practice ~~among~~ ~~scholars~~ is becoming daily more prevalent for scholars not to know anything about scholarship, but only to respect fame and fortune (profit). So what method can be used to solve (save) this?

*大學  
ignorant scholars*

(I would)reply: This is not the mistake of the Confucian scholars (yusaeng); it is because the court has failed in obtaining the right way (method) for

*Methods + institutions*

10:32b providing guidance and ~~learship~~ leadership (tosol 尊率). At the present in selecting time ~~the selection of~~ men for office, ~~is based only on~~ emphasis is placed

*Skill in letters literary talent over virtue*

only on skill in letters. (munye 文藝); they do not regard virtue as noble (important). Even though there might be someone who comprehends the learning of Heaven and behaves in the manner (of sages) during the highest age, if (such a person) does not advance through ~~the~~ passing the examinations, then there is no way for even the ~~ix~~ slightest testing of his way (as a person).

*Exams only route to advancement*

Moreover, with ~~x~~ regard to the practice in the (Sŏnggyun'gwan?--Pan'gung 泮宮) of giving marks for attendance (wŏnjŏm hoesa 圖默會士), in general with regard to the daily behavior of scholars, in every respect they are using methods (that tend) to the search for advantage (kuri chi sul 求利之術). With this ~~g~~ kind ~~exam~~ of guidance and leadership (to sol), then how could the habits of the scholars become rectified (correct)?

*marks for attendance in 泮宮*

In making plans for the present time, we ought to have the eight provinces and the 5 sections (pu) of the capital, once a year, make a selection of those people among the saengwŏn, ching, and yuhak (幼學), who <sup>even slightest</sup> have the desire (will) to study, and those who do not commit unvirtuous acts.

*Minimal selection of scholars*

194, 10:32b

It will not be necessary to make (the standards for selection) too high; just as long (as the candidate) understands that the learning of the true way (tohak 道學) should be respected, then all ought to participate in it.

Record their names and send all of them to the Ministry of Personnel and the Ministry of Rites, and these two ministries will meet in one place and consider the lists (an ki pu 案其簿) and discuss them. They will select

200 saeng-chin (saengwön and chinsa scholars) and who will reside in the T'aehak divided into 5 shifts of 40 students each. Even those people living

195, 10:33a

in the countryside will be required to meet the deadline (for showing up at the T'aehak). In addition they will choose 200 yuhak (幼學) and divide

them up among the Four Schools, with 50 students at each school. They will also be divided into 5 shifts with 10 students per shift. And these students

will be called Selected Scholars (sönsa 選士). A special selection will be made of scholar-officials (yusin 儒臣) of accomplished learning and excellent

behavior to act as officials at the T'aehak and the Four Schools (sahak), and they will be made to give instruction to the students. They will only take

as their task the explication and clarification of correct learning (kangmyöng chönghak 講明正學). Their learning must be based on (an understanding

of) ethics (illyun 人倫); they must have a clear understanding of the principles of things (mulli 物理); they must (know how to) select

what is good and rectify themselves (t'aeksön susin 擇善修身), and they must promise (hope to, strive toward) to achieve virtue. By their complete

understanding of the principles of government (ch'ido 治道), they should regard the regulation of the state and the saving of the world (kyöngje 經濟)

as their purpose. All of those among them whose learning and behavior are fitting with this (these objectives) will forthwith be promoted to court

and made to reside in (be appointed to) posts in the censorate and as attendants on the king (taesi chi yöl 臺侍之例). Even though they do not get

this far (in their accomplishments) if their behavior is free of flaws and they are older than 40 years of age, they too will be appointed to posts

in charge of general affairs. If there are among them whose belief in the true

BUT NO ABOLITION OF EXAMS!!

Selecting 200 幼學 + 選士 for 大學

200 幼學 for 4 schools = Selected Scholars = 選士

Selection of scholar-officials to be teachers.

correct learning ethics principles self-rect. spirit

40 yr limit of promotion to king

195, 10:33a way is not thorough and their behavior does not pass muster, then they will be stricken from the registers, and the ministries of personnel and rites will make another selection of another person (to replace them), filling vacancies with new candidates as the situation demands. Moreover, in providing for their support and upkeep, they must be afforded the fullest and cleanest (treatment) in order to fulfill the court's way (intention) of providing proper treatment to worthy men.

10:33b With regard to such persons in the provinces who are yuhak and participate in this selection process, in accordance with how many of them there are, they will ~~will~~ reside in the hyanggyo (local schools), and will be divided into shifts in accordance with what is appropriate. The magistrates will provide (their upkeep and support) to them, and also they will be made to give instruction to the hundo. If among them there are men outstanding in scholarship and behavior (action), the (magistrates) of the prefectures and districts will report them to the provincial governor, and the governor will record their names and send (the list) to the ministries of personnel and rites so that they will (be permitted) to reside in the T'aeahak lower study hall (hajae 下齋) of the T'aeahak. Their reception and treatment will be no different from the saengwŏn. If they are observed to behave in a truly virtuous way, they will be promoted to the court.

If things are done in this way, they will also know that virtue can be respected and that it is not only skill in letters (munye) that is esteemed. And all the people will be uplifted and the customs of the four quarters (f the country) will be moved (stimulated).

Some might say: With regard to the saengwŏn, chinsa, and yuhak who ~~do not participate in the process of the~~ are not included among the Selected scholars (sŏnsa), then in what place should their names be registered?

(To this I would) reply: In the case of saengwŏn and chinsa, then record their names in the T'aeahak. In the case of yuhak, then record their names in the Four Schools--in both cases in accordance with old (practice).

328 技  
知學 to  
head  
hundo  
wecom.  
知學  
知學  
virtue  
over  
literary  
skill

195, 10R:33b It is ~~xxxxxx~~ just that they will not be given marks (for attendance) (wönjöm 圖默) and they will not be provided with food by the officials. But at the rites to the Confucian shrine (sökchön 釋奠) and when superior officials (chusang 主上) visit the school (sihak 視學), they everyone will attend the meeting and they, too, will attend the dining hall.

Some might say: There are many students (kyosaeng) in the provinces who do not understand even one character. How are we to deal with them?

(To this I would) respond: There are fixed quotas for Confucian (scholars) in the prefectural district towns (kun'üp 郡邑), and it would seem difficult to eliminate scholars (yusaeng) from among these quotas. It is only that it would be appropriate to obtain the younger ones ~~and~~ to fill in (the quotas) while eliminating the older ones who have no talent, and that is all (that has to be done). If there are extra-quota students (yusaeng) who ~~are~~ cannot be taught, then it would be all right if all of them were used to fill in the army quotas.

Someone might say: What are we going to do with the people in the provinces who are the so-called öbyu (業儒 :make Confucian learning their occupation)?

(To this I would) reply: With regard to them, then select those who can be taught ~~and~~ and send them back to the hyanggyo; eliminate the ones who cannot be taught and use them all to fill in the army quotas.

Someone might say: If you have an unfettered scholar (pulki chi sa 不羈之士) who has no place where he can entrust his name (reputation? kimyöng 名譽), and he hides away (tonjök 遁跡) in the mountains where he shuts his gate and seeks purpose, resting secure in poverty and enjoying the true way; and whose reputation for virtue spreads to remote areas, then how should (such a man) be treated?

(I would) reply: Such a man as this should be called a hermit (ch'ösa 處士) and investigate to see whether his reputation is false or true. If not false, then he ought to be given favored treatment (not secondary position) and given an appointment to a position where he can give aid to the king (補養 補養)

poor education  
can't eliminate poor scholars because of quota system  
just eliminate untalented ones + replace  
enroll (only) extra-quota students in the army!  
eliminate the  
because scholars hermits  
處士

不羈之士  
名譽

遁跡

scholar  
處士

補養

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Some might say: What you say is truly good, and it is close to the system of selecting men (for office) in the three ages (of antiquity). It is only that the way of the times declines by the day, and the lies (deceptions) of the people increase by the day. If at the time (officials) are to be selected we do not follow the public (official) way (kongdo 公道), then what will we do?

有民之見也

I would reply to this: This is the popular view (yusok chi kyōn ya). Since ancient times when they established laws (systems), they certainly had to wait for people (to obtain the right people) to carry them out, but they did not feel that because there were no people (suitable for the administration of the laws and institutions) they should not establish laws (and institutions). Now, the laws have already been carried out and customs are gradually changing. If the scholars know what shame is, then the evil of people following their own private interest will also come to an end by itself. (naturally, as a matter of course). If, because of one's fear of people pursuing their private interest, we only maintain standard regulations (the usual regulations), then there will be no one who will be able to escape from the net of (the attractions of) profit and desire (iyok 利欲). Will we still be able to make (the right kind of) men through enlightenment and education?

use laws, don't have to wait for superior people.

vs. private interest

利欲

Some might say: The worthy people in the world are extremely rare, while those who are not worthy are extremely numerous. If what you say were carried out, then how would you not get to the point where the whole world would regard the princely man of virtue (chün-tzu) as their enemy?

(To this I would) respond: Since ancient times when there were men who knew how to govern well, from the beginning they were not without criticism (pang 謗). Tzu-san (子產 :Han, 176. PM of Cheng 鄭 in the Warring States Period) was prime minister of Cheng (Matthews: K'ai-feng area of Honan)(ca. 777-500). After a year, there was much criticism of him and people sang songs which stated that they wanted to kill him. After

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three years, the criticism stopped and the people only were afraid that he

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might die. When Confucius was minister to the state of Lu, even though people sang songs saying that he should not come back, at the beginning of his administration, songs of praise for his benevolence toward them and his lack of private interest were spread around as a result of his moral transformation and achievements.

It is only after you firmly maintain the ancient ways and use your strength to ensure that there will be no changes (from it), nothing to block it (slander it? 沮) and no resentment, that the minds of the people will be settled (fixed, chōng) (this system) Moreover, in carrying out laws,

one should only allow for changes of (rectification of) mistakes. If we do not think of (dig out?) the old evils, then the princely man of virtue (chūn-tzu) will have the leopard's versatility (豹變: be able to adjust?), and the small amoral man (hsiao-jen) will be transformed into a moral individual (hyōk-myōn 革面); and all of them will want to enter into the molds (陶鑄: that make proper men). And how would there be any concern that resentment and criticism would not stop?

END OF YULGOK QUOTE

Peers School

--Item: With regard to the System of the Peers School (Chonghak 宗学), it also must have the same school system; establish regulations for it in detail.

(note: In the Chonghak (Peers School), establish a tosōn (尊善) of rank 3B, a chōnhun (典訓) of rank 4, one man each, and go to great pains to select men who are virtuous and straight, and put them in exclusive charge of educating (the students). Members of the royal clan (chongch'in 宗親)

who are 15 years of age will be admitted to the Peers School. Their course daily work (suōp 受業) will consist of ~~reciting with their backs turned to the text what they have learned~~ reciting with their backs turned to the text what they have learned, and a record (daily) will be made of whether they passed (t'ong 通) or not (subnote: both will be entered into the sōdo 書圖) (end subnote) At the end of every month a memorial will be submitted to the throne (kyemun 啓聞) of those people who for no reason at all did not learn and did not pass. Those guilty of a lot of misdemeanors will be indicted for punishment. Also at 5 month intervals

Special Section for Royal House

Peers School

reading and recitation

196, 10:35a there will be a complete recitation examination (t'ongdok kangnonb <sup>通讀講論</sup>)

Twice a month there will be a recitation examination (kogang <sup>考講</sup>)

(subnote: after the 1st and 15th days of the month)(end subnote) The students

will read from the text material they have already read (studied) and fully

explain the meaning, everything in accordance with the regulations for The

Four Schools. And a record will be made of those who passed and ~~it~~ did not

pass. At the end of every season a memorial will be submitted. Those who

fail 2 out of 5 examinations will be recommended for punishment. Those who fail

to go to school for no good reason, those who violate the li (etiquette,) and

break the rules will be listed among those who have committed misdemeanors and

at the end of every season their names will be memorialized to the throne

and they will be recommended for penalty. (subnote: In recommending penalty,

those who ~~are~~ are not yet grown men will be beaten with a whip; those who

are on salary will have them reduced by 1 or 2, 4 or 5 degrees depending on

the severity of their violation for a period of three months.

The following people will be exempted from going to (attending) school:

those of 40 years of age who know the Small Learning, the House Rites (Chia-li),

the Four Books, the Chin-ssu-Lu (Reflections of Things at Hand), and two

10:35b classics; those who even though not yet 40 years of age, know the Small Learning,

the Chia-li (Household Rites), the Four Books, Reflections of Things at Hand,

and three or ~~more~~ more Classics (subnote: The Chongjōngbu(宗正府 )

tangsang(堂上) and sajōng(司正), the director and asst director

of the T'aehak, the tangsang of the ministries of personnel and rites and the

officials of the Peers' School will sit together and conduct the test. They

will make random selections from each chapter as in the case of the ~~xgm~~ regulations

for the Four Schools)(end subnote); those who are 50 years of age. Every

year in the 6th and 12th months there will be an examination of (what the students

have) learned. Rest days ~~x~~ will be provided ~~every~~ every year on the following ~~dates~~:

days of every month: the 2nd, 8th, 16th, and 23rd.

With regard to encouraging and warning (the students) about the school

punishment

school exceptions

4 rest days a month

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regulations, on the first day of every month the laws of the school will be read, and (once) during the four seasons, writing will be examined, both are in accordance with school regulations.

Students who are peers of the royal clan (chongch'in) and are first capped will go to the T'aehak at the beginning of the month, line up with the students there and bow to each other, and they will join with the students in paying their respects to the Confucian shrine. They will also kowtow to the chief of teachers (director? sajang 司長)(subnote: the sajang will remain seated)(end subnote) They will take seats in order of age, participate in the recitation and reading, and then leave.

In the winter and summer the Taesasöng(大司成) will make the rounds and go to the Peers School and sit together with the educational officer(s) (kyogwan) of the Peers School and read the (school) laws and conduct a recitation examination (kogang), and then he will join with them in a t'ongdok kangnon (comprehensive reading and recitation exam?). Both of these (procedures) will be in accordance with regulations for the Four Schools.

(subnote: When the Taesasöng arrives at the Peers School, the school officials will respectfully welcome him. The Taesasöng will enter the school and take his seat. The school officials will proceed before him and kowtow twice as is the custom and then withdraw. The Taesasöng will enter and remain seated. The peers (students, chongch'in) will/take their positions in double file, and the ~~peers~~ Taesasöng will rise and stand. The peers will kowtow to him twice. The Taesasöng will respond with a double kowtow. The peers will withdraw. Then they will sit together, read the school laws and conduct a recitation examination (kogang). If the Taesasöng cannot attend for some reason, his assistant will take his place, in accordance with regulations. (end subnote)

ritual when 大司成 進出 禮節

With regard to the rite for mutual interview (greeting) between the officials of the Peers school and the peers (chongch'in) who are resident in the school, on the 1st of every month the toson(尊室) will sit by the north

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wall and the chōnhun(典訓) will sit by the eastern wall. The peers will proceed in front of them and kowtow twice. The tosōn and chōnhun will remain seated. As for peers who are not resident in school, when they take part in the rites for greeting school officials, then those who are of taegun rank or lower (大臣) will all kowtow and the school officials will kowtow in reply.

rites for student greeting school officials

As for those peers who are exempted from attendance at school, every year they will undergo an examination (chōn'gang 殿講). A random selection (ch'uch'ōm 抽籤) will be made of 2 of the Four Books and they will voluntarily select 2 of the 6 classics, the Hsiao-hsueh (small learning) and the Kang-mu, and they will recite from the text. Those who are recommended for reward twice will be promoted one grade. (subnote: Those who are rank 3 or higher will be promoted when they are recommended for reward 4 times. Those who are not exempted from attending school will also undergo a chōn'gang recitation examination once a year. Those who pass the exam on three books that they have read will be recommended for award as a means of encouraging them.)(end subnote)(END NOTE)

Pan'gye:

-- (indented) --. I note that: In ancient times from the sons of the Son of Heaven and the feudal lords down to the sons of the high ministers and scholars and important officials/(konggyōng taebusa), all of them entered the T'aehak and were instructed. [When it came to the appointment of men (to office), then they only (took into consideration) whether a man was worthy and virtuous. They did not recommend people because they were closely related (to the throne), nor ~~recommend~~ drop them because they were distant relations. (pu kō ch'in i yu so 不舉親而遺疏). Also they did not drop them because they were close relations, nor recommend them because they were distant relations. They had high officials who were both relatives of officials and those who were of different surnames. In later generations they way they treated the peers (chongch'in, of the royal house) was only to honor them with salaries and rank; they did not appoint them to official posts, and as a result the xxx

high in ancient times. relations to none not rank of both relatives + non-relatives

Chung royal members of office

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the royal relatives and the sadaebu (shih-ta-fu, scholars and officials) were divided into two routes (categories). Therefore, they were not able to avoid establishing a peers school (chonghak) even though they already had a T'aehak (T'ai-hsŭeh). With regard to this, then, in general I am only following the present \* system in drawing up regulations for it (a Peers School).

Because 宗親 are kept out of office, they are kept separate from the 士大夫 - have to have a separate school for them.