

Ed. and Selection, Han dynasty on -1- Pangye surok, kyoson kosol, ha 236, 12:1a. This section deals with the system of son'gxo (selection (選舉)) from the Han dynasty on.

-At the beginning of the reign of Han Kao-tsu there was no spare time to establish (new) institutions (systems). In the 11th year of his reign (195?BC) he then issued a decree: "From what I hear, there was no higher true king than Wen(-wang) of Chou, and no loftier Po (伯) than (Duke) Huan of Ch'i. All of them earned a reputation for their treatment of worthy men (hyonxin). How could it be that the worthy, intelligent and able men of the world only were the men of ancient times? I fear it is a matter of the ruler not associating (with such worthy men). If there are any worth shih-ta-fu who are willing

to follow me and associate with me, I will respect them and make them well known.* Make this known throughout the empire so that people will understand my intentions. If there is anyone who has a will (the desire) and has a reputation for bright virtue, I will personally encourage him and seat him on a chariot (palangsuin). (note: This means that the kunsu (magistrates) will themselves encourage worthy men and put them on a chariot and send them (to the emperor)(end note) Send them to the shang-ku-fu (相國府) and write their haengdinyon (行狀年) (haangjang and yon'gi 行狀年紀).

If it is discovered that there are such men but no mention has been made of them, then (the magistrate) will be dismissed from office. (Note: If it is discovered, the official will be removed.)(end note)

11:1b) -In the 4th year of the reign of Hui-ti (惠帝 : BC 191) a decree was issued to select (chu, kō 舉) filial men, men of brotherly respect, and those who worked hard on the fields (and appoint them to office) and exempt them from taxation (pok ki sin 復其身).

In the 15th year of Wen-ti (165 BC) an edict was issued to the chu-hou, wang, kung, and ching, and chun-shou (mags) to select (for office) worthyxxgax and good men who were able to speak straight and offer remonstrance (to the emperor).

Punishment for-Exemption 復其身

Tung Chung-shu
1) feudal lords + high off.
2) palace guards
3) reward + punishment

Wu-ti
fiscal + tax
quotas

200 my/yr.

Ch'ien
- virtuous
- scholars
- legal knowledge
to judge cases
- decisive + astute
- talent in adm. to hold office

236, 12:1b) At the beginning of the reign of Wu-ti (140-86) Tung Chung-shu offered a policy recommendation which said: According to my stupid opinion we should have the feudal lords, magistrates (chun-shou) and (high officials) of 2,000 piculs salary each select worthy men from among their clerks and population (people) and each year present (segong 歲貢) two of them and make them palace guards (kup sugwi 給宿衛). Moreover we should examine the abilities of the ta-ch'en (officials) in recommending people. If those who they have recommended are worthy men, we should reward them. If those who they have recommended are no good, we should punish them. If we do it like this, then the chu-hou, officials, and ministers of 2,000 piculs salary will all do their utmost to search out ~~xxxxxx~~ worthy men, and the scholars (shih) of the empire can be obtained to be officials." The ~~empire~~ emperor thereupon ordered the ch'un and kuo (commanderies and princely fiefs?) each to select one man who was filial and/honest. Shortly after this, when the system had been established, a district (ch'un-kuo) of 200,000 population or above searched out one man a year; ~~and~~ district of 400,000 or more 2 men; a district of 600,000 or more, 3 men; a district of 800,000 or more, 4 men; a district of 1 million or more, 5 men; a district of 2 million or more, 6 men. Districts of less than 200,000 recommended 1 man every 2 years; districts of less than 100,000 recommended 1 man every three years.

(note: If we calculate the population of Han times, then the number of men recommended (kong) every year was no more than 200 or so men)(end note)

12:2a) Four categories of limits (were placed on the selection): The first was that the men had to be virtuous in behavior and pure in will and comportment. The second was that they had to have great knowledge, of good behavior and po-shih (of wide scholarship) in the classics. The third was that they had to have knowledge of and practice in the laws sufficient to determine doubtful cases. They had to be able to refer writing to cases to find out the facts and in culture be equivalent to a yü-shih (Üsa). The fourth was that they had to be dauntless and astute and

236, 12:2a) not be confused when faced with a matter so that they could make decisions, and their talents had to be good enough so that they could be appointed to the posts of sambo(三輔 : ~~xxx~~officials and district magistrate (hsien-ling). (Han 368. Sambo refers to the area of the 3 hsien surrounding the capital--(京兆尹, 左馮翊, 右扶風), the magistrates' seats of which were located inside the walls of Ch'ang-an).

130 BC

In the fifth year of YUan-kuang (BC 130) there was another decree recruiting people from among officials and common people who had understanding of the affairs of the ~~xx~~ day and who were skilled in the methods of former sages. In order of the rank of their magistracies they were given ~~food~~ ~~xxxxxxx~~ (while they were in the capital?) and were summoned together with the financial clerks (kye 計) from the districts (chun-kuo). (note: The ~~xxx~~ kye (計) were officials who submitted financial accounts to the capital. Every year the districts (chun-kuo) sent them to the capital. Those who were summoned (by the throne) and the kye accountants both came together, and in accordance with the rank of their hsien they were provided with food.) (end note)

In the first year of the yuan-shuo(元朔) 9 year period (BC 128) there was another decree which said: The five emperors and three kings achieved the heights (of rule) by making humaneness the root, by taking righteousness as the supreme ancestor (most important thing), by exalting virtue, by recording (gathering) the worthy, by encouraging good, and by punishing wickedness. Accordingly I have decreed to the ~~xxx~~ chipsa(執事) to elevate the honest and select the filial in the hopes of achieving good mores. In a town of ten households there must be (at least) ~~three~~ men of loyalty and trust and if three men are going (walking?) together there must be (one?) who can be my teacher. If at the present time a district has not recommended one man, this is because (my) teachings (hua) have not

Educ. and selection, Han dynasty -4- Pangye surok kyoson kosol, ha
236, 12:2a-b) reached down to the bottom, and the way for the
emperor to hear about kunja (men of virtue) who have accumulated
virtuous deeds has been obstructed. (yong o sang mun 雍於上聞).
The salaried officials are in charge of regulating morality. In
the future how are they to assist me in lighting up the dark,
in encouraging the people and the masses to respect the the
instructions of the hsiang-tang (鄉黨)? (their village orgs).

If anyone recommends worthy men he will receive a reward; if anyone
hides talent and keeps it hidden, he will be executed--this was the
way of the ancients. Anybody who has discussed with the chung
(middle) 2,000 picul salaried officials and the Yegwan paksa
(礼官博士) the matter of recommending the filial and honest
and has not done so will be punished." The yusa (有司) memorialied:
"In ancient times if a chu-hou recommended ^{one} scholar (kongsu 貢士)
who was fitting, he was said to be of good virtue. (note: "fitting"
(適) means that they obtained that person (for office)(end note)
If he recommended two men who were suited (for office), he was called
a worthy (hyonx-hyon). If he recommended three men suited for office
he was called a yugong (有功 :man of merit), and he was given
9 symbols of merit from the emperor (kusok 九錫 :see Hanhandaesajon)

[note: Tu Yu (杜佑) says: With regard to the kusok, the
classics don't mention them. In the Chou-li they are called the
kumyong (九命). In the sol (說) of the Ch'un-ch'iu it says
that the kusok involved the preparation of goods. It was a rite
that flourished under the po-che (伯者 :hegemons). It seems that
Duke Huan of Ch'i and Duke Wen of Chin did not prepare (offer) them.
Thus to say at the present time that people received this for
recommending three men of talent does not seem so. On receiving
rewards for recommending worthy men, the Book of History, Ta-chuan
says: That(if a person recommended) three men suitable (for office)
they were regarded as yugong (having merit) and were given a chariot,

Educ. and selection, Han dynasty -5- Pangye surok kyoson kosol, ha
236, 12:2b) clothes, a bow and arrows.)(end note)

If a man failed once to recommend a scholar, then he was demoted in rank; if he failed to do so twice, his land was taken away from him (saekchi 削地). If three times, then he was both demoted in rank and his land taken away. Those who conspired with those beneath them in order to deceive their superiors (puha mangsangja 附下罔上者) were killed. Those who conspired with those above them to deceive their inferiors were punished. Those who participated in government affairs but who were without benefit to the people were dismissed (from office). Those who occupied high positions but were not able to recommend worthy men were driven out of office. Those who did not recommend the ~~wat~~ filial were adjudged guilty of not carrying out the imperial decree and were equivalent to those guilty of lack of respect. (note: because they did not search for men of talent in order to repay the state (for favors received by them))(end note) Because failure to search out honest men was failure to carry out one's duties, these men ought to be removed." The emperor approved.

--. According to the Han dynasty system, all the chün-kuo (adm. districts) were able themselves to appoint (chasö 自署) their subordinate officials. They also selected (cho 調) worthy (eminent) men from among their subordinate officials and people in their jurisdiction (puin 部人) and recommended them to be hsiu-ts'ai (秀才) or lien-shih (廉史) and presented them to the wang-ting (:court). Commonly they were appointed to office, made nang (郎) and put up (made to reside in) the samsö (三署). There were no fixed quotas of these (officials) and sometimes they numbered up to a thousand men, and they were attached to the Kuang-lu-hün (光祿勳). Thus, local school officials (hyanggyo moksu 鄉校牧守) who were at leisure waiting for an imperial decree (of appointment), and those who were recommended from the districts (chun-kuo), and those summoned to be transported by official cart (to the capital) were all part of this (category)

flee
三署
open

郡國

237, 12:3a) The Kuang-lu-hsun was ~~xxxxxx~~ in the Samsu again examined (chonje ^{the} 詮第) and nangni (郎吏) and every year recommended hsiu-ts'ai and lien-li (秀才 廉吏) to go out and become other officials and (they were used) to fill vacancies. (note: The system in the Later Han was the same.)

In the 5th year of the Yuan-shuo period (124 BC) an edict established the post of po-shih-kuan (博士官) with 50 disciples (cheja, students) (for each), and they were exempted from taxation.

At the t'aesang (太常) they would select people from the age of 18 and up whose behavior and deportment were correct to fill the ranks of the po(-shih). If in the districts and towns there were men who loved learning (ho munhak), who were respectful towards their superiors

and elders, who were strict in keeping government affairs and education, and who were obedient in the village, who in their comings and goings did not act in a contrary way to what they heard (were taught?), then

these people were always sent up with the district accountants (kye 計) at the time of to the t'aesang (太常) and ~~wh~~ they were allowed to study (tuk suop 12:3b)

德受業) just like the cheja (students of the po-shih). After a year of study they were examined. Those who were ~~xxxxxxxxxxxxxxxx~~

conversant with one or more of the skills (arts, ye) were given appointment to fill vacancies in the posts of munhak or changgo (文學, 掌故).

Those passed with the highest scores could be appointed lang-chung (郎中) and they were recorded and memorialized (by the) T'aesang (太常).

If there were anyone of outstanding talent and outstanding grade, then his name was immediately heard (elevated). As for those people who did not study, who were of inferior talent or who could not master one of the skills (ye), they were immediately dismissed, and those who had requested (recommended) those who were not worthy were punished.

--. In the reign of Yuan-ti (BC 48-32) an edict was issued to the various hou (lieh-hou) (feudal lords) to recommend men of talent.

The kan-i-ta-fu (諫議大夫 : censor), Chang Po (張勃) recommended

弟子

Franklin's Horn
Is in the
Journal
de Chong-i
Chang-i-tai-i
journal

Tai-kang
(Member
of Board
of Pates)

Educ. and selection, Han -7- Pangye surok kyoson kosol, ha
237, 2:3b) the Ta-kuan ?? (大官獻丞), Ch'en T'ang (陳湯).
Ch'en was guilty of criminal action, and Chang Po was implicated and
had 200 households taken away from him. And when he died he was given
the posthumous title of "miu-hou" (the faulty marquis 繆侯) (note:
Because he recommended someone who was not good, he was given a bad
posthumous name.) (end note) Because the encouragement (to good recomm.)
was like this, therefore at this time, from the reign of emperors Wen
and Ching on (179-156, 156-140), men of talent were obtained for official
posts, and their positions also were necessarily long and secure.

--- In the Later Han dynasty during the reign of Kuang-wu-ti (25-58 AD)
a decree was issued to the san-kung (samgong) to recommend men of talent,
each recommended one man of talent and one man who was an honest official.

The generals of the Left and Right every year each searched out two
honest officials. The Kuang-lu (光祿) every year recommended one man
each from the lang (郎) who were talented and of good behavior and
12:4a) searched out three men from among the honest officials. / Each of
middle-2,000 piculs salaried officials (中二千石) every year
searched out one honest official. The ting-wei, Ta-ssu-nung (廷尉, 大司農)
two men (name of post?) and the chang-ping and chang-chun (將兵, 將軍)
every year searched out two good officials each. The Chien-ch'a Yu-shih
(監察, 御史) and the Ssu-ye chou-mu (司隸, 州牧) every year each
recommended one man of talent. (note: In the former Han these men were
called "hsiu-ts'ai", but because "hsiu" was a taboo name of Kuang-wu-ti,
(in the Later Han) they were called "mou-ts'ai" (茂才) (end note)

--- With regard to the selection of men for office (songo 監考), those
(who recommended from) the distficts (chun-kuo) were attached to the
Ministry of Works (Kung-tsu'ao 功曹); those who were recommended from
official agencies (kung-fu 公府) were attached to the Tung-hsi-ts'ao
(東西曹); those who were recommended from the T'ien-tai (天臺)
were attached to the Ministry of Personnel (Li-pu-ts'ao 吏部曹),
and the Shang-shu-ling (尚書令) was placed in overall charge of the
them.

TWG
policy!!

Education and selection, Han -8- Pangye surok, kyoson kosol, ha
238. 1204a) (note: In the time of Ch'eng-ti^{成帝} (BC 32-6) they first
established the Shang-shu wu-ts'ao(尚書五曹) which was in
general charge of documents and memorials (chang-shu^{章奏}). The
first (of these 5 ts'ao) was called the Ch'ang-shih-ts'ao(常侍曹)
and it was in charge of affairs pertaining to the kung and ching(公卿).
The second was called the i-ch'ien-shih-ts'ao (二千石曹) which
was in charge of the affairs of the districts (chun-kuo^{郡國}).
By the time of Emperor Kuang-wu they changed the Ch'ang-shih-ts'ao to
the Li-pu-ts'ao(吏部曹), which was put in charge of recommendation
(songo) This was the origin of the laws of the Li-pu (ministry of
personnel). At this time, even though the Shang-shu (尚書) had
(subordinate) ts'ao, they had no names. The Shang-shu-ling(尚書令)
was extremely low in rank at the beginning, and after that it gradually
became more important. Emperor Kuang-wu personally took comprehensive
charge of personnel matters and did not leave it up to the san-kung. For
that reason the power reverted to the Shang-shu, and the post of Shang-
shu-ling became a high ministerial post (tangyu^u chi im 端揆之任
tangyu means prime minister).)(end note)

--. Because the chief officials (shou-hsiang^{守相}) of the
districts (chün-kuo^{郡國}) held their posts for less than a year, they
were not able to search out and recommend filial and honest (men for
office).

(note: At the time all those who were recommended and summoned
were given special appointments (t'ukpae^{等拜}) and were not reexamined,
so that the scholars (who were recommended) were able to deceive (others)
or embellish (their talents). At the beginning of Chang-ti(章帝)'s
reign (76-89 AD), he issued an edict which said: The recommendations
(of men) from the villages and country must be (based) on a record of
merit and effort. At the present time the tz'u-shih(刺史) and shou-hsiang
(守相) can't tell the truth from falsity. It is most inappropriate
that someone whose incompetence is manifest should be put in charge of
government affairs. Every time I look into the former dynasty's recommenda-
tion of men and scholars (koin kongsa^{舉人貢士}), (I find that) either

237, 12:4a-b) they tilled the fields or they were not involved in factionalism (munbol). If you look at their memorials, then what they wrote was worthy of being adopted, and if they did well on examinations, then in governing they left an outstanding record (of accomplishment). I really think that was good." Then (the emperor) adopted the system of the sungsang (丞相) of the former Han and summoned scholars (辟士) on the basis of four categories. Those who recommended bad people or who failed to recommend (anyone) were punished.

(end note)

順帝 yang-chia
-- In the reign of Hsun-ti, in the ~~chixxuxuan~~ period (132 AD) the Shang-shu-ling, Tso Hsiung (左雄) recommended a reform of the ch'a-chü (察舉之制) system of recommendation. It was to be limited to people 40 years of age and above. Confucian scholars would be examined in the classics, and clerks would be examined in composition (changju 章奏). If there were anyone of outstanding talent (mou-ts'ai 茂才) and exceptional action (behavior), there would be no restriction because of his age.

The Shang-shu p'u-she (尚書僕射), Hu Kuang (胡廣) rebutted this, saying: The selection and recommendation of men (sön'gö) is based on talent; it is not restricted by fixed institutions (a fixed system). The Han dynasty continued (the tradition) of the Chou and Ch'in dynasties, mixing (and confusing) the (two traditions) of kingly and hegemonial rule (wang-pa 王霸) down through the generations until a principle of government was achieved which cannot be reversed!

The emperor in the end followed Tso Hsiung's recommendation. Whereupon Tso Hsiung submitted a recommendation (said): "The practice of recommending men of filiality and honesty from the chun-kuo (districts) was (equivalent to) the ancient system of recommending scholars (kongsa 貢士). When they go out (to the countryside), then as magistrates over the people they spread moral teachings (among the people); but if they stay with their faces toward the wall, then they are of no use (in gov't). As Confucius said: "When I was forty years old, I had no doubts." It

Ed. and Sel., Han dynasty -10p- Pangye surok, kyoson kosol, ha

237, 12:4b). In the Li (li-chi?), in praises the idea of appointing men to office when they have become strong (mature). From how on, if filial and honest men have not reached the age of 40, they may not be "searched out and recommended" (ch'algö). All must first serve in a public agency (kongbu 公府). Those who are (Confucian) students (chesaeng 諸生) will be tested on family law (chia-fa 家法), and literate clerks (wen-li 文吏) will be examined on their ability to compose memorials (documents). Then they will be put to work assisting a chief minister (pu chi tanmun 副元端門) to distinguish between emptiness and truth (fact) (between those that are good and those that are not), in order to see if there is anyone of exceptional ability who can beautify the customs (of the people) (if they are to be appointed as district magistrates). If anyone fails to keep the regulations, rectify his mistakes. If there is anyone of outstanding talent (mou-ts'ai 茂才) 238, 12:5a) and department who (behaves) like a Yen Yüan (顏淵) or a Tsu-ch'i (子奇), then do not be bound by his age.

(The emperor) subsequently promulgated this (panha 班下) among the districts of the empire (chun-kuo). The next year, the Ch'i-? T'ai-shou (濟陰太守), Hu Kuang (胡廣) (note: Hu had been transferred from the post of p'u-she to T'ai-shou in the provinces)(end note) and over a dozen others were all involved in ~~wxwxwxwx~~ (the crime of) making bad recommendations (皆坐繆舉), and were dismissed or demoted. Only (two guys listed here) among a groups of over 30 obtained appointments as lang-chung (郎中). From this time on, the district magistrates (mou-shou 牧守) were afraid and did not dare to make light (casual) recommendations. Tso Hsiung was in the Shang-shu up to the Ying-chia period (one year only, 145 AD), for a period of about a dozen years (i.e., 132-145 AD). (And during that time) the search and selection (of men) was pure and fair, and many (good) men were obtained. The T'ai-shih-ling (太史令), Chang Heng (張衡) memorialized: "From the first time

李陳
子廉
子子
頴南
川

Educ. and selection, Han dynasty -11- Pangye surok, kyoson kosol, ha

238, 12:5a) recommendations of filial and honest men were made up to the present time, a period of 200 years, we have always placed priority on men who were filial, and if they had any strength left over, then they devoted it to the study of letters (wen-fa *文法*), and that was all.

Under the present decree, (the selection of men) is limited to those who are good at writing and composing memorials and documents. Even though there might be an extremely filial individual, he would not be able to ~~meet~~ (pass) the test (qualifications). This (is the same as) throwing away the root to pick up the branch (extremity). Tseng-tsu (*曾子*) was superior in filiality, but he was really stupid (nodun *魯鈍*), and in literature was not as good as Yu Hsia (*游夏*), and in government affairs was not as good as Jan Chi (*冉季*). If at the present time you want to have it so that one man can combine (these qualities), then in truth you will have something to see on the outside, but the inside will definitely be empty (lacking in something)."

(note: During the Ying-hua ~~reign~~ period, 136-142 AD) a decree was issued for the recommendation of fierce people with military skills who could be appointed as military commanders. Tso Hsiung (*左雄*) was Ssu-ye chiao-wei (*司隸校尉*) and he recommended Feng Chih (*馮直*) to be appointed commander. Feng Chih was once implicated in embezzlement and was punished. Chou Chū (*周舉*) of the Shang-shu took this as a cause for impeaching Tso Hsiung. Tso Hsiung replied: The decree called for selecting military men who are fierce; it did not ask for the selection of pure and high (morality) men. Chou Chū said: The decree instructed you to select fierce military men; it did not instruct you to select corrupt men." But Chou Chū was originally a man recommended by Tso Hsiung, and Tso said: I always took pride in the fact that I recommended you." Chou Chū replied: In the past Chao Hsuan-tsu (*趙宣子*) recommended appointed Han Chūeh (*韓厥*) to be Ssu-ma, but Han Chūeh killed his servant. Chao Hsuan-tsu then said to the officials (ta-fu): "You can congratulate me (thank me for this)."

Mencius's disciples!

good mil-men vs. moral men

238, 12:5b) At the present time you did not ^{mistakenly} promote me to a court position ~~XXXXXXXXXXXXXXXXXXXX~~ ^{thinking} I was untalented (unworthy). I would not dare flatter you (fawn on you) and cause you to be shamed. You do not realize see that your opinion is different from that of Chao Hsuan-tsu."

Tso Hsiung was pleased and thanked him saying: "This was my mistake." The whole world heard of this exchange and regarded both men as worthy.) (end note)

--. In the second year of the han-an period (143 AD), Huang Ch'iuang (黃瓊) was the Shang-shu-ling. On the grounds that Tso Hsiung's recommendation to use recommended filial and honest people exclusively in the Confucian School (yuhak 傳學) and to use the literate clerks (wen-li 文吏) for selecting scholars (取士) had still something left over (by 2 categ) (was still not fully being implemented?), he memorialized to increase/ the filial and respectful and those with talents in government (to the other two categories of filial and honest?), making four categories.

Southern Sung scholar who compiled the 後漢書

(note: Fan ? (范曄) said: In ancient times the feudal lords recommended scholars (kongsa 貢士) and the worthy (chinhyon 進賢) and received rewards (for recommending good men). If the men were not outstanding, they lost rank and land. They were raised (to the xxxxxxxx) (they were reported to?) the Ssu-ma and their talents were discussed, and only after it was determined (whether they were worthy or not) were they finally given an official appointment. And only after they were appointed officials were they given salaries. Therefore the kings obtained their (good) men. Those who advanced to posts were careful to behave well, and it was a long time that the country was governed well and all matters taken care of. In the beginning of the Han dynasty it was decreed that worthy and straight men would be recommended. (Officials) in the chou and chun searched out and recommended the filial-and-honest and the men of talent (hsiu-ts'ai); and this was also (equivalent) to the (ancient) method of recommending scholars (kung-shih, kongsa 貢士).

Educ. and selection, Han dynasty -13- Pangye surok kyoson kosol, ha
238, 12:5b.) After the chung-hsing (restoration--of the Later Han,
says Han, p.376) additional categories were added on (as criteria
for recommendation), such as people who were pure and simple in their
behavior, those who were humane and worthy, those able to speak straight
forwardly, those who were upright in their behavior, those clear and
pure in their quality; those warm (and friendly). ^{Once} The path to glory was
opened wide, there were people who falsified their reputations and
embellished the facts, and pushed their way in more and more in competition
There was an increase in the requests and private visits from the
powerful houses and noble scholars. (persons). From the time that
Tso Hsiung (左雄) put an age limit on appointing (recommendees)
to office and required the examination (of recommendees), even though
it was not (carried out) completely (thoroughly), it was basically
also in accordance with his knowledge of what was appropriate for the
circumstances. But the crowd of Hu Kuang (胡廣), Chang Heng (張衡)
and Ts'ai ? (Huang?) ^{Wan?} Ch'ung (崔瑗) were mired down in the old
ways, and attacked ~~and committed~~ sophistries (詭駁) with one another.
Nevertheless, those who pursue reputation ~~wx~~ had opinions that were
short (not worthy) and had to knuckle under (bend over), while those
of good views were able to extend their effectiveness (opinions, results).
While Tso Hsiung was in the Shang-shu, the world did not dare to commit
wrong, and for over 10 years (about a dozen years), people praised
12:6a) (him, this period) and said that he was able to get good men.
And this was also proof (ching 徵) ~~of~~ that it was effective. Under
the old laws, the selection and recommendation, and appointment of men
was entrusted to the San-fu (三府 :Han, 376. Sankung-fu 三公府).
When the San-fu made selection of the ch'an-i (參議) and subordinate
officials, they inquired into the persons ^{hangjiang (行狀:biography) 狀}
and examined his merits and abilities. They tested them and then appointed
them to office and charged them with ~~making~~ making a success (accomplish-
ments. Only after they were unable to investigate a man's name did they

238, 12:6a) turn (the case over to the chü-tz'u (學刺)) of the Shang-shu (尚書) and request that the ting-wei (廷尉 :punishment officer) investigate whether the facts were true or not, and carry out punishment. (end note)

--. In the state of Wei, during the time of Ts'ao P'i (曹丕) the empire was in confusion, and the scholarly class (saryu) had scattered and the four classes (scholars, peasants, artisans, merchants) were all mixed up with one another, and there was no way to investigate (a person's background). The Li-pu Shang-shu (吏部尚書), Ch'en Ch'un (陳群) (said) that the Imperial Court in the selection and appointment of men had not exhausted (the supply of) human talent, and (he) subsequently established the 9-rank system for officials (kup'um kwan'in chi pop 九品官人之法). In ^{all} the chou and chun districts they stationed ~~chung-cheng~~ chung-cheng (中正) in order to determine the selection (of men), and men of knowledge and intelligence in the districts ~~did this~~ were selected to distinguish between people and rank them (in terms of their quality). It was also stipulated that districts of 100,000 population or more would select one man every year, and that if there were men of exceptional talent, there would be no restriction as to population. The hogun (護軍) were put in charge of selecting military officials.

(note: Tu Yu (杜佑) says: The chiu-p'in (kup'um) system at the beginning was done in accordance with the late Han dynasty. Throughout the empire, soldiers were in the ascendancy, and ^{many of} the gowned and capped scholar families (shih-tsu, sajak) had left their home territories (lands). The Wei family carried out a major reform (hyongmyong) of the local chou, chun, and hsien districts, and in each of them they placed ta- (large) and hsiao- (small) chung-cheng (中正). Each of them were men from their own home districts, and they were ~~with~~ with high ministers of the government bureaus or clerks (lang-li) of the Tai-sheng ()



Education and selection, ~~Han~~⁶ dynasty -15- Pangye surok kyoson kosol, ha

238, 12:6a) and as men of virtue and talent, they were selected (to be chung-cheng), to distinguish (talented men) from among the people under their jurisdiction. They set up 9 grades. Those people who were cultivated and outstanding in word and deed were elevated and promoted either ~~to~~ the 5th grade ~~to~~ to the 4th grade, or from the 6th to the 5th. Or if there were those who were lacking in virtue, they might be demoted, say from the 5th to the 6th grade, or from the 6th to the 7th. Because the Li-pu (Min. of Personnel) was not able to carry out investigations of and determinations of the men of talent/in the 12:6b) empire, they entrusted the task to the chung-cheng to screen and select and grade people in ranks, and on the basis of this to fill vacancies. On this basis they sought to avoid perversion (of the law) and save the law from evils. In later times, many of the chung-cheng were not the right kind of men and they were not able to distinguish between the worthy and the stupid but only graded people in accordance with their family position (munböl | 門 | 閥). In the Southern Dynasties down to the Liang and Ch'en (梁陳), and in the Northern Dynasties down to the Chou and Sui, even though the selection and recruitment law had its advantages and disadvantages, yet they continued to use the chiu-p'in (9 grades) and the chung-cheng, down to the k'ai-huang period (of the Sui) (581-601), when it was abolished. (end note)

--. The Chin (晉) followed the chiu-p'in system of the

Wei. Among the Internal Officials (at the capital?), there were the Li-pu shang-shu, ssu-tu, and tso-chang-shih (吏部尚書, 司徒, 左長史) who were in charge of selection?, and among the Outer (provincial) officials in the chou there were the ta-chung-cheng (大中正), and in the chün-kuo (郡國) there were the hsiao-chung-cheng (小中正). All of these officials were in charge of selection (songo 選舉). If the Li-pu selected someone, it had to have the chung-cheng make inquiries (ching 徵) into the person's residence and the official title of his father and grandfather.

cf. Yi Dynasty

Education and selection, ~~Han~~ 6 dynasties -16- Pangye surok kyoson kosol, ha
 238, 12:6b) At the time mores and teaching were in decline (lost) and
 there were no laws, but there was still the ch'ing-i (清議) : pure
 discussion recluses?) which was able to encourage customs. Because
 Ch'en Shu (陳壽) during mourning had his female slave prepare
 some medicine pills he had to spend many years out of office, and even
 though Hsi ? (郤詵) was very filial because he violated regulations
 in preparing a funeral (? 假葬), he was demoted by one grade. This
 was done as a means of encourage and penalizing (good and bad behavior).
 After this, however, they ~~did~~ lost the right men to be chung-cheng,
 and (selections of men for office) were done on the basis of private
 likes and dislikes (favoritism) and the law of the chiu-p'in gradually
 developed evils (became corrupted). Subsequently they determined a man's
 p'umgyok (品格) p'in (rank) on the basis of his office rank (kuan-tsu 官資), and
 throughout the world only those people who held position (kouija 居位者)
 were regarded as noble. The Shang-shu p'u-she (尚書僕射),
 239, 12;7a) Liu I (劉毅) regarded the chiu-p'in system as a
 temporary institution, and not as a law which could be kept for a long
 time. (He wanted) to use the ~~xxx~~ t'u-tan (土斷) system (Matthews--
 restricting the number of households allowed on a parcel of land??,
 doesn't fit here) and restore the ancient law by which people were
recommended from the hsiang and li (villages). He submitted a private
 memorial which said: "There are 8 things wrong with the chiu-p'in (kup'um)
 and there are three difficulties with making talented men officials,
 and all of them stem from the rise and fall (of a dynasty--hung-chan
 興替). The fact that it is difficult to know human beings is
 the first. The fact that it is difficult to prevent likes and dislikes
 (favoritism, from operating in the selection of men) is the second.
 The difficulty in discerning between the true situation and falsity
 is the third. At the present time the chung-cheng determines how
 high or low the grades of the 9 p' in are, and in accordance with
 his will he brings fame or shame (on people), and this ~~dependxxxxxxx~~
 (ability, power) ~~x~~ rests in his hands. The situation of a man can

public opinion
 as candidates
 merit

cf. Korea

cf. Chinese
 "let's minister"
 of residence"
 (people who
 mixed south)
 Councils
 notes
 on
 Muo
 Han-Kuang's
 work
 132

Education and selection, 6 dynasties -17- Pangye surok kyoson kosol, ha
239, 12:7a) change in the space of a week or a month. Those of high
p'in (rank) have no ^{desitute?} (cold) families, and those of low rank have no ix
influential relatives. This is the first of the harms done to the way
of government.

In establishing the chou-tu (州都) (note: the chou-tu is
the same as the chung-cheng) (end note, basically (you are supposed to)
take (those people) who the p "pure opinion" (ch'ing-i 清議) of
the village submits to (supports?), in order to resolve differences
of opinion and unify opinion (discussion). (Also) so it would not be
said that only one person had knowledge of all the talented men in a
chou, or that because one person did not investigate (the situation)
that subsequently (men of talent) were abandoned. At the present time
it has caused much debate over the pros and cons which has spread through
the chou and li (villages). Hated enemies form ties with high officials.
This is the second way in which the proper way of government has been
harmd.

The reason behind the establishing of ~~xxx~~ qualifications in
terms of 9 ranks (chiu p'in) was because there were said to be superior
and inferior (grades, amounts) of talent and virtue (in people) and
head and tail (those in front and behind) in terms of people with morals.
At the present time however, (people) only follow their private (feelings).
12:7b) Thos who are superior and those inferior have changed places; head
and tail have been turned upside down. This is the third way in which
harm has been done to the way of good government.

* 上 下 The emperor (heika 陛下) rewards good and punishes bad (evil)
and there is ~~xxxxxxxxxxxxxxxx~~ nothing which is not carried (in the
records) in accordance with the law. It is only that the chung-cheng
has been entrusted with responsibility for the whole country, but there
are no rewards and punishments to prevent (wrongdoing). He is allowed
to do what he pleases without looking back or having fear (about it).
Furthermore, people are prohibited from bringing suit and those people
who have been wronged cannot get a hearing from higher (officials), for

See Donald Holzman in original's history.
+ Minamoto no Yoritomo's book

Education and selection, 6 dynasties -18- Pangye surok kyoson kosol, ha 239, 12:7b) they have been obstructed and blocked off by the villainous men who make the selections (長壘蔽於邪人之銓). This is the fourth way in which harm is done to the way of good government.

In ancient times they put first government affairs and education and respected the principle (i 義) of the hsiaing-tang (鄉黨 : local mutual responsibility system?), and for that reason the people of the empire in retiring (to their homes?) cultivated their roots (the roots of their characters). But at the present time there are so many scholars in the country that they number in the thousands. Some of them drift away (migrate) to other countries or are entrusted with affairs in other regions where they do not even recognize the faces (of the people, let alone who is able to exhaust his talents. And the chung-cheng whether he knows (the people) or not, when he is about to determine the grades (of people) must get praise (words of praise about people?) from the Tai-fu (臺府) (censors?), and he accepts defamation (of character) from rumors. Because it is left to him, himself, then you have the evil (arising out of the fact) that he is ignorant (of people). And when does hear reports (about people), then you have (the problem) of bias. With regard to people he knows, he is robbed of fairness because of his likes and dislikes, and when he does know the people, his judgment is confused by ~~in~~ insa (人事 : Han, 380, gifts of gold trinkets etc) He is without (the aid of?) discussion (opinion) from the local elders as (to a person's?) deportment and behavior, and ~~is~~ is also not a (system of) examining a person's record at court. Finally, ~~the~~ the person who makes others officials, he (in effect) abandons what is near to him and goes searching after what is far, turns his back on the ~~roots~~ and chases after the branches. (Han, p.380: the make the person who selects officials leave his own village and go to a distant place...) This is the fifth way in which the way of good government is harmed.

principle of 義
keeping local people in local areas as the officials?

Education and selection, 6 dynasties -19- Pangye surokkyoson kosol, ha

239, 12:8a) --.Generally speaking, you search for men of talent to govern the people. But at the present time those people in office who show that they are effective are probably consigned to the lower grades; while those who occupy official post without much of a record, on the contrary obtain high ~~rank~~ appointments. What this means is that true merit is suppressed while empty names are respected; support is given to puhwa (浮華: floating, worthless ^{people} embellishments?) while the examination of true achievement is abandoned. This is the sixth way in which the way of good government is harmed.

Generally speaking officials do not do the same work and individuals do not have the same abilities. At the present time, without investigating what a person's talents are best suited for, we just ~~rank~~ rank them according to the nine grades (chiu-p'in). When you select men for office on the basis of their grade (p'in), it is not in accordance with what ~~they~~ is best about their talents and abilities. And if you select them on the basis of what they are really (talented in), then these are restricted by the 9 grade system (chiu-p'in). This only gives rise to? worthless statements (徒結白論), and there is mutual obstruction between a person's rank and his actual ability. This is the seventh (way that good government is harmed).

At the present time in the 9 grade system, the lowering of a grade is not accompanied by exposure of a person's wrongdoing, and the raising of a grade is not accompanied by a listing of his good deeds. This constitutes an abandonment of the principle of praise and blame (p'op'yom chi i wi 廢褒貶之義), and leaves the decision up to one's likes and dislikes (favoritism). How can the people of the world help but be lax in virtuous conduct ~~and~~ but sharp (銳) with regard to insa (人事: gaining favor with people by gifts etc.)? This is the eighth way in which the way of good government is harmed.

The name of the official post is "chung-cheng" (straight and correct), but in fact it is an office for chicanery (kanbu 奸府). The name of the affair (system), ~~but it~~

of
rank
vs.
ability

懈

Education and selection, 6 dynasties -20- Pangye surok kyoson kosol, ha 239, 12:8a) is the 9 grades, but ~~in~~ it harms good government in 8 ways. We ought to abolish the chung-cheng and do away with the 9 grades, and re-establish the system of one generation (?) — No inherited rank?

12:8b

The ssu-kung (司空), Wei Chuan? (衛瓘) also said:

"In ancient times sage kings respected worthy men and selected good men and taught them and appointed them (to office). This caused the court to be virtuous and yielding and the countryside to be without bad action. In truth the government of the villages was sufficient to ensure mutual surveillance, and they were without fail able to obtain good men to ask about affairs and whose words they could refer to (study). Because people knew that they should not (waste their time) in a vain search for reputation, they turned to the cultivation of themselves, and this is why they respected worthy men and mores became even warmer (more harmonious), and why bad men were dismissed, and men's conduct became even better. As for this, it was the system of recommendation and selection from the villages (hyanggo ison 鄉舉里選), which was the code (law) of former kings. The Wei house (family) succeeded to an age of confusion; the people and the scholars were scattered far and wide, and there was no basis for examining (them, their records) in detail, and for this reason the 9 grade (chiu-p'fan) system was established, thus roughly providing for the basis of a system of advancement and appointment what was temporary, and that was all. At the beginning, when selections (of men) were made, "pure discussion" (ch'ing-i 清議) was conducted in the villages (about the candidates), and it was not restricted to a person's rank or position. The use of praise and blame was also sufficient to provide encouragement (for good deeds). Still because of surviving customs from the villages which crept into it gradually, in the end the raising of grade and establishing of rank cause the whole world to hope for (strive for) gaining reputation, and only those with position (kowija 居位者) were regarded as noble. (made the people of the world seeking to gain a reputation for themselves only think of position as important). They abandoned virtue and were careless in keeping to the proper path; they fought ~~of~~ over inconsequential matters as small as the

inst. base for moral front

self-cult. not quest for fame

to 12 12/2

to 12 12/2 leads to social antithesis

education & selection, 6 dynasties -21- Pangye surok kyoson, kōsol, ha
239, 12:8b) the point of a knife, doing damage to customs and mores.
The evil was not small. At the present time the same regulations prevail
for the 9 territories. We ought to abolish all the petty laws and
in everything copy the ancient system, and by means of the t'odan

(士断) system determine (positions) from the kung and ching
240, 12:9a) ministers (down to the lowest posts). The place where
a person resides will be regarded as his "correct" (residence).
And a person will be prevented from moving to a far-off place as
a hsien-guest (), (*Han, 382. t'odan: system whereby the
place where one currently worked to earn his livelihood was the place
where he was registered)

The chung-cheng will be completely abolished, and the selection
of good men and advancement of talented men will each be discussed in
the (home) villages. If this is so, then those below will respect those
above. The people will rest at ease in their teachings. Customs and
government will both be pure; hua (culture) and law will both be
accomplished (che). People will know the difference between good
and bad teachings does not depend on friendship (associating with people?).
And the competition for luxury (hua :fame; Han 382--office) will natur-
ally die out, and everyone will search for things within themselves."

At that time, the wen-hsueh? (文学) of Shih-p'ing-wang (始平王),
Li Chung (李重), also submitted a private memorial which said:
"The 9 grade system began in a period of decline and confusion, and it
as a method of government for the country it was not a law
that could not be abandoned. Moreover, surveillance and defense were
in a ruinous state. (People) strove for forms and lost what was real,
and customs and mores were thrown into confusion. These evils were already
severe. If the 9 rank system were abandoned, then we should first
allow (people?) to move (to other places?)
(Han, 382: first begin by moving the hojok household registers??), and allow the m to be combined.
And moreover, if we make clear that the system of recommendation (konggo)
will not overflow into areas beyond the (local village) boundaries, then
the truth (core) of the t'odan system will be put into practice."

determination
of residence

rotten
wogya
公節

abolish
中正

elimination of
the
superstition

先用
後徒

education and selection, 6 dynasties -22- Pangye surok kyoson kosol, ha 240, 12:9a). If people are made to think about returning to their roots and cultivating themselves in their villages (hsiang), then all the running around (after fame and office) will come to an end by itself, and rights and righteousness will be more respected by the day!

Even though the emperor thought this was good, still Chia Kuo? (賈郭) was in exclusive control of court business, and those in office strove to advance quickly, so that ~~and~~ none of them could implement (these recommendations).

12:9b) --. Yuan-ti (元帝) of the Eastern Chin (東晉) issued a decree (制) that every year Yangzhou (揚州) every year recommend (貢) two men, and that the other chou would recommend one man. At the time because the empire was in the midst of confusion and war, they strove to console with people and encourage them, and men of talent from the distant regions were not required to pass a test on policy matters, but as soon as they arrived were immediately given a post. After the confusion had settled down somewhat, then they tested them on the classics. Those people who had talent but who were not recommended were removed from the post of t'ai-shou (太守 :Mag.?).

(note: In the Later Chao (後趙), Shih Le (石勒) had (右校) and (張賓) take charge of the selection and determination of the chiu-p'in (nine grades) and six ranks (liu-k'e 六科).

It was ordered to the kuhg and ching (high ministers) and the districts (chou-chün) every year to make recommendation (sego 歲舉) of men of talent (hsiu-ts'ai), extremely filial persons, honest and pure persons, worthy and good persons, people who spoke straightforwardly (chig'ün), and men of military skill who were brave--one man each (for each of these categories). And in accordance with the Chin dynasty system, they restored the examination of (hsiu-) ts'ai (talented) men in the classics

Fu Chien (苻堅) of the Ch'in dynasty (秦) recommended scholar in terms of four categories (ssu-k'e 四科). He ordered the mu-po (牧伯) and shou-tsai (守宰) (magistrates) each to recommend

yearly
recommen-
gustas

exam
classes

TWG
recommen-
moral
+
milit
skill
exams

Xu

東晉

揚州

制
貢

太守

後趙

石勒

右校

張賓

六科

歲舉

苻堅

秦

四科

牧伯

守宰

舉

education and selection, 6 dynasties -23- Pangye surok kyoson kosol, ha
 and
 240, 12:9b) a filial~~x~~ respectful, honest~~x~~ and straightforward
 (hyox~~x~~je, yom~~x~~ chik 孝悌, 廉直) person, one skilled in letters 文学
 (munhak, wen-hsueh), in in government affairs (chongs~~x~~a) 政事. Those
 (officials) who did a good job in investigating the people they
 recommended and obtained (qualified, good) people would be rewarded;
 and those who failed to find such persons would be punished. Because
 of this, people did not dare to take the matter of recommendation
 lightly (haphazardly), and ~~people~~ people stopped practicing (the habit)
 of making requests of people (for office: ch'ong-t'ak 請地), and
 everybody (all the scholars) urged themselves on. And even with regard
 to relatives in the main line and marriage relations, if they had no
 talents or abilities, they were not appointed to office. At this time
 all officials both at court and in the provinces carried out their jobs
 (ch'ingjik? 評職 :Han 383), the land was properly cultivated and
 (new land) opened up for cultivation, the official granaries were full,
 and thievery and banditry came to an end.)(end note)

In the Liu-Sung(劉宋) dynasty, an edict was issued (chih
 to the ~~x~~ four commanderies (chün) of (丹陽, 吳, 會稽, 吳興)
 to every year redomnmend two people. The other command~~eries~~ each recommen-
 ded one person. When the talented men from the chou and the filial and
 honest men from the chün arrived (at the capital), all of them were
 given an examination on policy (ch'aeksi 策試). The emperor probably
 also personally attended (took charge) of this. And the men recommended
 by the kung and ching (公卿 :high officials) were all attached to the
 Ministry of Personnel (Li-pu) where they ranked the men in terms of
 their talent and selected them for appointment to office. And rewards
and punishments were provided for the selection of good or bad men.
 12:10a) Those who failed (in the selection of men) were given the
 additional punishment of being xpraxentad kumgo(禁錮 :Hanhandaesajon:
 p.1110, three meanings: (1) imprisonment without hard labor~~x~~, (2)
 taking away right to be appted to office, (3) house arrest) for different

Liu-Sung
 recomm.
 whole
 recomm.
 Ahm

education and selection, 6 dynasties, -24- Pangye surok kyoson kosol, ha
240, 12:10a) lengths of time. (The time of the penalty--Han, 384 says
that kungo here means blocking off opportunities for appointment to office)
was done in accordance with the recommendation of the Ministry of Perso-
nnel. During the yuan-chia period of the reign of Wen-ti (424-454),
a limit of 30 years of age was placed on people appointed to office,
and the term of office was set at 6 years before they were replaced.

*known
in
office*

A tz'u-shih (刺史) was perhaps (in office) for a dozen years.
When Hsiao-wu-ti came to the throne (454-465), officials were not restricted
again by their age (how old or young they were), but magistrates
(shou-tsai 守宰) filled their terms of office in three years.

*She
Chuang*

The Tso-wei chiang-chung (左衛將軍), She Chuang (謝莊)
submitted a memorial on the problem regarding the narrow path for
the search of men of talent (for office, saying: "Because of the broad ~~xxx~~

expanse of territory in the empire (lit. of the chiu-fu 九服: concentric
territories under the emperor in the Chou-li), and the difficulty of
(understanding) the 9 streams of learning (chiu-liu 九流: Han 384:
Confucianism, Taoism, Yin-yang, Leglism, Names, Mo-tzu, strategy school
of crosswise and lengthwise strategies, misc. school, agr. studies) ~~xxx~~

*Limitation
M. of
Personnel*

of crosswise and lengthwise strategies, misc. school, agr. studies) ~~xxx~~
the matter of the selection and recommendation of men for office
(提鈞懸衡) was entrusted to the Selection Ministry (Personnel

Ministry: Hsuan-pu 選部). But because it is easy to limit (restrict)
the discernment (kam 鑑) of one man, it became difficult to
search out (yuan 源: the source) of talent in the empire. But is

it really possible to try and search out talent which is difficult to
find by means of a person (office) whose discernment is limited to
ensure that the country has no men left over (of talent) who are not
employed ~~xxx~~ and that the countryside has no talent which is left

stagnating there? I request that a broad order be sent to the Ta-chien'en
(chief ministers) to each recommend people he knows, who will then
be attached to the Shang-shu (尚書) for selection and appointment
to office." But the emperor did not approve this. He did not want to
increase the powers of his subordinates, and subsequently he divided the

240, 12:10a) Ministry of Personnel (Li-pu) and established the two Shang-shu (尚書) in order to spread (divide up) its authority.

*Han pp. 385-6.
man of
the dyn.*

(note: P'ei Tzu-ya? (裴子野) said: "With regard to the difficulties (involved in finding) officials, former kings talked about this in detail. While a person was living at home (you could) observe his filiality and friendship; in the village community (hsiang-tang 鄉黨), you could investigate his sincerity and trustworthiness; in his comings and goings you could see his will and righteousness; in his grief and difficulty you could take (estimate?) his intelligence and ability to plan; you could annoy him in order to see how he would deal with it; you could tempt him with profit in order to see how honest he was.

In the Chou-li, it begins with schools, discusses (people's qualifications?) in the districts and villages, and after reporting on the six affairs (six areas of qualification?), they then made recommendations (of people for office) to the royal court. It was still like this during the Han (12:10b) dynasty. Only after a person accumulated merit and ability in the chou and chün (districts) was he summoned (to take a post) in the wu-fu (五府). Then the wu-fu would recommend him to be salaried and attached (to an office) and he would be promoted to the court. The san-kung (三公) would make an estimate of his good and bad points and recommend him to the Son of Heaven for an appointment. The ways in which people could look at (the behavior) of a person were many and the ways of examining a worthy person's advancement (into office) were varied (many, detailed), so that there were seldom failures in getting talented men who had the ability to be officials. The Wei and Chin dynasties changed this, and they lost (suffered) a lot because of it (they failed in many cases to get good officials). Even though a man's face (appearance) was full (warm) and his internal (qualities) as deep as a mountain valley, still the opportunities for selecting his words and watching his actions were not full (complete). How much more difficult is it at the present time to make a snap judgment about the thousands and ten thousands of people (that seek office) when you only see them one time, and when all the

240, 12:10b) offices and posts (positions) are exclusive & made the judgment of one office. And as a result of this the custom of fighting (over office) subsequently came into practice and could not be stopped. People bumped into the nub of (cart, chariot) wheels and shook (jostled) their ~~sleeves~~ sleeves as they they filled up the (courtyards) of the bureaus ~~and~~ and offices (sa, tae 寺, 臺) (looking for jobs). People looking for office came forward eagerly (kuja kanjin 求者干進) and exerted effort (in this difection) with the assurance that they would succeed. And add to this the use of all kinds of dirty (tricks).

The Ministry of Personnel (Li-ts'ao, yijo 吏曹) made recommendations on the basis of factions (cliques, pol, munbol), and did not ~~take~~ take the time to visit the villages in search of (good men). Fathers

instructed their sons, saying: "How ~~could~~ can you get anything if you don't search (look) for it?" (子索何獲) (You don't ask, you don't get). And

brothers instructed their younger brothers, saying: "Do your~~x~~ best to look for loopholes." (努力覓罅) . 'here was no mood of

shamefulness and no sense of caution and propriety, so that officials were corrupt and the state failed and was not able to maintain order. (a minister)

Even if a man as great as a dragon offered remonstrance, and even if the emperor Shun were seating on the ~~the~~ imperial throne (facing south),

they would not be able to they would not be able to administer government fairly and brightly (clearly) (in a situation like this) (ch'ijong, 治政

p'yongjang 平章 : Hanhandaesajon on p'yongjang gives on p.498, 3 meanings:

- (1) to rule the people clearly (Shu-ching, Yao-t'ien),
- (2) to evaluate rank fairly and to determine the rank and position (of people, officials),
- Tai-fu, M Maehwa-si (Plum blossom poem),
- (3) act as intermediary in marriage)

How much worse in the case of the crude people (哲人者) who came later on? Even though Hsiao-wu (-ti) divided up the Ts'ao (Ministry of Personnel) into two offices, he could not reverse (the trend) (and return) to the situation of the Chou and Han dynasties. And with the use of petty wiles

(3 days and 4 nights?) (朝三暮四), the sickness became even worse.) (endnote

assist. over safe ruler.

240, 12:10b). --. The Ch'i (齊) dynasty followed the Sung

(Liu Sung?) ~~xxx~~ dynasty's system of limiting the age (of people eligible for office), but in recommending people from the village (for office) they did not inquire into a person's talents or virtues,

but regarded as of prime importance in the selection of men (chinch'wi

進取) descent from an official or noble family (kwanhon, chujök

官婚冑籍 : chu means "descendant", son or grandson). Subsequently

it was ordered that people from the first ranking families (kapchok)

would be appointed to office at the age of 20, and those from lesser families (humun 後門)

would be examined for clerks' (official) posts at the age of 30, and as a result you had men who would raise their ages

and disguise their faces in order to advance (get a post). People of

the time all contracted strong marriage relations and chased after

241, 12:11a) (influential families), making requests for favors (to

obtain office, ch'ongt'ak), which became gradually a custom.

--. In the Later Wei dynasty, chung-cheng (中正) were

stationed in the districts (chou and chün) to take charge of the

selection and recommendation of men (sön'gö). Every year in the first

month of every season (~~xxx~~ 3,6,9.12), they would together with the

Li-pu (Board of Personnel) make selections of whether people were to be

appointed or not. Those people of talent who passed policy examinations

were elevated in their rank (p'yo 表) and appointed to office.

In the reign of Hsiao-ming-ti (516-528), Empress Nu (~~Wu~~ Hu T'ai-hou 胡太后)

was in charge of the court and she first ordered that military men be selected in accordance with their rank.

(Note: At the beginning, Hsiao-wen-ti (471-500) exerted his

spirit in the search for good government, and he was refined (careful)

in the selection of the chung-cheng. He filled these posts with men in the villages and country (hsiang-kuo)/^{who}were the most virtuous men.

If there were not many such men in the border chou and small chün (districts), then he combined these with other districts, At the time

rank or status

selection of personnel, 6 dynasties -28- Pangye surok kyoson kosol, ha 241, 12: 11a) he was praised for obtaining the (best) men (for office).

By the reigns of Hsüan-wu (500-516) and Hsiao-ming (516-528), no (distinction) was made between large and small chou (districts), and each one of them had to have a chung-cheng appointed to it. In many cases they could not obtain (good) men, or they might perhaps obtain inferior men who would have control of the authority to make the investigation and selection (of men for office). Selections and appointments fell into a state of confusion, and there were all kinds of disreputable persons who were daring to be promoted ~~to the~~ pure ranks (ranks of the pure officials:

ch'ongnyu 清類). Subsequently they abolished the chung-cheng and then ordered that people already in office would all guarantee 5 ~~men~~ men (for posts). Anybody in office who ~~did not~~ did not have a guarantor would be stripped of his post and returned to military service.

At the time, Hsiao-ming-ti had succeeded to the throne (516-528) but was still a young child, so that Empress Hu conducted court affairs.

The Cheng-hsi Chiang-chun and Pi-chou ta-chung-cheng (征西將軍冀州大中正),

Chang I (張彝) 's son, Chong Chung-? (張仲瑤) submitted a sealed memorial (sang pongsa 上封事) requesting that a special

selection of officials be made (chonbyol songyok 銓別選格, and that military officials be suppressed and not be allowed to participate in

(join the ranks of) the "pure" (civil) officials (pulsä ye ch'ongp'um

不使預請品). As a result of this the discontented and ~~critical~~ critical (vilification) filled the streets to overflowing. They put

up posters on the streets, and convened in the hopes of killing and harming (their enemies among the civil officials?). Over a thousand

men of the Hu-pen (虎賁) of the Yü-lin (羽林) met with each other and burned ~~the~~ the houses of ~~Chang I~~ Chang I, and

beat and dragged and killed Chang I, and the capital was in an uproar. The Empress had eight of the leaders executed and pardoned the rest

in order to pacify them. And in accordance with her order, the military

Guarantor System replaces 中正

recomm. system proposed

anti-military demonstration military uprising

selection of personnel, 6 dynasties -20- Pangye surok kyoson kosol, ha
241, 12:11a) men were able to enter the selection process in accordance with
their qualifications (? uija ip son 依資入選). As a result of
this there were more officials than posts to be filled, and the
Ministry of Personnel could not handle them all.)(end note)

Ts'ai Liang (崔亮) was appointed Shang-shu (尚書)
in the Board of Personnel (Li-pu), and he submitted a memorial which said
that the limits on qualification (for office (kyokje 格制)) did not
12:11b) inquire into whether a scholar was worthy (intelligent) or stupid,
but just decided the case in terms of the length of time (the man)
had served in office (i chonghae ilwol wi tan 以停解明為斷).
People of inferior talent and low rank who occupied supernumerary and
stagnant positions (no chance to move up?) were all praised for their
abilities. (note: At the time Ts'ai's Liang's nephew on his mother's side,
Liu Ching-yen (劉景晏) wrote a letter to Ts'ai Liang in which he
said: "In the Yin (Shang) and Chou dynasties scholars were recommended
from the ~~xxx~~ village schools (i hyang-suk kongsa 以鄉塾貢士).
In the Two Han dynasties, men of talented were recommended (ch'onjae 薦)
from the chou and chün. In the Wei and Chin (魏晉) dynasties, they
followed (previous practice) and subsequently established the post of
chung-cheng. If you look closely into the past, you find that there
was no time when they did not examine and recommend people for office
(simg 審舉), and even though they may not have been perfect in doing
so, still they were about ~~xxx~~ 60-70% effective in filling (posts,
meeting requirements). Now (today?) the court in recommending men of
talent is only looking for literary (ability); it does not take those
with knowledge of principle. And in conducting a search for the filial and
honest, it only discusses (is concerned with) a man's (ability to write)
phrases; it does not go into (his ability) to conduct government in
the right way. In establishing the ~~xxx~~ chung-cheng, the court did not
inquire into their talents or conduct, but only distinguished in an
empty way between ~~xxx~~ their surnames and clans (lineage) (song-ssi 姓氏)

Don't
wince
!!!

241, 12:11b) In selecting scholars (for office) they did not conduct a wide search, and in weeding out officials (sat'ae 沙汰), they were not refined (careful). You, uncle, occupy a position involved in the selection of personnel (sok tan chonhyong 屬當銓衡); you should change things and spread them out, and change the selection (of men: kaejang yokcho 改張易調). How could you, on the contrary, make time in office the criterion for ~~xxxxxxxx~~ limiting the selection of officials ((we chongnyongyok i han ji 為停年格以限之). Who, among the sons of scholars in the world (empire) would again (be willing to) cultivate their names and ^{reputations} ~~xx~~ behavior?"

Ts'ai Liang responded in a letter, saying: "What you say has a profound principle (basis). When I set up this qualification before, I had a reason for doing so, but at the present time it appears strange to you, and after a thousand years (from now) who will know me (my intentions?)? I was appointed three times to the post of Shang-shu, and I am aware of what should be done in the selection of officials (chonhyong). It is only that olden and present times are not the same. In the present day, the selection and recommendation of officials is the exclusive (responsibility) of the shang-shu.

The discernment (kam 鑑) of one man (is the basis) for throwing light on and investigating the whole world, which is no different than trying to look at Heaven through a ^{bamboo} tube. Moreover at the present time there are an extremely large number of military men, while the number of official posts is quite small. Even if you could have 10 men share a single post, there still would not be enough posts (to fill the demand), so how much worse is it when one man seeks one post (一人冀一官); how could they help but be resentful (怨). I have recently had a visit (audience) (with a superior) in which ~~is~~ I stuck to the position

selection of personnel, 6 dynasties -22- Pangye surok kyosoh kosol, ha 241, 12:11b) that military men should not be allowed in to the (system) of recommendation (for civil office). I requested that they be given grants of rank titles (ch'aek 爵) and handsome salaries, but my recommendations were not followed. So for that reason, as a temporary measure I established this restriction on qualification (for office-~~xxxx~~) based on the time a person has served in office (han i chongnyon 限以停年), and that is all." (End note)

The Lo-yang ling (洛陽令), Hsieh Shu (薛淑) submitted a memorial, which said: "The lives (fates) of the common people (黎元之命) are tied to the officials (magistrates). If the Board of Personnel only selects people on the basis of years (of service) and effort and does not ~~xxxx~~ choose people on the basis of whether they are outstanding (hyon) or not) but just grabs the (service) ledger (record) and calls off the ~~xxxx~~ names of people, it may be all right in the case of one clerk, but in the case where many people are appointed to office, ~~x~~ can this be called chonhyong (銓衡 : formal selection of officials)?" He memorialized to this effect, but there 12:12a) was no reply. After that (甄琛) and Yuan Shou-i (元修義) and others served in successive ~~xxxx~~ as Shang-shu. They regarded as advantageous those things that were convenient ~~xxxx~~ to themselves, and they continued to use (the system of appointment on the basis of time in service). The Wei dynasty system of selection and recommendation (songo) began to lose people (of talent) from the time of Ts'ai Liang.

(note: After this, Hsin Hsiung (辛雄) was appointed Li-pu lang-chung (吏部郎中), and he submitted a private memorial which said: "Since several years ago we have relied exclusively on the system of time-in-service (chongnyon 停年) to select officials. Without distinguishing between good or bad (officials) we only appoint people to office on the basis of length of time (already served).

Without distinguishing between difficult and easy posts, as soon as a name comes up, he is appointed to an official position. The clerks

time in
made
a
qualification
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selection
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v.s.
routine
selection

selection of personnel, 6 dynasties -23- Pangye surok kyoson kosol, ha
241, 12:12a) in charge of the ledgers regard ranking people by
length (of service) as equivalent to merit and ability. The officials
in charge of personnel selection (chonhyong) selected the elderly and
old (officials), and they regarded this as just and fair. Moreover
all the inferior people were covetous~~xam~~(full of ambition) and dirty
(corrupt). By entrusting the responsibility for governing the people
to a man of one peck's worth (of talent)?, and by relying on rats to
(take care of) the lives of 100 li's worth of territory, everyone looked
to get bribes and did as they pleased. Even though there were burdensome
restrictions (imposed on the selection process), it still could not overcome
people's desires, and this was the reason why the misc. labor service
system became unequal, and why the levying of service requirements on
people was in violation of the law. All kinds of tax exactions overflowed
the gates, and the number of those arrested filled the roads.)(end note)

--In the reign of Wen-ti of the Sui, during the k'ai-huang
period (581-601), an edict (chih 制) was sent to the chou (pref)
that every year three people would be recommended (kung 貢).
Artisans and merchants were not allowed to be appointed to office.
Yang-ti first established the Chin-shih- k'ua (進士科) which
exclusively examined scholars on (their knowledge of) letters (munsa 文辭).
He also decreed that officials would not be able to obtain promotions
in rank by examination (? kyego 計考). But those people who were able
and talented would be appointed to office.

(note: Ch'iu Chün (丘濬) said: "After the Wei and Chin
dynasties even though they lost the system of selecting (recommending)
men for office from the villages (hsiang-li), in the selection and examin-
ation of talented and filial men, they took those skilled in the classics
(kyongsul 經術). Chung-cheng (中正) were stationed in all chou and
chün (districts) to grade men according to their talent and actions.
Even though the establishment of this law was never fully carried out,

routine

Sui
recomm.

exams

Ch'iu Chün

Tang

selection of personnel, 6 dynasties -24- Pangye surok kyoson kosol, ha
 241, 12:12a) nevertheless pure and diligent scholars still seemed
 to understand that there were things to be feared and avoided, and they
 did not dare act arbitrarily and without restraint, and they feared that
 if there were some deficiency in their speech or conduct, it would
 cause them some embarrassment (trouble: lei 累). When Sui Yang-ti
~~first~~ established the Chin-shih examination, this was the beginning
 (of a system) whereby on the basis of letters (writing)
the examination of scholars/became the only
(method of recruitment). * Thus scholars all submitted written documents
 so that they could advance, and in the chou and li (districts) there
 was no longer any system whereby men were ~~examined~~ investigated and
 recommended for office (ch'algo chi che 察舉之制) * (End note)

12:12b

- In the T'ang dynasty, the law for the selection of scholars
 (to be officials) in many cases followed the Sui dynasty * system.
 In Upper commanderies (shang-chün) every year three men (were selected)*;
 in middle commanderies, 2 men, and in lower commanderies, one man.
 There were no regular quotas for men of (outstanding) talent or ability.
 The categories (kwa 科) for the standard recommendation of men
 for office (sanggün 常貢) were: hsiu-ts'ai (秀才), ming-ching
 (明經), chin-shih (進士), ming-fa (明法), ming-shu (明書),
 and ming-hsüan (明算). From the capital to the chün and hsien,
 every place had a school, and every year in the 11th month the chün and
 hsien kuan-chien (令官監 :kwangam) examined and tested the
~~people~~ people of accomplishment. The chief officials (magistrates?)
 convened their subordinate officials and conducted a host-guest ceremony.
 For the sacrificial animals (sheng 牲) they used a small pen;
 they conducted the hsiang-yin-chou-li (local wine-drinking rite) and
 sang the deer-cry song (歌鹿鳴之詩). They invited the old people
 and arranged people in order of age for them to see (therites). After
 they held a send-off party (chon 餞), (the people recommended)
 were sent (off to the capital) with the local accounts (kuei 計). Those
 people who were recommended without having attended the school (kuen-hsueh)

selection of personnel, T'ang -25- Pangye surok kyoson kosol, ha
241, 12:12b) were called hsiang-kung (鄉貢 : village recommendees).
According to the old law, even though they were x limits of one, two, or
three men to be (recommended) from the chün (commanderies), in fact
there were no regular quotas. When they arrived at the Sheng-shu-sheng,
the M Board of Taxation (Hu-pu 戶部) gathered them together, graded
them (examined them) and turned them over to (kwan o 關於) the
kxk kao-kung (考功 : examiners of talent), who tested them. Those who
passed were suitable then passed (che 第 : kupche 及第 , Han 391).

(Note: According to the old laws of the Wu-te period (618-27),
the kao-kung lang-chung (考功郎中) supervised testing and
the recommendation of men for office (konggö). After the cheng-kuan
period (627-50) only the kao-kung yuan-wai lang (考功員外郎)
had exclusive charge of it.) (end note)

At the beginning the hsiu-ts'ai test (kua) was the highest
and they examined (the candidates) on five categories of policy (pang-lueh
ts'e, pangnyakch'aek 方畧策). (Note: There were four (grades):
upper-upper, upper-middle; upper-lower, and middle-upper.) (end note).
During the cheng-kuan period (627-650) if there were someone who was
recommended (ko, ch'u 舉) but who did not pass (the examination), then
242, 12:13a) the chief official of the chou was held responsible (punishable)
and was because of this dismissed from office. From this (time on),
the shih-tsu (sajok, scholars) only pursued the two kwa (paths) of
the ming-ching (classics) and chin-shih (literary) degrees, and that
was all. At the beginning they stopped with examining people on policy
matters (ch'aek). During the cheng-kuan period (627-650) an edict
was issued adding a section on the classics and histories.

(note: At the time, the Kao-kung yuan-wai-lang (考功員外郎)
Wang Shih-tan (王師旦) was in charge of the recommendation of officials
(konggö 貢舉). The Pi-chou? Chin-shih (冀州進士), Chang Ch'ang-
ling (張昌齡) and Wang Kung-? (王公瑾) both had exceptional talent

Recommend
+ Examine

selection of personnel, T'ang -26- Pangye surok kyoson kosol, ha
242, 12:13a) and their reputations shook up the capital. Wang Shih-tan
examined their policy essays and failed them (里出之), and the
whole court did not understand the reason why. When memorials
were presented (requesting) that they pass, T'ai-tsung was surprised
(thought it strange) that the name of Chang Ch'ang-ling (and others
was not (on the list). He then summoned Wang Shih-tan and asked him.
Wang replied: "These people really have elegant ~~xxxx~~ style, but
(their ideas) are shallow and light in substance (structure) and their
sentences (munjang) is floaty (flighty, empty) and too embellished.
They are not (the material) to make good vessels (with). If I were
to appoint them (select them), I fear that later on it would give rise
to others emulating them (copying their style), and I am afraid it
result in changing the refined mores of the emperor." T'ai-tsung
regarded this as a famous saying and later on always followed this
advice.)(end note)

In the time of Emperor Kao-tsung (618-27), the Kao-kung-yuan-wai
lang(考韻外郎), Liu Ssu-li(劉思立) requesting that the
two categories of examination both add a t'ien-ching(帖經 :essay).
(note: After this they also added essays on the Lao-tsu and the Hsiao-
ching)(end note) Later on it was also decreed that there would be
a t'ieh(帖)(essay?) in the Ming-ching exam, and (that the candidate)
would have to obtain 6 (out of 10, says Han, 392), And in for the
chin-shih degree, only after (candidates) had passed ~~the~~ two sections
of miscellaneous writings (chammun yangp'yon 雜文兩篇) would
they then be tested on policy (ch'aek, ts'e 策). During the reign
of Empress Wu (684-705) for the first time (she) questioned the recommended
scholars on policy matters at the Lo-ch'eng-tien(洛城殿
) , and the practice of examining candidates at the palace
began at this time. (note:Empress Wu also personally composed two
p'ien of Ch'en Kuei 臣軌), which she ordered the recommended
scholars to practice (study), and she also stopped the Lao-tsu (exam).
During Chung-tsung's reign (705-10) for the first time he stopped the
Ch'en-~~2~~ essay(臣軌).(end note)

p. 244
Tang exam
method
cover up
two sides of
a page, leaving
only the central
column open
to see

selection of personnel, T'ang -27- Pangye surok kyoson kosol, ha

242, 12:13a) The Wu family also established the military recommenda-
tion (exam? system?&), and carried out the hsiang wine-drinking rite
and sent (the candidates) off to the ~~Ministry~~ Board of War (ka Ping-pu).
(Note: During the K'ai-yuan period (713-42. Hsuan-tsung) an edict was
issued that the local wine-drinking rite would be performed for the
military recommendees (wu-kung-jen 武賁人) together with the ming-
ching and chin-shih candidates.) (end note) With regard to the system
for examination (of the candidates), they drew a (畫帛 :silk, wealth?)
and made 5 rules and put them on a ~~xi~~ post? (架), and both (persons?)
had to be 105 paces from one another (the student had to be 105 paces
12, 13:b)
from it?) (note: gives dimensions of the circles) Then the people
were lined up in their seats, were drawn (made to come forward?) and
take their shots. So this was named the "long post" (shot? 長架).
(note: They used bows with a one picul strength, and arrowheads that
weighed 6 ch'ien) (end note) They also had to dig the earth to make
an embankment (lo 塹). The distance from this was the same as the (架 ^{+ dist from the post}).
They sewed leather to make two deers and put them on top, and then rode
by on their horses and took shots at it. This was called * "mounted
shooting." (note: dimension of the deer, weight of bow tension) They
also cared a tree to look like a man and put a square piece of wood on
top, then lined up four wooden men figures on top of the embankment.
Then they raced their horses towards the embankment brandishing spears
to the left and right, and if they made contact, the boards would/fall
over without knocking over the bodies of the human figures. This was
called "the horse spear" (test). (note: dimensions and weight of spear,
etc) Those who were fast but made no mistakes were given the highest
grade. Also they had to shoot while walking, pierce a target, climb over?
a gate (翹梯), carry a heavy load, and speak--5 categories for
selecting (people). The best passed the test. As for the others they
had another test of shooting from a flat (surface?), and without restriction
as to "color"? or service (yok), those who passed highest were given a post.

skill
exam
memo

selection of personnel, T'ang -28- Pangye surok kyoson kosol, ha 242, 12:13b). The next best were promoted in accordance with their category. (Note: In the 6th year of the t'ien-pao year period (747 AD) there was another order that ^{if} military selected (recommended) persons were ~~would~~ sent up to the sheng (ministry), they would first have to pay a visit to the T'ai-kung-miao (太公廟). Every time a general (taejang) was appointed or went off to join his army, or defeated an enemy, all this would be reported to the shrine.)(end note)

In the 21st year of the k'ai-yuan period (733 AD), Hsüan-tsung completed 12:14a) ~~made~~ a new annotation of the Lao-tsu and (at the time) issued a decree eliminating the Shang-shu (Book of History) and the Lun-yü (Analects) and adding the Lao-tzu (to the examinations). In his 24th year (736) he ordered the transfer of recommendation and selection (of officials)(kung-chü 貢舉) to the Board of Rites and put the shih-lang (侍郎) in charge of it, and this became the permanent system.

(note: Because the kao-kung yuan wai lang (考功員外郎) Li ? (李昂) slandered (disparaged 詆訶) the writings (style: munjang) of the Chin-shih, Li Ch'uan (李權), it was a great insult to the latter. It was the opinion (decision) at court that because the position of the lang-kuan (郎官) was a low one that he (the responsibility, the post) would be moved to the Board of Rites, and this subsequently became the permanent system.)(end note)

In the 29th year (741) for the first time the Ch'ung-hsüan-kuan (崇玄館) was established in the capital, and in the prefectures (chou) there were also established the tao-hsüeh sheng-to (道學生徒: students of the learning of the Way), who were called tao-chü (道舉), and they were selected and sent to be examined ~~together with~~ the same as the ming-ching (classics licentiates)(examination). The method for examining (candidates) at the office in charge of selection was the t'ieh-ching system (帖經) whereby the two edges of a page of a classic that the candidate had studied would be covered over leaving

736
✓
禮部

Taochin
?

selection of personnel, T'ang -29- 考 Pangye surok kyoson kosol, ha 242, 12:14a) only one row in the center open. Then they cut out a piece of paper to make a t'ieh (slip of paper 帖) and they copied (t'ieh) out three characters (on the paper?). Sometimes the (no. of characters) were more or less, and what was good or not (passing?) was not always the same. Sometimes getting 4 or 5 or 6 was (enough to) pass (t'ung 通) (out of ten)

(note: Later on when the number of chū-jen (举人) became large, the method was made more difficult in an effort to fail more people and they would take isolated sentences or phrases that appeared similar in order to confuse people. Or to make things even worse, they would cover up the upper (commentary) portion and leave only 1 or 2 characters (showing) beneath, and these were very difficult to find and understand. This was called li-pa (例拔: selection of examples) ~~which was very difficult~~ Those chū-jen (selected persons) who had gone through the most difficult tests were then made to search for the hidden meanings in selected sentences or phrases and write a poem on them and recite it. Those who were able to pass about a dozen of these sections knew all the difficult stuff in detail, but most people were as in the dark as somebody facing a wall when it came to understanding the general meaning behind regular texts.) (end note)

*Han, 396
Encyclopedia elevated to status of classic of the Tang*

The ming-ching (classics) exam tested people on one major classic the Hsiao-ching, the Lun-yu, and the Erh-ya. As for using the t'ieh slips, there were different (ones) for each, and after they had passed 12:14b) the t'ieh examination, they were questioned verbally. Those people who passed on 6 out of 10 questions on the meaning of the classics passed (the exam). After they passed the (verbal) questioning, then they were examined on policy questions (ts'e, ch'aek), and those who passed all three categories of the examination were regarded as 举人 (第) -- (having passed ~~and passed~~ the degree exam) *ti (do)*

✓ The chin-shih candidates were examined on one major classic and the Erh-ya by the t'ieh method. After they passed this, they were examined on writing (wen 文) and poetry (fu 賦), one p'ien paragraph? for each.

selection of personnel (exam) T'ang -30- Pangye surok kyoson kosol, ha
242, 12:14b) each. After they passed ~~this~~ the examination on writing
(style), then they were examined on policy (ts'e). Those who passed
three of the 5 categories were regarded as ^{che} ~~kup~~ (chi 第 :kupche)
(having passed the degree)

In the ming-fa (law) examination, they tested (the candidates)
on law (lü-ling) (律令), with 10 t'ieh (examinations) for each
(for lü and ling), and they tested them on 10 categories of policy
(ts'e) questions (note: 7 ~~lü~~ and 3 ling items)(end note) Those who
passed all were (listed) as in the A (chia) category; those who passed
8 (of 10) ~~were~~ or more (9) were ranked as ul (B). Those who could write
were tested in the Shuo-wen (說文) and Tzu-lin (字林). They
were given 10 t'ieh (tests) (note: 6 on the Shuo-wen and 4 on the Tzu-lin)
(endnote) There were no standard limits on what they had to recite,
and those who passed all of them were called "che" (passers) 第

In the mathematics exam, they tested the candidates on the
Chiu-chang (九章), the Hai-tao (海島), the Sun-tzu (孫子),
the Wu-ts'ao (五曹), the Chang Chiu-chien (張丘建), the
Hsia-hou-yang (夏侯陽), the Chou-pi? (周髀), the Five
Classics, (五經) and (綴術). There were different nos. of
t'ieh examinations for each. (note: 3 t'ieh for the Chiu-chang, etc.)
Together with this, they were examined in writing and general comprehension
of meaning, and those who passed everything were called "passers" (che).
Those people who showed ability in all categories of exams were promoted
and were not confined to the ordinary limitations.

Prior to the day of examination, the chü-jen (selected persons)
were ordered to visit their former teachers. The yu-ssu (有司)
243, 12:15a) ~~selected~~ a date and ^{put them up overnight} ~~posted~~ it? (宿張) in the Kuo-hsüeh
(Nat'l University). All officials from the prime minister on down gathered
and looked at (the ^{the candidates} exams? the notice?), and the opinions of people were
gathered from far and wide, a discussion was held, and then (the candi-
dates) were sent back to the Ministry of Rites. On the day the ~~x~~ tests

selection of personnel (Exams) T'ang -31- Pangye surok kyoson kosol, ha 243, 12:15a) were read, a strict military guard was set up everywhere and bramble bushes (trees) were used to make an enclosure. An inspection was made of people's clothing and people were inspected on entering and leaving in order to prevent any falsification or excess (violation of procedure).

The recommendation of people by royal decree was not done according to the standard categories. In all cases a list (of items?) was posted, an inspection made, and on the day of the examination, perhaps the Son of Heaven personally attended the session and watched (the proceedings). When the examination was finished they pasted (a piece of paper) over the names and read ~~xxxx~~ them (the tests). Those who scored high in the writing and policy (questions) were given special appointments to "beautiful" (prestigious) posts, and the next best were ~~called~~ ch'ulsin (ch'u-shen 出身) (status, titles). After the k'ai-yuan period (713-42) all was at peace within the four seas (empire) and there were no distinction made among scholars as to whether they were outstanding or worthless and scholars were ashamed not to talk about writing and ink (everybody knew how to read and write?). There were always about 4-5,000 people who were qualified for recommendation (for the examinations), of whom ~~ex~~ scarcely one or two out of a hundred were able to pass (the degree exams).

(note: Ch'en Chi-chi (沈既济) said: "The state since the hsien-ching period (656-661, Kao-tsung), (when) Kao-tsung was not strong and healthy in his sage body and the Empress Wu participated in deciding important government affairs ~~and~~ together with the Son of Heaven, the Empress was very involved in literature and history and she liked poetry and other arts. During the ying-yung period (680-681) scholars were selected exclusively on the basis of literary (skill: munsu 文詞). After the ying-hsun period (682-683) the Empress took charge of the whole empire for more than 20 years. At the time all of the chief ministers advanced because of their (knowledge) of letters and literature ~~(munjang)~~ (munjang). And as things followed (in the old path) and time passed, it gradually became established as customary. Down to the k'ai-yuan (713-42)

Tang
classical

Empress
Wu
interest
in
lit.

文章

selection of personnel (exams) T'ang -32- Pangye surokk kyoson kosol, ha
243, 12:15a) and t'ien-pao periods (742-56), (among) those above, they
inherited ~~the~~ what was handed down from Kao-tsu and Ta-tsung, and all
families had enough (to eat) and there was an increase in population and
nobody suffered difficulty. The barbarians from the four directions
came and (lived in ~~mutuall~~ (harmony) and all within the four seas was
peaceful. Even though there might be those with big plans and high strateg
the crafty planners and the brave military men had no way to make trouble.
12:15b) For over a hundred years people were born, brought up, grew into
adults and were taken care of (cultivated) without knowing the sounds of
the metal drums (of war) nor seeing the lights of the beacon fires
(warning against attack), all the way until they grew old. For this
reason the chün-tzu of Great Peace only selected (people? from) every
gate (home) and selected (officials?) from every house, and they
collected writings and shot (arrows?) at ts'e (? 徵文射策)
(or? they collected examples of writing, shooting, policy proposals?)
and used that (as a basis) for selecting people for salary and position.
And this was a beautiful way for people ^{to} act and establish themselves(?
haeng-gi ipsin 行己立身). Fathers taught their sons and elder brothers
urged on their younger brothers. People who were easy at (good at)
studies were promoted to the taegak (臺閣), and those who were not
so good (lesser in ability) were appointed to the chün and hsien. In
terms of supporting oneself and taking care of one's family, both (object-
ives) were sufficiently (taken care of). Even children only 5 ft tall
were ashamed not to talk about writing and ink (munmok 文墨). This
is the way that chin-shih (degree holders) were regarded as Shih-lin
(sarim: 士林) who were selected for their brilliance, and (everybody)
in all areas looked at and listened (to them?) and looked up to their
fine bearing. Those people that passed the examinations every year
were heard of throughout the country in less than a week. For this
reason outstanding, eminent men of ability ~~a~~ all came out (were drawn out)
to this, while rough (crude) and worthless people would criticize one
another over something over some dispute, ~~or~~ or they might induce slander

Mains
Tang
exam
system

Special Recomm. Exam Cā lu Chao Kway-子)

selection of personnel (exams) T'ang -33- Pangye surok kyoson kosol, ha

243, 12:15b) one another to join together or form a clique (tang) and make private alliances in order to pass the examinations and gain a reputation that would shake the world. Or they would entice or plagiarize what others kept hidden (secret) and satirically compose songs (poems) and spread them around the streets as a means of criticizing and slandering one another. There was nothing (no extreme) they would not go to.) (end note)

At the beginning of Tai-tsung's reign (763-780), the Shih-lang (侍郎) of the Board of Rites, Yang-Kuan (楊綰) submitted a mem. saying: "According to the system of the selection of scholars in ancient times, they selected people on the basis of their actions (haengsil 行實).

In the time of Yang-ti of the Sui dynasty, for the first time they established the chin-shih degree, but still they only tested people on policy questions (ts'e). By the time of Kao-tsung, Liu Ssu-li (劉思立) for the first time memorialized that to the chin-shih degree should be added (degrees, exams) for a miscellaneous writings (test: tsa-wen 雜文)

and that to the ming-ching classics degree should be added the t'ieh-k'ua (帖括). And this became the custom. High ministers treated scholars (with respect?) on the basis of this, and elders instructed their sons on the basis of this. For the ming-ching (classics) licentiate degree, people regarded it as great good fortune to recite the t'ieh-k'ua (帖括).

They also allowed the chū-jen (舉人: selected scholars) to submit written essays, when they did voluntarily (tzu-ying 自應). With things being like this, would there be any way to return to the (old) simple and modest ways (of the past)?, even if you wanted to do so?

12:16a) I request that a hsiao-lien-k'ua (孝廉科) : Examination for Filial and Honest Men be established and that the hsien-ling (mags) hsien-ling (districts) be ordered to select men of outstanding behavior and men knowledgeable in the classics in the hsiang-lü (villages) and recommend them to the prefecture (chou) ts'u-shih (州刺史) who will examine and test them and send them up to the sheng (province). Let them select one classic

Hen 399
exam candidates would write a 帖括 as a mnemonic device to remember the classic they were to be tested on

Special Exam

selection of personnel(exams) T'ang -34- Pangye surok kyoson kosol, ha
243, 12:16a) and question them on the meaning of 20 sections of that
classic and(question them?) on three ways (? 三道) with regard to
policy matters. Those who pass at the top will be recommended? for
an official post (chugwan 注官); those who pass at the middle will be
ch'ulsin(出身 : regarded as degree holders?), and those who pass
lowest will be dismissed and sent home. Because the tao-chū (道考 :
Han, 398, the tao-chū sheng-to 道學生徒) are ~~not~~ also not suitable
material for governing the country, I request that they, together with
the ming-ching and chin-shih (classics and literary examinations, degrees)
be abolished."

The emperor ordered the various bureaus to discuss (this
proposal). The Chi-shih-gung (給事中), Li Hsi-chūn(李栖筠),
the tso-ch'eng (左丞) Ku Chih(費至), and the Ching-chao?,
Yin Yen-wu(京兆尹嚴武) all thought that Yang Kuan's recommendation
was correct and they combined it with a recommendation to expand the
schools. Tai-tsung then ordered the ~~Mini~~ Board of Rites to draw up
a list of regulations~~xxxxxxxxxxx~~ to be
presented to the emperor. Yang Kuang memorialized that in having the
National Academy (Kuo-tzu-chien 國子監) recommend people (chū-jen)
that the po-shih (paksa) profs should make recommendations at the xi
wine rite for sacrifice of wine, and that those who passed the
examination of the wine rite would be sent up to the province (sheng),
just as in the method used for the selection of men from the village
(hsiang-kung 鄉貢). The ming-fa (明法 : legal exam) would be
entrusted to the Board of Punishments (Hsing-pu) for examination and
testing (of the candidates)."

Some people felt that because the chin-shih and ming-ching
examinations had been in use for a long time that they could not be
abolished so quickly, and subsequently (the new system) was not put
into practice, ~~not~~ but ~~the~~ knowledgable people thought it was correct.

selection of personnel, T'iang -35- Pangye surok kyoson kosol, ha

243, 12:16a) (note: Li Hsi-chün and others discussed (the problem) and said: "The government of the Hsia dynasty (was distinguished, known for) loyalty. The government of the Shang was known for ching (respect, seriousness). The government of the Chou was (known for) culture (refinement: wen 文). But refinement, together with loyalty and respect are all (things which) control the behavior of men. Moreover, with regard to the posthumous titles (names) of men to describe their behavior (when they were alive), none is more beautiful than "wen" (refined, cultured). When "wen" flourished, then loyalty and ching (respect, seriousness) exist (are preserved). In previous ages they selected men on the basis of "wen", for they based (it, the selection) on refined behavior. Confucius (Hsüan-fu 宣父) praised Yen-tzu (顏子) saying that he did not move to anger and he never made (the same) mistake twice, (子遷不貳過) and that he loved learning. At the present time we test learning by the use of 12:16b) the t'ieh-tzu (帖字 : covering up the outside margins), (and those who are expert in this) are regarded as fine and thoroughly knowledgeable (passing), but because they do not penetrate to the basic meaning (of the classics), how can they know (learn) about the way regarding "moving to anger and making the same mistake twice."? Thus were those above lose the source and those below merely follow the flow (of previous custom) the way of former kings cannot be carried out. When the way of former kings is extinguished, then the way of "small men" grows large, and because of this rebellious ministers and thieving sons make their appearance. If at the present time in selecting scholars (for office) we adopt a small path (poor means of doing so) and do not use what is farsighted and great, this would be like trying to use an earthworm or snail as bait and hanging it in the ocean in order to catch a fish (whale?) so large that it can swallow a boat (in the hopes of catching a boat-swallowing fish). Isn't this difficult to do? That's the reason that the only fish that will swallow this kind of bait will be small ones. Accordingly, the categories of

selection of personnel, T'ang, -36- Pangye surok koson kosol, ha
243, 12:16b) of examinations (kwamok) are all small skills (soye 小藝).

Furthermore, the Hsia dynasty had the empire for ~~xxxx~~
400 years; When the way of Yu (禹) declined (fell)(was lost), then
the Shang first began to rise. The Shang had the empire for 600 years,
and when the way of T'ang (湯) was abandoned, then the Chou first
began to rise. The Chou had the empire for 800 years, and when the governm
ment (ways) of Emperors Wen and Wu were abandoned (lost), then the Ch'in ~~fi~~
first began to combine (territory). The method for selecting scholars
and appointing worthy men during the three dynasties of antiquity (san-tai)
were ~~xi~~ in every (dynasty) based on an examination of their actual
behavior (silhaeng). This is why customs were simple and uniform, and
why the fate (life) of a dynasty lasted for a long time.

When the Han dynasty rose, they examined the reason why this
was so and gave respect to Confucian learning and to people of reputation
and integrity (honor: chol 節). And even though (it was a time when)
close relatives usurped the throne, strong ministers wielded arbitrary
authority, weak kings were set aside and dowager empresses ~~xxxx~~ exercised
power, yet still they were able to last out 400 years. How was it not
but for the effectiveness of learning and action (behavior)?

Since the Wei and the Chin dynasties respect has been shown
exclusively for emptiness and extravagance (浮侈) and virtue and
righteousness has not been cultivated. For this reason sons and grandsons
are quickly overturned (families don't last for many generations?), and
they do not enjoy (the possession) of their states (countries) for long-
periods of time.

At the present time what Yang Kuan has requested is truly
correct, but since the ~~xxxxxxx~~ Chin (dynasty) house fell into confusion
many people (left their homes) and live in other places, and if you
want to restore the system of village recommendation (hsiang-chü li-hsüan
鄉舉里選), I'm afraid you won't be able to do it. We request that
(the emperor adopt Yang Kuan's proposal) and together with it expand

selection of personnel, T'ang, -37- Pangye surok kyoson kosol, ha
243, 12:16b) the schools and make clear (the method) of teaching and
guidance. Even though there are small schools in both the capital and
and provincial districts, after the military revolt students were scattered
all over and there was no way to provide salaries for the teachers of
Confucian officials. We request that the number of po-shih (paksa) be
increased and that they be well provided with salaries (support), that
knowledgeable Confucian scholars be selected and made to live at their
posts (schools); that large schools be established in large chün in the
10 tao (provinces)(circuits?), and that the po-shih be sent to the outer
provinces to hold chün (commandery) official posts concurrently in order
to teach the students. Those who will protect their home villages will
be selected from the village, and those who are living elsewhere (than
their home towns) as guests will be recommended by the schools. If it
(this) is put into practice in the morning, by the evening the results
will be seen."

The emperor ordered Yang Kuan to draw up a list of articles
to be presented (to him), but the high ministers felt that the selection
244, 12:17a)
of men (chü-jen) was an old custom difficult to change too quickly
and that (the changes) ought to begin next year, The Emperor then
asked the Han-lin hsüeh-shih(翰林学士 : academicians of the
Han Lin academy) who replied: "The chin-shih (degree) has long been in
existence, and if it were abolished, then we fear that (these people)
would lose their occupations (jobs)." Thus it was ordered that the
ming-ching and chin-shih degrees be carried out concurrently with the
hsiao-lien (honest and filial degree). Because of this the matter was
put to rest, but the whole world still held (the idea) in high esteem.)(
(end note)

--. With regard to the selection of men (fan-hsüan 凡選): (note:
In the T'ang system there was (one track) where people advanced (into
office) via the examination route (kwamok 科目), such as the chin-shih

selection of personnel, T'ang -38-Pangye surok kyoson kosol, ha

244, 12:17a) and ~~xx~~ ming-ching (literary and classics degrees), and these people were called chü-jen (舉人). Those who advanced (to office) via the clerk route (li-tao 吏道): by serving time as an official, clerk?) were ~~xxx~~ given examinations by the Board of Personnel (Li-pu), and they were called hsüan-jen (選人). People with previous qualifications (? chonja 前資) and those who had filled their terms as officials were also given examinations at the ~~M~~ Board of Personnel. Only after doing so would they be ~~xxxxxxx~~ transferred to another post in accordance with how well they did on the examination. (end note)

The Board of Personnel (Li-pu) was in charge of the selection of civil officials and the Board of War was in charge of the selection of military officials (wen-hsüan, wu-hsüan), and this was called ch'üan-hsüan (chonsön 銓選). The selection of civil and military officials was divided into three (selection procedures?) (san-ch'üan 三銓). The shang-shu (尚書) was in charge of one and the shih-lang (侍郎) divided responsibilities for the other two. The selection (process) began in the 10th month (maengdong 孟冬) and was finished in the 3rd month (kyech'un 季春). (note: In the fifth month of every year the regulations (for the examinations) were promulgated to the chün and hsien (districts) to show the people the limits on the examinations. And the people were gathered. At the beginning everybody submitted a document (request, application?) to their home district. If someone had been dismissed from a former post, he wrote out the reasons for it and submitted it to the Shang-shu-sheng by the 10th month. Then an investigation of (people's) qualifications was carried out, which required information on the name of the district and village, the titles of offices held by the person's father and grandfather, the paternal and maternal (marriage) relations (relatives), age, (body) description in terms of superior and inferior, favorable performance reports (kwach'oe 課最) and reprimands (誡), and commission of any crimes. People of the same category were grouped together by fives.

子 routes

part China

selection of personnel, T'ang -39- Pangye surok kyoson kosol, ha
 244, 12:17a) These five men were called a lien (聯) and five
 capital officials served as guarantors (pao 保) (for them. One
 of (the candidates) served as a shih (識). The names of all ^{the others} were
 listed? (列名結款). There could not be any son of a family
 that had been punished (for crime), artisans or merchants, or anyone
 who falsified his name in order to try to advance (through the bureaucracy).
 Anybody who had knowledge of someone else making a false application
 and who reported on ~~xxx~~ three or more persons (in this category) was
 rewarded with an appointment to office. On the day of the examination,
 a place was prepared, a fence built, and a guard established to keep
~~xxxxx~~ watch over the place as in the method used for the chū-jen (selection)
 of men at the Ministry of ~~xxxxxxx~~ Rites.) (end note)

Am, 403
 識 + 款
 characters
 used in a
 name.
 識 were
 in relief
 +
 款 were
 engraved.
 Persons who
 were independ-
 ent were
 called 識
 + those
 who needed
 a guarantor
 (dependent
 name) were
 called
 款.
 款

There were four regulations concerning the selection of men:

- (1) Men were selected for the full and outstanding appearance of their
 12:17b) persons (bodies);
- (2) Men were selected for their ability to speak
 clearly and make correct distinctions (in speech);
- (3) Men were selected for
 their ability to write clear and beautiful characters;
- (4) Men were
 selected for their ~~xxxxxxxx~~ superiority in understanding the meaning of
 what was written. If a person was qualified in terms of all the above
 four categories, then virtuous conduct became the prime consideration.
 If they were equal in virtue, then talent; if equal in talent, then
effort (labor). Those of rank 6 and below were gathered together to
 be examined. Their qualifications were compared and their effort (degree
 of effort and application) estimated and an official post determined for
 them (ni chi kuan 擬其官). Those of rank 5 and up were not examined.

Criteria
 for
 selection

In making the selection of ~~xxxxxxx~~ (candidates), first they
 assembled them and tested them to see their writing and judgment (pan 判).
 After the examination, then they examined their bodies and speech. When
 this was finished (the results) were recorded (chu 注) and they
 were asked what was advantageous and convenient for them. After this
 is redorded, they were called and assembled in a group and it was

selection of personnel, T'ang -40- Pangye surok kyoson kosol, ha

244, 12:17b) reported to them. Only then were they ranked ~~xxxxxxx~~ in grades. First they selected (tested) them in charioteering and

archery (僕射) and then sent them up to the Men-hsia-sheng (门下省) where the Chi-shih-chung (给事中) read (their tests?). At the

Huang-wen shih-lang (黄门侍郎), the shih-lang (侍中) inspected them and those who were not suitable were rebutted (rejected) and sent

down. And only after the inspection was completed would they be reported up (to the throne?). The official in charge then received an imperial decree and carried it out and each man was given a tally and called

a kao-shen (告身) office warrant :degree holder). (note: everybody from a ch'ulsin

(ch'u-shen) (出身) to a high ministerial officials was given this (office warrant)(end note) Military officials received it at the Board

of War, and the selection of military officials by the Board of War was also like/this, and

the method used for the examination (of military officials) was like the system used for the ch'u-jen. They selected men who were

strong in body, brave, outstanding, able to answer and explain things clearly, who would ride a horse, had skill, and was able to assume command.

12:18a) If a civil official sought to be selected as a military official, he had to be 6 ft. tall or taller, less than 40 years of age, strong and brave, and capable of commanding men. If a military man sought to become

a civil official he had to be skilled in writing, judging things (p'an判) and talented in governing people and without a ~~xxxxxxx~~ bad

evaluation report (chon 殿) or any criminal (wrongdoing) record.

In selecting men, if there was someone who did not qualify according to the regulations and limits but could pass a written test of three

chapters, he was called a hung-tz'u (宏词), and if he (passed) and examination on three categories of judgment (p'an判); he was called

a pa-ts'ui (拔萃). Those who entered the ranks and were able to be appointed to a post without restriction. And after people received

their official appointments they all thanked (the emperor) for his benevolence in the (palace) courtyard.

board?

告身

selection of personnel, T'ang -41- Pangye surok kyoson kosol, ha

244, 12:18a) (note: At first when the Board of Personnel selected men of talent and were about to take a look at the person, they examined the way they handled official duties, and first selected problems in documents from the local districts and tested the way the candidates would handle or judge them to see if they had ability or not. This is what they called "judgment" (the ability to judge things)(p'andān). Then after sometime passed by there came to be ~~xxxx~~ too many "selected men" (hsüan-jen 選人), and the (local) documents were too shallow and near (close at hand, mundane?) and were not difficult enough (as a means of testing ability?), so they then set up hypothetical statements based on the ancient meaning of the classics and had (the candidates) make judgments (p'andan 判断). But even more people came (to take the tests) and comprehension of the classics and correct record keeping was no longer sufficient grounds ^{questioning} for (weeding out) people. Then they selected ~~xxxx~~ portions of perverted ~~xxxx~~ (heterodox) books and incorrect teachings where the meaning was obscure and ask them questions on that, for all they were afraid of was that people might be able to understand (the stuff). Skilled people (kongja 工者) were promoted (elevated) to the examinations (kwa), and if they passed they were called ju-ko (入格). The poorest ones (candidates) were called (藍縛).)

(end note)

判

Changes in exams at Board of Personnel

618-27 shortage of personnel

Cheng-kuan 627-50

At first, during the wu-te period (Kao-tsu, 618-27) when the military rebellions had just been suppressed (qu^{ie}red down), the scholars were not looking for salaries and there were not enough officials to fill positions, and the Board of Personnel sent messages to the chou and fu to recruit people for official posts. If someone showed up he was forthwith given a post, and nobody was dismissed from office. After 4-5 years passed by there was a gradual increase in the numbers of those seeking postw, at which time there was some weeding out of officials (12:18b) (sat'ae 沙汰). During the cheng-kuan period (627-650, T'ai-tsung) the cost of grain in the capital became expensive and for the first time they

selection of personnel, T'ang -42- Pangye surok kyoson kosol, ha

244, 12:18b) ~~he~~ divided the (candidates) up in (by?) Lo-chou(洛州) and gathered people together for the selection (examinations?). 7,000

persons participated in the selection (exams), of which 6,000 got posts.

At the time T'ai-tsung said to the Shang-shu of the Board of Personnel,

Tu Ju-hui(杜如晦): "At the present time the Board of Personnel in

selecting men only (judges them on the basis of) ~~their words~~ what they

say and the words they write, their ink knife and brushes, and does not

inquire deeply (in detail) into their talents or conduct. Sometimes

several years after they are given a post, only then their crimes come

to light (chang 彰). Even though ~~we might order punishment & execution~~,
we might order punishment & execution

~~ixxxxxxxx~~ continuously, if the people are already dead, what

can we do about it?"

Tu replied: "In the past during the two Han dynasties when

the selected people for office they required that people be selected

from their home villages, and only then given official posts. This is

why the Han was praised for having many scholars. At the present time

the number of people that are selected and gather together (for the

examinations) every year exceeds several thousand people, and what with

their fine appearances and fancy (adorned) words, how can you know

(what kind of people they are)? The Board of Personnel only compares

(looks into) their rank (kyep'um 階品) and that is all. It is as

if in choosing men of talent and judging their behavior they had not yet

discovered the (best, good) technique (method) of doing it."

The emperor was thereupon about to adopt the Han dynasty

system and he ordered the the home chou (of the candidates) to summon

and convene ~~all the scholars~~ all the scholars. But the

Merit Subjects (kung-ch'en, kongsin) were of the opinion that this would

be an implementation of the feudal system (feng-chien shih 行封建事)

and the matter was then put off for another day.

The emperor also said: "In both ancient and modern times carrying out good government depends on obtaining worthy men

literary exams

Han system: recruit merit from local villages

selection of personnel, T'ang -43- Pangyê surok kyoson kosol, ha
244, 12:18b) If at the present time you cannot know (who they are) and
I do not have total knowledge, then time will pass us by and (the right)
men will be far away. I am going to have people recommend themselves.

How about that?

check wechuan
~~225x~~ 245, 12:19a) Wei Ching (魏徵) replied: "It takes wisdom (智) to understand others, and it takes clarity (ming 明) to understand oneself. It is really difficult to understand others (know others), but how could it be easy to know oneself? Moreover to advertise oneself (chamae 自媒) and to show off (tzu-hsuan 自衒) is ugly behavior both for a scholar and a woman (shih-niu chih ch'ou-hsing 士女之西鬼行) and it will give rise to evil competition (chiao-ching 澆競).

It is not right." And again the matter was laid to rest.

At that time it had been over 20 years since the method of the Board of Personnel (Li-pu) had been put into practice, and even though there were evils in it, they ~~were not~~ had not spread seriously. Therefore, if there were high ministers who were perhaps lacking in perspicacity, T'ai-tsung knew their weaknesses, but he did not go so far as to change them but let them continue (in office). By the time of the ying-hui period (650-656, under Kao-tsung) the standards of official (behavior) had already fallen into disarray, and after the lin-te period (664-666) the evils were too great to overcome. When Empress Wu took charge of the court she strove to please people (men's minds) and did not inquire whether (officials) were worthy or ignorant. There were large numbers of people who assembled to be selected for office, but there were not enough posts to go around, so she ordered the Board of Personnel to establish a large (no. of) ^{examination} examiner officials to take care (of the examinations). Therefore at the time there was a popular song to the effect that (even though) you had a cart laden with scales (it was not enough to weigh, measure all the examination candidates?).

Emp' Wu
In addition the likes of Ting Hsuan-ting (鄧玄挺) and Hsu Tzu-lu (許子儒) who were appointed shih-lang (侍郎) and there was no way

selection of personnel, T'ang -44- Pangye surok kyoson kosol, ha
245, 12:19b) for them to judge the true inner character of people
(muso chogam 無所察鑑). They left things up to their subordinates
who distributed posts equally among people on the basis of their
(official) rank. Later on there were so many people in office that
there was no way to prohibit (this). You had people who falsified
their tallies and warrants, you had people who assumed other people's
names, you had people from distant places without examinations
anyone who knew them intimately who bought guarantors, and you had
12:19b) people who on the day of the judgment examination (sip'an 試判)
sought other people to take the examination for them. And there were
too many cases of this to be counted. (to count all of them)

Because many of the people that the Board of Personnel
selected were not really good, Empress Wu also ordered that on the
day of examination that people paste a sticker over their names to
hide their identities (when the tests were being) examined (read), and
for the grading and passing of examinations to be determined (in this
way). The practice of pasting stickers over names began at this time.

By the shen-lung period and after (705-707, when Chung-tsung
resumed the throne (me)) Empress Wei (韋后) gained control of the
government affairs (yongsa 用事) and many official appointments were
made in a reckless ~~xxxxxxxx~~ fashion. Ting (鄭愔) was appointed
Li-pu shih-lang (吏部侍郎) and he took large bribes (from people)
and selected too many men (for office, degrees) so that there was
no empty slots (posts) so that he was appointing men to posts that
would not be vacant until three years in the future.

By the beginning of Hsuan-tsung's reign (713-756), Sung
Ching (宋璟) was the Shang-shu, and he was on the point of reforming
previous evils (in the system). After him, Yang Kuo-chung (楊國忠)
was the Shang-shu, and he was afraid of attracting adverse opinion and
he sought to please people, and posts were given to all those who had
been selected (for degrees in the examination system?) in previous years.
For this reason all the ignorant and stagnant persons were appointed and

WANG AN-shih

selection of personnel, T'ang (Sung) --45- Pangye surok kyoson kosol, ha 245, 12:19b) moral order (kigang 紀綱) broke down (was in great confusion).

Sung.

--.The system for the selection of scholars in the Sung dynasty in general followed the examination categories (kwamok 科目) of the T'ang. They had the chin-shih and the ming-ching *degrees* (chekwa 諸科). Outside of the regular selection (process) they also had the chih-k'o 制科). And what they tested (in the examinations) was also shih (poetry), fu (poems), ts'e (policy questions) and the meaning of the classics (mo-i 墨義). In Ying-tsung's reign (1064-1068) because the system of recommending scholars (kung-shih 貢士) every other year was inconvenient, the emperor ordered the Ministry of Rites to select people once every three years, and this became standard practice from this time on.

12:20a) (note: prior to this they held an examination every other year) In the time of Shen-tsung (1068-1086), the ts'an-cheng (參政),

WANG AN-shih

Wang An-shih (王安石) memorialized: "At the present time there are only a few men of talent, and moreover their learning skills (hsueh-shu 學術) are not all the same. Because there are different opinions (competing with each other) in a ~~xxx~~ state of confusion, we cannot unify morality (tao-te, todok). If you/unify morals, then you (xxx) repair (straighten out, rectify) the schools. If you want to rectify (shu 脩) the schools, you ~~xxxx~~ have no choice but to change the laws pertaining to the recommendation of men (kung-chū 貢舉). If you say that this examination system (as it stands) always is able to obtain lots of (good) men, then naturally (one would feel) that there is no other way for men to advance (in the world) as officials. I do not allow that there have been no outstanding men obtained (this way) during this time. At the present time (when the emperor?) is young and robust, we ought to search for the correct principles of things in the world. Now because people close their doors and study how to compose shih and fu poems, when it comes time for them to assume their posts as officials, they have no practice (experience) in any of the affairs of this world. This examination system has destroyed the talent in men and has thus caused (the world) to be ^{not as good as} unlike ancient times!

selection of personnel, Sung -46- Pangye surok, kyoson kosol, ha

245, 12:20a) Not long after someone else said that the ancient system of selecting scholars (for office) was based on the schools. Morals were unified among those on top, and customs were accomplished among (the people) below. The men of talent were all good enough to do work (as officials) for the world. At the present time if you want to follow and restore the ancient system I fear you won't be able to do it gradually. We ought to do away with the (rules) for rhyming and parallel phrases? ^{couplets} in literary composition (聲律對偶之文) and have students concentrate their studies on the classics (ching-shu, kyohgsul 經術). With this the law was changed and the shih-and fu poems, ~~xxxxxxxxxxxxxxxx~~ the t'ieh-ching (帖經) and the mo-i (墨義) examinations were abolished. Each scholar concentrated in the Book of Changes, the Classic of Poetry, 12:20b) the Book of History, the Chou-li, the Li-chi (one of the above), and combined with it the Analects, Mencius, ~~xxxxxxxxxxxxxxxx~~ The Chung-shu(-sheng 中書省) compiled the procedure for the great ceremony? (exams? ta-i shih 大義式) and promulgated it. Those who were to be examined on the meaning of the classics had to understand the classic thoroughly and have an elegant style? (有文采 ^{beautiful coloring's lovely pattern}), and then he passed the qualifications (the exams). In the third year of the hsi-ling period (1070), the emperor personally examined the chin-shih but only on the basis of policy questions and a limit was set at 1,000 characters or more. In the yuan-yu period, at the beginning of it (1086-94), they restored the former system and examined people on the basis of shih and fu poetry.

(note: Chu Hsi says: "Empty talk is basically not that which you should use to teach other people with. It is not sufficient for obtaining (good) scholars (for office), and shih and fu poems are the worst of all (types of) empty talk, and it is clear that it is of no use in establishing examinations for the selection of scholars (for office). However,

selection of personnel, Sung -47- Pangye surok kyoson kosol, ha

245, 12:20b) in the Hsi-ling period (1068-78) it was abolished, but

some people believed (argued) that this was not right, not because abolishing poetry was not good, but only because Mr. Wang's ^{monopoly} exclusive ^{over the interpretation} emphasis on the meaning of the classics was not good. Thus at the

beginning of the yüan-yu period (1086-94) there was a recommendation for reform (changing it), but Ssu-ma Wen (司馬溫) and Lü Shen (呂申) did not want to restore (go back to) (the old poetry system?). Those who did want to restore it ~~was~~ was only Liu Chih (劉執), who was

a very forceful advocate, but the only reason he gave was that it would be easier to examine (the tests). These opinions and views were so

poor and shallow that they hardly warrant discussion in terms of the intentions of

~~former kings~~ former kings for education and learning and the selection of men to be officials. There can be no doubt that at the present time we ought to abolish it. (abolish Wang's reforms? or poetry?)

(probably means abolishing use of poetry if you assume that after 1086 they already abolished Wang's reform and went back to poetry) (but next sentence indicates the opposite--that Wang's emphasis on the classics still in effect) In recent years the people studying the classics do not

read the basic (original) texts of the classics together with the commentaries passed down by former Confucian scholars; they only take passages selected in recent years for use in the examinations, chant them aloud and copy them. And they select phrases from the classics

that would be suitable topics (chemok 題目) (for examination questions?)

and intentionally wrench them out of shape and knead them (扭捏) in order to

falsely support some position they hold. It is clear to see that this was not the original intention (meaning) of the classics,

yet it is adopted because it is easier to compose essays, and they have no time to be concerned about this. Not only do the officials in charge have no awareness of how mistaken this is, but on the contrary they regard (people good at it) as skilled and give them high grades. And

people get used to it until it has become a custom (customary). This changing of the writings of our forefathers and contemptuous treatment of

Can the writings we use for exams

245, 12:20b) the sayings of the Sages gets worse by the day. In name it is the study of the classics, but in fact it has become the banditry (stealing) of the classical learning. In name it is called literary

juggling, magic

composition (the writing of essays), but in fact it constitutes playing around with words (munja ji yo 文字之妖). The evil of it is too great to speak of. The officials in charge (of the exams) in making questions

246, 12:21a) many times make up novel and strange (questions) in order to seek to get something out of what the recommended students (exam

candidates) do not expect. Those places that should be cut off (斷: where a sentence comes to an end?), they on the contrary extend (連);

and those places that ought to be extended (connected), are on the contrary cut off (come to an end). In general what they strive for is what cannot be understood with reason and what cannot be comprehended

(described) in words. They want to see how skilled a person is in attaching and separating (words and phrases from one another?). Once the officials in charge praise this, then the examination students also

harmonize (their studies) with it and they spend their whole time in study exclusively trying to cut and paste phrases from the classics

(專務裁剪) and skillfully ~~fixxxxxxxtogetherxxxxx~~ make a rice cake display (關釘) * in a desire to accord with what the examination officials (chusa 主司) wanted.

With regard to classical learning, this is the worst thievery (plunder, ~~xxxxx~~ injury 賊賊具戕) among all abuses, and with regard to letters (munja), it is the worst "juggling of all forms of juggling"

(magic: yo 妖). (end note) *--to pile rice cakes on top of a bowl to make it look like you have more than there really is.

Ming

--. The system for the selection of scholars in the Great Ming dynasty was also a continuation of former types of examinations

(k'o-mu, kwamok 科目), but types like the chih-k'o (制科), the ming-ching (明經), and the hung-tz'u (宏辭) (degrees) were

all abolished leaving only the chin-shih k'o (degree). They also tested people on the meaning of (i 義), discussions of (lun 論), n'iao (表) and policy (ts'e 策) of the classics, and an examination

selection of personnel, & Ming ⁹-40- Pangye surok kyoson kosol, ha
246, 12:21a) was held once every three years.

(note: At the beginning of T'ai-tsu's reign, he wanted to abolish the examinations (k'o-chū, kwagō), but a little later he listened to (and approved) the recommendation of his officials and in accordance with the former examination system ~~xxxxxxxxxxxxxxxx~~ and decided that in the che, o, myo, and yu years (of the sexagenary cycle), in the 8th month a local examination (hsiang-shih) would be held in every province, and in the 2nd month of the chin, mu, ch'uk and mi years, the Board of Rites would assemble (the candidates) for examination. Each scholar would concentrate on one classic, and together with this (they would) all (be responsible for) the Great Learning, Analects, Mencius, Doctrine of the Mean--the Four Books. The initial exam would be on the 9th day of the month and they would test them on the ^{meaning of the} Five Classics. Each would be examined on the classic of his concentration with a (minimum) limit of 500 or more characters (words), on one of the Four Books, with a limit of 300 characters or more. At the second session, on the 12th day of the month they would be tested on one of the books of rites and music and analects, with a (lower) limit of 300 characters or more and then they would be tested on one (category) of royal edicts etc. (詔誥表). The final session would be on the fifteenth day of the month when they would be tested on the classics, histories, current affairs and policy--one category (out of those), with a (lower?) limit of 1,000 characters (for an essay?) or more. During the ying-lo period (1403-1425) it was also ordered that at the first session an examination would be given on ^{the meaning of} three of the Four Books and on 4 sections of the basic classic (of the student). In the final session there would be five questions on current affairs and policy (shih-wu, ts'e). Those who could not do it were allowed to reduce it by two questions.

12:21b) Regarding the quotas for the local exam (hsiang-shih), at first it was 500 people with 40 from each province, but the quota for Fukien was 30, for the Liang-kuang (Kuang-tung and Kuang-hsi) was 25 each;

selection of personnel, Ming ⁵⁰ ~~11~~- Pangye surok kyoson kosol, ha

246, 12: 21b) and a 100 for Chih-li province. If there were too many men of talent, then they were not restricted to these quotas, and if there were not enough to fill the quotas, then people were selected to fill them where available. At the examination 100 men were taken (passed). In the Hsüan-te period (1426-1436) the quotas were changed for the two capitals and 12 provinces (note: Kuei-chou was attached to Yünnan) and quotas were determined in accordance with the population of a province. Also because the people in the north were not as outstanding in scholarship three divisions of north, south, and middle (regions) were also made in selecting men. In the cheng-t'ung period (1436-1450) the ~~xxx~~ old provincial quotas were raised and the number of people taken at the (capital) exam (hui-shih, hoesi) was increased by half (to 150?). At the beginning of the ching-t'ai period (1450-1457) they again changed the hoesi (capital exam) and had no fixed number (of passers) but received a decree at the time (determining how many would be chosen).

Chiu Chün (丘濬) said: "In the time of tso-tsung 祖宗 (our ancestors, founders of dynasty) the topics for the examinations (chenok) were all taken from the classics--grand principles (tao-li 大道理), and great institutions (ta chih-to 大制度) which related to human ethics (illyun 人倫) and the way of government (chih-tao 治道). At that time there were not very many topics (questions) so that people could concentrate their minds on the big (major) ~~xxxxxxx~~ and essential (things, problems), and furthermore they had enough strength left over with which to study the other classics, philosophers, and histories. And the examiners (chu-ssu 主司) also found it easy to read their examinations (chiao-chiao 考校). In recent times the people in charge of exams (t'ien-wen-che 典文者) ~~xxx~~ want to harrass (chün 寃) the recommended candidates (chü-üzu 舉子). They take passages from classics the students wouldn't know (from whence it came), and from time to time search out things from deeply hidden (obscure) xx places, forcibly cutting ~~xxxxxxx~~ off phrases and and breaking up the

selection of personnel, Ming ⁴⁷ Pangye surok kyoson kosol, ha

246, 12:21b) original text of the classic. Things that should not be strung together are strung together (connected), and things (sentences) that should not be cut are cut, making it so that the candidate has nothing (familiar) to rely on. ^{Because of this} ~~XXX~~ the number of questions at the first session are several times more than they used to be so that the students used up all their strength all day long and there are still things they cannot finish. Therefore when they get to the policy question session they have no strength left to (deal with, answer) questions on what is called "institutions of former and present times", "record (accomplishments) in government of former generations", or "government problems of the current age". What is worse those people whose names are elevated to the front rank also probably are ignorant of the names of history books (examiners?) and those people who tend to favor certain writings or books? (字書偏傳者) also have what is called major doctrines (chu-i chih shuo) (主竟之說) which are even more mistaken. In general the topics that are selected (for examination questions) emphasize one doctrine (point of view) to the exclusion (of others), which they call their doctrine (chu-i), and the examination candidates must ~~xxxxxxx~~ understand? them. If what they say does not jibe with the ideas of the examiner (chu-ssu), they cannot pass the examinations. If they take the ideas of the sage classics and the traditions of (past) worthies and search in every nook and cranny and twist statements, ~~xxx~~ things together (that don't belong together) and ~~xxxxxxx~~ (遷就 what belongs together)(?) ^{牽綴}

in their desire to match the views of the examiners, then this not only 246, 12:22a) destroys the (learning) practices of the scholars but it also becomes the worms (bookworms: tu 高) that destroy the sage classics, in most severe (fashion). The examiners emphasize this in their selection of topics (questions), and the students emphasize this in their composition of essays. The students of the present day having done this (used this) as a means of advancing themselves, at a later date will become examiners (themselves) and will use this as a method for selecting (other)

主竟之說

11

52
selection of personnel, Ming -43- Pangye surok kyoson kosol, ha
246, 12:22a) scholars (students). What the Sung-shih (History of the
Sung dynasty) calls "the transmission of ideas by mistaken people"
(the transmission of mistaken beliefs 繆種流傳 quite like) is/the
evil that we have today. Not only is the examination system like that, but
but all the chehak (提學) of various routes and the small tests for
officials (憲臣) is even worse (than that)!" (end note)

-The above (section) deals with the method for selecting
men (for office) from the Han dynasty down to the present. Generally
speaking, in the three dynasties of antiquity they provided for people ^{supported}
(yang 養) and taught them. (note: "provided for" (yang) means
that they regulated the land system (chih t'ien-li 制田里) and
evened out (p'ing 平) tax levies in order to ensure them affluence,
"Taught (them)" means that they established schools and made clear
~~the~~ rites and righteousness with which they taught them.) (end note)
And after teaching them, then they selected (chū 舉) them. In the
Han dynasty there was no provision for teaching and providing for
(scholars), yet in the selection (songō, hsüan-chū 選舉) (of men for
office) they still based (the selection of men) on the home villages
and for this reason were able to select people without losing good men,
and customs still were simple and true without any habits of emptiness
or falsity (mu howi chi p'ung 無虛偽之風). From the Sui and T'ang
dynasties on they selected men (for office) exclusively on the basis of
(their ability) to write prose and poetry (munsa 文詞), and they
were thus not only unable to obtain good men, but they also continued
to destroy and abandon them. The deseccation of exaltation of the
right way of the world (sedo 世道) and the rise and fall of men
of talent (whether or not there were many or few men of talent) was
basically due to this. This is why there were few days that were well
governed and many days that were in confusion. Small men got their way
and the barbarians were able to overrun ~~xxxxxxxxxxxx~~ (throw into confusion)
China. Any man with a will, if he reads about these institutions,

12-226

246, 12:22b) and thinks about these matters, can naturally (by himself) understand that this is so.

---. The system of selection (songo) in This Country. Addendum.

I note that (an) in this country during the time that Kija established his 8 instructions (kyo ^{4/34}), the selection of people and the appointment to office of worthy men had to be done ~~by a~~ ^{method of selecting people for practical skills?} (simple and true) method, (kansil chi pöp ^{簡實之法}), but there is no proof of this above (in the classics, ancient histories?).

By the time of the Three Kingdoms there was a roughness and darkness (ignorance) in daily affairs, so that there is nothing worth talking about. But generally speaking they selected people on the basis of (their ability) to ride horses and shoot and

they appointed people (on the basis of) their talent in strategy (chaeryak ^{材畧}) and their merit earned in fighting (war). After the Silla Unification, by the time of Wonsongwang (元聖王), they first established a system for ~~xxxxxx~~ selecting people on the basis of their book knowledge (toksö ch'ulsin chi pöp ^{讀書出身之法}).

(note: They read the Spring and Autumn Annals and the Tso Chuan or the Li Chi and the Wen-hsüan, and if they were also knowledgeable in the Analects and Classic of Filial Piety they were (ranked) superior. Those who could read the Ch'ü-li (曲禮), the Analects, and the Classic of Filial Piety were ranked middle. Those who could read the Ch'ü-li, and the Classic of Filial Piety were ranked lowest. Anybody who could comprehend the Five Classics, Three Histories, Philosophers, and Hundred Houses were appointed to office.) (end note)

In the Koryo dynasty, T'aejo first built schools, but did not have an examination (kwagö) system. Kwangjong adopted the recommendation of Shuang Chi (雙冀). (note: Shuang Chi was originally a man from the state of Chou in the Five Dynasties who came and served as an official in the Koryo (court)) (end note) For the first time they selected men (for office) on the basis of the examinations (kwago). From

材畧
元聖王
讀書出身之法
Han 414
no one of the
禮記

246, 12:22b) this time on there~~was~~ ^{gradual} a/rise in the custom of letters

(munp'ung 文風), but because of the high esteem shown for useless and empty writing (puhwa chi mun 浮華之文), in the end it

created bad habits. This system in general copied the T'ang system.

They had the chesul (製造: degree)(note: otherwise called, chinsa)(end

247, 12:23a) note) and the myonggyong (ming-ching--classics), two

degrees, and the medicine, geomancy, law, calligraphy, mathematics, the

Three Li (ritual texts) and the 3 chuan (Tso chuan etc) and the Ho-lun?

(何論) etc., which (constituted) the miscellaneous degree (chapkwa

雜科) . Each man was tested on his specialty and granted a ch'ulsin

(出身: degree?). The chinsa were examined on the shih ~~xxxx~~fu ~~xxxx~~

fu and sung(詩賦頌) poems and policy questions on affairs of the

day, but what they commonly (usually) used was the shih and fu.

The myonggyong was (examined) on the Changes, History, Poetry, Spring

and Autumn Annals etc., for all of which they used the t'ieh-hua(帖括)

and verbal questioning (k'ou-wen(口問)) (note: For someone who specialized

in the Three Ritual texts, then they regarded the Li-chi as the major

classic, and the Chou-li and I-li as the minor classics. For those who

specialized in the three chuan (traditions--of the S & A?), then the

Tso-chuan was regarded as the major classic, and the Kung-yang and Ku-

liang commentaries were regarded as minor classics)(end note) "with

regard to the official examiners (sikwan 試官), it was ordered that

one civil official be the man in charge of selection (chigonggŏ 知貢舉)

and later they added on a tongjigonggŏ(同知貢舉). Examinations

were held either triennially or biennially, for they did not have fixed

dates. There were also no fixed quotas of scholars to be selected.

In the period before the mid-Korea (chungse), they took either 7-8

or a dozen men. From the reign of Injong (仁宗) and after they

took either 37-38 men or 28-29 men, but there were also ^{many} occasions

when they took 33. In the reign of Ch'ungsukwang(忠肅王),

Yi Che-hyon(李齊賢) and Pak Hyosu(朴孝修) were in charge of 典舉

(Am 4/4)
益前

石前

典舉

selection of personnel, Koryo -46- Pangye surok kyoson kosol, ha

247, 12:23a) the examinations, and the memorialized requesting that (the examinations) in shih and fu poetry be abandoned and that policy questions be used, but later on this could not be put into practice.

In the reign of Kongminwang (恭愍王) they first adopted the Yuan dynasty system of local exams (hyangsi 鄉試), capital exams (hoesi 會試) and palace exams (chonsi 殿試), and they established standard procedures. (note: Prior to this time they sometimes had royal exams (ch'insi 親試), but they had no palace exam as standard practice. During the reign of Sin U (辛禔), Yi Saek (李穡) was the Examination Official (chigonggo 知貢舉) and he restored the use of policy questions. He ordered that candidates younger than 20 years of age would not be allowed to take the examinations, but this was only the law, and ~~xxxxxxx~~ they could not carry it out.) (end note)

In the reign of Kongyangwang (恭讓王), the Top'yong'uisasa memorialized that in this dynasty they only selected men from the civil examinations (munkwa), and did not take them from the military examinations (mukwa), and for this reason ~~xxxxxxxxxxxx~~ ~~xxxx~~ there were few people skilled in the military arts. They requested that a military examination be set up in the ~~xxxxxxxxxxxxxxxx~~ in, sin, ki, hae (寅申巳亥) years, and that people be selected from the examinations and given tallies (warrants) just like the/civil examinations. (The candidates) were/examined in the various military texts and military arts with 33 men to be selected, and this was to be permanent procedure. The king approved it, and this was the beginning of the military examination.

The (Koryo dynasty) also had what was called the Kukchagam examination (kukchagamsi). Tokchong (德宗) first established this and called it (euphemistically) the chinsa-si (進士試). (note: Later on it was sometimes called the sohgyunsi 成均試) (end note) and examinations were conducted in the shih and fu poetry. Ch'ungsonwang (忠宣王) abolished it, and Ch'ungsukwang (忠肅王) replaced it with the monthly exams of the 9 dormitories (kuje saksi 九齋朔試).

selection of personnel, Koryo -47- Pangye surok kyoson kosol, ha

247, 12:23b) Sometime later it was called the kōjasi (孝子試).

that that
Kongminwang ~~called it~~ the kamsi (監試) was an exam in which
(from it) were usually all ~~xxx~~ uneducated youths (tongmong 童蒙)
and not scholars learned in the classics or polished in their behavior
and that it was of no use to the state, so he abolished it.

During the reign of Sin U (辛禑) it was restored, and
there was no fixed quota of people selected; sometimes 40-50 were taken,
and some times 80-90. In addition there ~~was~~ were exams to promote people
12:24a) or fill slots (sungp'osi 升補試). Uijong (毅宗) first
established them and called them saengwonsi (生員試), and people
were also examined on the shih-and fu poetry and the meaning of the
classics. The number of people taken varied from 20-30 to 80-90.

In this (Choson, Yi) dynasty the examinations (kwamok) in
general followed the system of the Koryo dynasty. People were examined
in non and p'yo (論表) (note: or fu poems)(end note), ch'aek
(policy questions) (note: If p'yo, then people were given double
grades (grades that counted double?)(end note) For the myonggyong (classic)
exam, people recited the Four Books and the Three Classics (note: for
each book one passage was selected and the candidate recited it with
his back turned to the text. One got double marks for the Chou-i (Changes)
(end note) An exam was held triennially. (note: the cha, o, myo and yu
years were the regular ~~xxx~~ exams (singnyon 式年). The initial exam
and palace (chonsi) ex.
was held in the previous fall, and the ~~fixxx~~ hoesi (capital) exam/was
held in the ^{early} /spring. At the initial session they ~~xx~~ wrote (non, lun);
at the middle session ~~pxyxxxxxx~~ fu and p'iao, and at the last one, policy
questions (taech'aek). The hoesi was the same as the first session, and
in the palace exam they answered policy questions (taech'aek).(end note)

The examining officials (sigwan) were recommended and appointed
on a temporary basis. (note: the post of chigonggo was abolished, but
one day before the examination was held a court official who had nothing
bad in his record was recommended and designated; because they were concerned

selection of personnel, Yi -48- Pangye surok kyoson, kosol, ha
247, 12:24a) that he might let private considerations enter into it.
(end note)

The quota was set at 33 people to be selected. And if
there happened to be a felicitous occasion, then a special examination
was set up that was called a chunggwang (增廣) or a pyolsi (別試).
In these people were were also tested on fu, p'iao, ts'e etc. (note:
quotas were established temporarily either at 40 or a dozen people. In
recent times whenever you have some ^{celebratory} congratulatory event, they immediately
set up an examination so that they either have an examination every
year or sometimes two in one year.)(end note)

There is also the alsong (謁聖) exam. (note: When the ruler
goes to see the school and visit the sage (shrine), then on that day
he orders essays to be composed and he selects scholars.)(end note)
and the chongsi (庭試) (note: Most of them are held on occasions when
Confucian scholars (students: yusaeng) are gathered together. They
assemble them in the palace courtyard and examine them.)(end note) In
both cases time is kept with a candle (?) (to limit the time for writing
essays) and the people are also tested on ~~xxxxxxx~~ fu and p'iao.
(note: What is to be used for the examination text that day is first
247, 12:24b) proposed (to the throne) and decided on. There are also times when exams
are held on chien, ming, sung, and fu (歲筮頌賦),
but what is usually used (tested) is only the p'iao.)(end note)

In the kamsi (監試), they also test people on shih, fu, i,
and i (詩賦疑義) (note: In the saengwon-si, they examine people
on doubtful points in the Four Books, and on the meaning of the 5 Classics.
In the chinsa exam they test people on shih, fu. In regard to the pop?
the law 法云 the law states
(method? 法云), ~~xxxxxxx~~ that they have (to write on) 1 p'ien (chapter)
of fu, and 1 from either chien, ming, or shih. But this only exists in law;
and what they commonly do is only to test people on shih and fu.)(end note)
For the saengwon and chinsa each 100 men (are taken)(end note)

selection of personnel, Yi -49- Pangye surok kyoson kosol, ha

247, 12:24b) In the military exam (mukwa) they examined people on their skill in shooting (arrows). (note: The exams in the military arts involved the use of wooden, iron, and (片) arrows (箭), shooting while on horseback, the use of the spear, and the military classics, etc. The quota was 28 men. At the chunggwang, pyolsi, alsong, and chongsi ~~xx~~ examinations there were no written examinations and the quotas either were not determined or were sometimes set ~~xx~~ at several hundred persons. The smallest was several dozen, and the most was over a thousand.)(end note)

With regard to the examinations in medicine, foreign languages, yin and yang, law, each man was tested in his own specialty in accordance with the procedure used for the myonggyong (classics exam)x.

(Note: In the present age the route of advancement to civil

office is only through the one gate of the examinations (kwamok), so that those scholars who have the desire to study also cannot avoid bending their ideas to follow it (that path, but the people who study for the examinations only think that their task is to copy out and assemble (things). In copying and collating, they just pick out phrases from the classics and histories, words that match each other and phrases that resemble one another. They cut up phrases and divide up gates (?) to use as material for their pasting sentences together. This is called yuch'o (類抄). If you read this, then in accordance with the (examination) topic then refer to them, and they acquire a skill in cutting and pasting (juggling texts and phrases), but with regard to the original meaning of the classics or histories, they are not concerned at all. In the so-called myonggyong (classics) exam, people are only concerned with composing speeches (essays? chohwa 造話). What this means is they select one word from a section of a classic and compose a licentious or funny saying that is easy to remember as material for them to recite (with their backs turned to the text, during the exams). These are called songnyong (聖令), and anybody skilled at this will not forget the

criticism

just like class the

selection of phrases by categories

類抄

造話

聖令

selection of personnel, Yi -50- Pangye surok kyoson kosol, ha
247, 12:24b) section (of the text) in the ~~xxx~~ proper order (in which
the phrases come) of those sections that resemble one another. But
when it comes to the great meaning (of the text), they are completely
in the dark. Both of these practices have become customary and ~~xx~~ are
regarded as appropriate. Thus the practice of making magic out of texts
(munyo 文妖) and corrupting the classics (kyongjok 经贼) was not
an evil confined to the late Sung dynasty alone. Also, those who took
the kamsi examination were all uneducated youths and light and frivolous
people, and there many cases of people who stood in for them (to take
the exams). And those people who were obtained through the military
248, 12:25a) exams were also ignorant and stupid people.)(end note).