Recommendation system -1- Pan'gye surok, kyosŏn chi che, ha
(Konggŏ samok)

179, 10:1a

Item: First do the receiving ( 礼命 ) : Han, 103, note. an offer of employment (ch'obing 招聘 ) to eminent people in the country. ) (Make them? offer them
posts of) konggyŏng-daebu ( 공卿大夫 ) (note: rank 3 and up) and
Royal Attendant Worthy Scholar (kunsı hyŏn'yu 近侍賢儒 ). (note: Outside
of the Taegan( 東譜 ) and Sijong( 薦銘 ), it makes no difference
whether (the person's) official rank is high or low, but as long as he
is an eminent scholar, then make a special order to recommend him as a scholar
(t'umgmyŏng ch'ŏnsa 特命儒士 ). ) (end note: Governors (pang'ak 方岳 )
and magistrates of chu and hyŏn (districts ) who devote all their minds
in selecting and searching out (ch'ubang 推薦 ) men who are knowledgeable
in the ways of former kings, who are full of virtue, and who can act as teachers
and examples (for others); next to them those who are warm (full of) will and
like to study, whose talents are good and whose behavior is well
polished (cultivated), and all of them, their names will be heard (throughout
the country). (note: In recommending someone for his virtue, learning,
talent, or behavior, in writing this out, the Recommendation form will be the
same as a recommendation form (chŏnjangsik 萬狀式 ). Whether one gets
a man of talent or makes a mistake, recommendation, the good deeds and crimes
will also all be in accordance with the law pertaining to recommendation
(chŏn'gŏ-bŏp 藩書法 ) (end note). Scholars who "have the way" (are virtuous)
will be shown extremely courteous treatment at court when they are met and greeted
(received there). In addition to that, the prefectures and districts will
be ordered to give them cordial treatment and send them to the capital and
gather them together and house them at a broad and quiet building. (note: select
a broad an quiet official building near the palace as a place for gathering
them for lectures (study), just as what was done in the Yen-ying-yuan (延英院)
as described by Ch'eng-t'zu (程子 ) (end note) Provide them with salaries.
(note: Do not be quick to appoint them to an official post. Just stop with
the title of āngyo ( 閱敎 : one who responds to the royal command).
If he is a former official (chŏnhammer), then grant him a salary equivalent to his rank. If he is a Confucian scholar (yusa), also give him a salary, as in the case of the present regulation for people holding military posts with salaries attached (military sinecures).

Put outstanding taesin in charge of the matter, so that the Confucian scholars will day and night meet together to lecture on and make clear learning. From time to time (the king) will grant them an invitation and he will ask them about the true way to govern, and they will lecture on learning. (note: the most outstanding persons will take turns attending the kyŏngkŭk lectures on the classics seats to lecture on the classics, and in accordance with the regulation for taking turns in responding (to the king), they will take turns, go up and answer (the king's questions).)

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

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

--. Item: If in an area or a nearby area there is a man who is bright in learning and outstanding in virtue (the way) and is qualified to be the teacher of others (note: It makes no difference whether he is a former official, Confucian scholar (yusa) or not. Only if he is virtuous in his behavior can he qualify (be suitable) (end note), then also permit (people from) the school to make application to the provincial governor (to get him appointed as a teacher)-mine) (note: the students will present a written petition to the governor, and the magistrate will also submit a report)(end note). The governor will memorialize the throne, and the king will instruct the Ministry of Personnel to investigate again and
make an appointment. Former high officials may also be allowed to hold the post (of teacher) as a concurrency on the basis of their former official status (wŏn' im). If a person's rank is too high (for the post), he will hold it as a haengjik (brevet post); and if his rank is too low, then he will hold it as a sujik (brevet post). If he is without rank and is given an extraordinary promotion appointment, then he will also be a sujik is appointed to a court post but as a brevet official. If there is someone who refuses to go to assume it (greet) him with courtesy,/performs a kowtow to the district chŏnp'ae (Han, 104, note: a wooden signboard with the character, chŏn, inscribed on it on guest houses in local areas. It is a place where newly appointed officials, or people on missions, or regular officials worship (pay respects)/will he assume his post. After his term is up, he will go to court and memorialize the matter.

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

Item: The post of kyogwan (educational official) is one which the world has long held in low esteem. (note: In the present time scholars are selected by the examination system, and as for the so-called teachers and their disciples (cheja), all of them are lacking in the qualifications for learning or righteous behaviour. Therefore the teachers (kyosaeng) are superhuman officials (sŏn). And when it comes to the post of hundo (most inferior, the poorest and most despised of people before you can make the appointment (to hundo). They can only escape starvation and freezing to death by fleecing the students (kyosaeng).) We ought to abolish this evil. After the court has put emphasis on the selection of teachers and Confucian (scholars), they will be charged with the responsibility of achieving education and nurturing talent. And when envoys from the throne arrive (at the school?) all of them will treat (these teachers) with courtesy and
Recommendation system (konggḥ samok) - 4 - Pan'gye surok, kyosŏn chi che, ha

but

if they do not enter the school, then no respect will be accorded them. (note: When an dispatched on a mission from the court arrives at a school, then is given a respectful welcome inside the gate. According to the law code, (the regulations) for a provincial official in greeting and sending off an official despatched from the court differs with the rank of each official, but the position of an educational official (kyogwan) is naturally different from other officials. Even though a rank 1 official from court or a provincial governor arrives at the school, the respectful welcoming of him takes place inside the main gate. (must mean that they don't come outside the gate, as if they would do otherwise?)(end note)

Except for the manggwŏl courtesy rite [望關礼: Han, 106, a rite by which the local magistrate pays respects to the kwŏlp'ae (宮牌: palace warrant?) of a guest on the first or 15th day of the month] and the examination of scholars (yusaeng kogang 養生考講, (the kyogwan?) will not participate in any meetings for any official business. And every year in the spring and fall, the provincial governor will personally come to inspect his record. (note: It is only that at the time when the students (yusaeng) are tested for their reading, the kyogwan will discuss with them the methods of their education, and he will only inspect what they have been taught and whether the learning of the students is able or not, and whether their deportment is respectful or unrestrained (uncontrolled), in order to/praising or criticizing them. He will not do as is done at the present time, which is to examine the Mando along with (the students) (end note)

If his students (yusaeng) know and respect the teachings of the Way (tohak), maintain a dignified bearing and regulate their behavior, and in reading their books, to take as the most important thing the investigation of principle (kungni 察理), such a teacher will be graded superior. If a teacher sees to it that his students are not lazy in reading their books (studying), and have no faults in their comportment and behavior, he will be graded next (second). If a teacher has produced many scholars who are virtuous and talented, his name will be memorialized
Recommendation system (konggō samok) -5- Pan'gye surok

-79, 10:2b

special

to the throne and given/honors and an appointment. (note: If there should
be a teacher who is inferior without any good record, he will be graded "inferior"
(chǒn)[殿]. (Han,106, note. chǒnch'oe meant highest rating,
chǒn meant inferior, and ch'oe meant the best). If there were any who were covetous
of property, base and boorish, lacking in proper deportment, and given to
drinking and fooling around with women, he will be indicted for crime in
accordance with law. Also his recommender will be punished.)

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

- Ha Tuan-in(馬端臨) said: During the yian-feng(1078-86元熈)
period there was a great rise in the schools and emphasis placed on officials
in charge of teaching the Confucian scholars (chung sayu chi kwan
和他们 did not make these appointments lightly. Their selection was the same
test (同科?) as that used for those who entered the kuan-k'e(館閣)

-YU Chi(虞集): Han, p.107, note. Yian dynasty, his hao was
Tao-yuan(道園), and he reached the post of K'uei-chang-ko hsieh-shih
(Kyujanggak haksu奎章閣) said: At the present time
the school officials (hsieh-kuan) in the empire are presumed to have qualifications when given their posts,
and they are forced on top of the students, and are given the name of teacher
(shih, sa) But the yu-ssu(有司: Yusa, functionaries of the school) have no
trust in them, and the students do not trust them, so they are of no benefit
to the schools. How could this be the way to establish the proper way of
teachers? The scholars in the lower prefectures and small district towns

-kyǒnmun)

are without any experience (have nothing that they have seen or heard), and
that by which fathers and elder brothers give guidance to their sons and
younger brothers is from with beginning lacking in the true (basis, facts) of
purpose (intent)
learning. Teachers and friends in associating with one another also do not
discriminate between heterodoxy and orthodoxy (what is false and what is
correct: sam-jong 正). But with regard to the so-called worthy men of
talent (hyŏnjaeja 當才人), unless Heaven sends them down (to us) or earth
produces them (for us), how could there be any hope (of our educating
or cultivating such men?)? In planning for the present, the best thing is to
have the magistrates conduct a search for men learned in the classics, of
regulated behavior and of accomplished virtue, and to personally respect
(them) as teachers and to be must sincere and earnest in searching for them.
(If this is done then) the extent of the virtuous transformation (te-hua 德化)
will perhaps be what can be seen and felt.
(Next best after these types is to)
Next to this (after this), then search for men who are correct in their
deportment and do nothing that is perverse or wrong, who firmly maintain
the classic duties (kyŏng-ti 勤義) of former Confucians (scholars) and
obedient do not perversely utter strange ideas, and those who are respectful/to people.
Greet (entertain) them and daily recite their writings (p'ungsong 頌誦),
and have students get used to (practice) them. If men hear (what they say)
and take it to heart, and with it rectify their roots (bases), then on another
that appears (results from)
day, they also ought to be something emitted (produced, come forth) from this.

-Ch'iu Ch'în (丘濬): Ming dynasty, expert in state laws) said:

In the Li (one of the rites books), it says; Only after teachers are dignified
(yen, 佃) will the (true) way be respected, and only after the true way
is respected will the people know and have respect for learning. In the time
of our ancestors (founders of the Ming dynasty?), they placed the greatest
importance on the selection of educational officials (chiao-kuan, kyogwan).
From time to time they would select elderly Confucian scholars who were
learned men. Later when the examination system became important (arose),
they would take those men who passed the exams (and appeared) on the examination
(passers) roster. If there was an especially distinguished man among them, they
would not hesitate to appoint them to an outstanding and important (post). Therefore those people who held these posts (as educational officers) to a man put forth his utmost effort, and all of them respected himself (had self respect) \( \text{true} \) by means of the way (true way). At the time, the high ministers, grand officials (ta-ch'\text{en}, taesin), frontier generals, and district magistrates also all respected them. People all took pleasure in becoming one (an educational official), and there were none of them \( \text{true} \) who did not attentively regulate his behavior, and in a dignified way establish standards and models with which to teach. There were many good people (who appeared) and customs became beautiful.

In recent times (however) the post of teacher of Confucian scholars (sayu chi chik, shih-lu chih chih) daily falls lower (in repute). The high court ministers and frontier soldiers do not offer them the slightest courtesy. People do not consider the position worth taking. (jen pu-hsieh chou? ), and they only select people to fill up the positions, and (as a result) the so-called educational system (kyogwan, chiao-ya) has fallen into decline (tang-jen). In my opinion there is no matter of state that is more urgent that in producing worthy (outstanding) men, and in doing so you must place a priority on education and upbringing (chiao-ya). The official position that is responsible for carrying on education and upbringing in the place of the ruler (and on his behalf), is the position of teacher of Conf. scholars (shih-lu chih chih). This post is most important, and from now on we ought to be careful and give weight to making the selection (of teachers). After the court selects the man (men), the yu-ssu (yusa; functionary) will be ordered to make clear the laws and rules (h\'\text{ong}ang) and to treat them with courtesy (li). Anybody who violates this will be punished. If it is done like this, then we will obtain able men for educational officers (kyogwan, chiao-ku\text{en}), and if we obtain able men for educational officers (teachers), then the students will fulfill their tasks (of studying), and the state will obtain able men (to be its officials). That is why this is the foundation for achieving the affairs
Recommendation system (konggŏ samok) - 8- Pan'gye surok, kyosŏn chi che, ha
of the age and prolonging the future of the nation.

ITEM: The sons and younger brothers of officials and scholars (taebu-sa) who have the will to learn (chihak) and outstanding commoners (mulklun) will, all at the age of 15 or over, all be allowed to enter school. In the capital, the four schools, and the educational officers (kyogwan), and in the provinces, the magistrates and the educational officers will examine their will to learn (study), and after that admit them (to school). (note: In accordance with the number of student vacancies in the school, every year in one or two months the spring and fall prior to the sokchon (釋奠) ceremony, people will be allowed to enter school. For the prospective students, the person who has instructed him as his teacher, if such as a village elder, will present a list (document, affidavit, tanja) to the school which will say: "The son of such-and-such a person, a certain year, has already (demonstrated) the desire to learn. I presume to request that he be admitted to school, and respectfully await for his advancement (acceptance) or not." If a family elder, such as a father or elder brother presents the document, then it will say: "The son of my such-and-such relation, so-and-so, or the son of so-and-so, or the younger brother of so-and-so, has reached the age of desire to learn, and I presume to request his admittance to school." If it is a case of a person where no supporting documents are presented, then the students who want to enter school themselves will present the document, which will say: So-and-so has attained the age for desiring to study. I am ignorant and have not heard (learned anything). I presume (dare) to request that I be admitted to school." If the person is beyond the minimum age, then he says: "I am older than the minimum age", "I respectfully await..." etc., the same as above.

In the school, they will report this to the headmaster (sajang), chief of the school (headmaster) (subnote: They will report it to the huxil mak, his assistant, and the magistrate; these, too, are (regarded as) sajang) and then allow him (to enter). When he first arrives, have him received in the school town (bakch'ŏn) or in the outside residence (extra-quota res. oesa).
Recommendation system (konggok samok) -9- Pan'gye surok, kyosŏn chi che, ha

(subnote) He will bow to the headmaster (sajang) and interview (see) the students, the usual the same as with any ceremonial procedure). (end subnote). He will participate in the lectures (ch'am-gang) (subnote: sitting in a separate row from the students) (end subnote), and he will look at the students (with a zeal to learn); and the (teachers) come together and take their seats. Headmaster sajang will together will (ch'am-gang) come together and take their seats. He will designate a day for lecturing, and the headmaster sajang (teachers) will gather together and take their seats, as will the functionaries of the study halls.) (end subnote). After investigating the Small Learning, the Four Books, they then will be permitted to enter school. As for those first entering school, when the lecture is finished, they will go outside and wait in their places outside. They will wait for the sajang (headmaster) to take his seat in the lecture hall, and make a courtesy kowtow to him as/when the sajang is first appointed to his post. When the ceremony is over, they will leave and then perform mutual bows with the people in their dormitory (study hall). (subnote: They will only bow mutually with the students in the extra-quota students. They will only bow to the quota students (naesasaeng) when they themselves have been admitted as regular quota students.) (end subnote)

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

(continued from above text), and teach them. Deduct 2 kyŏng ( peninsula) from the land that they have received as pop'o' (傑布; as a support tax?).

Students who first enter school will be regarded as extra quota students (ch'anggwangsaeng 增廣生) and they will reside in the osa (outer dorm. for extra quota students). (note: Only after they have lived in the outer dorms for over a year will they be permitted to enter the inner dorms (Nesa) of the regular quota students). As for those who within a year have not resided for 70 full days at school, they will not be calculated (permitted to enter the regular students' dorms?). If there are any older students whose studies are very outstanding, than even though they may not have fulfilled the year's residence requirements, they will not be
Selection based on behavior, effort

Every year in the spring and fall a selection will be made of those people who are talented, of good behavior, and put effort into their studies. (note: The headmaster, his assistant, or the magistrate and the educational official will permit this on the basis of the recommendation of a large number of people), and they will investigate the facts to make a selection.) They will convene them and test them and then allow them into the Inner Dorms (Naesa, regular students).

(note: all in accordance with previous regulations, except that no document or affidavit of support will be necessary.) In studying the Small Learning, The Four Books, and the Chin-sau-lu (Record of Things Near at Hand), and the Six Classics, the student will himself hope for one kind (make a selection of one of the above to concentrate on?). Generally, in speaking of the Four Books, we mean the Great Learning, the Analects, the Mencius, and the Doctrine of the Mean (Ta-hsueh, Lun-yü, Meng-tzu, Chung-yung), and when we say the Six Classics, we mean the Books of Poetry, History, Changes, Spring and Autumn Annals, the Chou-li, and the I-li (not (the Li-chi is added on, appended). (end subnote). When (the books) are read aloud, you follow the text (keep close to the text) in all cases, and follow the order of the volumes in lecturing on (expounding on) them. If, for example, it is the 7th p'ien (chapter) of the Mencius, then you select one chang (section) at a time from the 7th p'ien. Copy this for other books as well. You read from the original text and the commentary, slowly, and ask questions in great detail about the meaning (of the text). If there a lot of material to read, you should not cover more than 8 chang (sections) (subnote: that is, select one section (chang) from each of the chapters in a day). In a day you should not have more than a dozen people "lecture" (kang-recite from the text). It definitely should not be done loosely or sloppily or just relying on the punctuation. What follows here should also be modelled on this (the above). (end note)
As for those who enter the Inner Dormitory (Haesa, as regular students), then deduct 4 kyŏng from the land that they have received as pop'o (support or maintenance levy). Those who enter school, whether in the Inner or Outer Dormitories (for regular or extra-quota students) will all be ranked in accordance with age. (note: In seating order, the inner and outer dorm students will be separated, but each will be ranked by age (separately).

Expel those students who are in school for a long time but show no will to improve or those who do not follow their teaching (instruction), instruction and enroll them for military service (ch'om'yŏk). (note: Those who do not turn toward a good (behavior) and who do not follow instructions are like the types described above in the school regulations section (hakkyŏ) who are not zealous in their studies and violate regulations and make mistakes.

With regard to those who were eliminated (dismissed from school) and enrolled for military service, in accordance with the payment of support (ch'ulp'o) for soldiers and people (kum'min), except for 1 kyŏng of land, they will return all (other) land that they have received. (as a result of their student status, no doubt). Those people who are entitled to be enrolled into the Ch'ungšiwi and Ch'ungšumpi (Loyal and Righteous Guards, and Loyal and Obedient Guards) will be enrolled into those guard units, and they will return all land (granted to them as students) except for 2 kyŏng.

As for people who fall into the category of hereditary heads of households (sejŏk) and those with the protection privilege because of the merit of their p'umun (relatives), they will just be taken off the (school) register, and in accordance with their basic degree (kwa: of rank or status), they will not return land (to the govt.). *(end note)*
Recommendation system (konggŏ samok) -12- Pan'gye surok, kyosŏn chi che, ha

181, 10:5a.  

AGE RANK
APPEAL IN HEREDITY "STATES"

ATTACK ON HEREDITY RIGHTS

STATUS DECREASE OR DECLINE

ARE GENEALOGICAL LINEAGES TAKEN NOTICE OF IN KOREA?

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(To this I would) respond: In the li (book of rites?) (with regard to rites, courtesy), in the world there is no one who is born noble. That is the reason why the son of the son of Heaven (the emperor) when he enrolls in school is also ranked in terms of his age. How much more should this be the case for the sons of the sadech' people (scholars and officials)? It is only that we only take the kia-gingkak in our country to respect pedigrees (munji 地: Han, 112, mumbol and chich'e-or lineage, pedigrees) and .

With the decline in mores (oksŏng kuch'a(俗成荀且), we only talk about how excited or debased is a hereditary lineage (chokse chi muач'ул our) we do not inquire into the behavior and communality whether the person has cultivated the proper behavior or not. As long as a person is a son or grandson of a hereditary lineage (sebŏl 世譜), then even though he may be inferior in talent or a worthless individual, his status is sufficient to enable him to reach the highest post of state councilor. (pun't'ong 輯同 kyo'ngsang 分通於卿相). But if a person's family is suffering from the cold and privation, then even though a person may be most virtuous and very learned, he does not qualify to be ranked among the scholars (saryu 士類). The reason why the way of the age (generation) is not elevated, why men of talent have not arisen, and why laws and punishment are in confusion, is all because of this. How could this regulate the world?

10:5b

have been the intention of former kings to embody the way and (set standards for) the world?

(To this someone might) respond: All right, but is it not necessary to maintain strict distinctions of social status (myŏngbun pu p'il 旨何?)

(To this I would) respond: Status distinction (myŏngbun) is a natural principle of Heaven and Earth (the natural world). How could one help but be strict (about maintaining it). In general the so-called men of social status distinction (myŏngbun-ja) basically arise from the fact that we have grades between the noble and base (people) (kwich'on, and nobility and baseness, basically derives from the difference between wisdom and ignorance (hyŏn-ŭl).
and that's all there is to it. At the present time we do not distinguish whether a man is good or bad. (Instead) his nobility or baseness (kwŏn'ŏn) is determined exclusively on the basis how exalted was the official posts and rank of his forbears (ancestors; former generations), and yet we still say that we are kŏmŭn keeping social status distinction strictly (ŏn myŏngbun). But how is this appropriate to what things should be? (i) How much more important is it for the local schools (hyangdang hakkyo) which as places where people are ranked in accordance with their age and where proper morals are inculcated (ton p'ungwa 教風化) that they should even less rank people in accordance with their family lineage (munnŏl)?

(To this, some might) say: All right, but isn't it true that if a man generations ago by and a noble family does not produce kŏmu of talent and virtue that they then forthwith become commoners (pŭmsŏn 僭民)?

I reply to this: Wasn't it said among kŏmu olden sayings? That the son of a prime minister or high official becomes a commoner (sŏn 士人), and that nobility or baseness was not based on the generation. This was the way of the ancients. It was only that former kings gave consideration to merit or virtue among the people and especially established laws for the granting of the protection privilege (tungup 諸及), and this was a most sincere and warm-hearted (system). Those people who had the protected privilege (yuunja) were ranked by law with the scholars (saryu). It goes without saying that the law could not touch them (pŏp pugi; cha mu haron). (Some might) say: That this was indeed extremely (good). It is only that because this country has practiced this system for such a long period of time that it is difficult to overturn and change it. Moreover there is fear that it would alarm the customs of the times. If we let the yangban ( melhores together with the illegitimate sons (sŏbi) and the commoners (sŏjkŏ) each be ranked according to age within their own class (yuunja 类) in the inner and outer dormitories (naesa, ossa-quotas and extra-quotas students) in the schools (note: The naesasaeng (quota students) all reside in the front row. Even though the yangban may be in the same row with the illegit. sons
and the commoners, yet the yangban will be ranked by age, after which the illegitimate sons and the commoners will be separated from them in position and ranked in age (separately). Then the extra-quota students (oesasaeng) will occupy the next row, in also the same way. (end note) and when they are to be recommended for promotion (to a higher school), there will be no inquiry into their lineages (munji), but everything will depend on their academic performance and ability. And when they are admitted to the T'aeak, there need not be any restoration of (their status distinction, or means of separation separating them by status, as in the lower schools), but everything with all of them will be ranked in terms of age.

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

(To this I would) reply: This seems to be a common (popular) point of view, but it is not enlightened (which people do not realize is bad). What you consider to be appropriate for the times, is indeed not that way at all. In all matters, there is a proper order (of precedence) between the important and the unimportant, between what comes first and what comes last, and but what is appropriate for (both) ancient and contemporary times is not two things. If we are sincerely able to begin at the court in respecting virtue, giving warm consideration to true (proper behavior), and in selecting and discarding (appointing and dismissing) men (to office) do it on the basis of whether a man is wise or no good, then every man will rouse himself to virtuous behavior, and the custom of respect and yielding to others will be practiced throughout the villages local villages and districts (hyangup), and even though evil practices may be chronic ( ), they naturally will be changed. (reformed)

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

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

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

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

(To this I would) respond:
Each of them has what
is appropriate to
himself. (The clerks
fathers of the students)
have to rush into the
courtyard (in a humble
manner) on behalf
(of the respect they owe?)
to their official
chiefs (who are their chiefs).
It is not
on behalf of their sons
and younger brothers.
and the reason why (the sons of the clerks) are lined up together (with the sons of the yangban) in accordance with age is because they share the same occupation; it is not because they are sons of clerks (petty officials).

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

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

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

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

(Seems to be saying that whether one prospers in life or not is determined by family connections and lineage, but those things are not the basis for establishing proper rank order in a school where learning is the basis for judging people's worth). (note: The public principle (kong'bı) has already been establish as like this, but under the system of the sages, both public principle (duty) and private favor (saın 私恩) cannot obstruct one another. If among close relatives, an elder and younger brother, there may be a difference in status between one who is noble and another who is base (in social status), then within the family each has a rank (position) by which
Recommendation system (konggŏ samok) - 17 - Fan'gye suŏk, kyosŏn chi che, ha

one belongs (to the family), but in public meetings, if they happen to meet
and it is inconvenient (Han, 115:  ), then it is permitted
for them to avoid each other in order to preserve their private (feelings) of
face. This is no more than (only) carrying what ought to be done in terms of
principle to its ultimate limit. (irim chi kokchin ki tangja i
(kokchin: use all one's mind and heart in something, know something intimately,

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

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

The so-called class of scholars (shih-lei, saryu), means a class of scholars who
are scholars by virtue of the fact that they
manage scholarly pursuits (ch’il yuhaeng治儒行).
and The sajok (families of scholars), as sons of sabu(士夫: scholars and officials) are members
of that group) because of their surname families and lineages (sŏngjok姓族).
If (their status) were determined by their practice of righteousness (haeng’ui
行義), then throughout the world people would compete in their diligence
efforts to achieve virtuous behavior, and this would be the means by which rites
and mores would be accomplished (perfected). If (status) is determined on the
basis of lineage (munji門地), then throughout the world (people) would only
make distinctions of mungöl (門閥), and this would be the reason for disputes
to arise.

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

(To this I would) reply: If you do not (judged people) on the basis of
182, 10:7b. virtue, but only mix them together in a haphazard (vain?) way, then in truth you will have this evil. If (on the other hand) you investigate (people's) virtue and divide them into classes (pullyu-i) on this basis, and on the basis of their class (yu-je), rank them in accordance with their age, then the custom of respecting virtue will be bright, and the principle of treating as noble people (who really are) noble will become even more prominent by itself (as a matter of course). Then what evil would there be?

At the present time the military examination (mukwa) only examines people in the use of the bow and horse. Most of the people (who stand for the examination) are coarse and low people (rubbuk), and even though they are ranked with the sajok as people who have attained the same degree (shared the same degree) as commoners (sajok tonkkwa-ja), that anyone committed excesses I have never heard that because of this there was produced an excess (overflow) of this type of person who was disobedient (pulche?)(Han, 116, translates this as disobedient?). If it was like this for people with skill and strength (that is, those with skill and strength were allowed to take the exams, even though they rubbed elbows with the yangban at such exams), then how much more so should it be for the selection of men of virtue and righteousness? (i.e. How much more appropriate would it be to allow people of all social status strata into the civil exams.) If you test (examine) the problem from this basis, you can also understand (the point I'm trying to make).

Moreover, even though it were (done) like this, those people who are of the class of scholars (saryu-ja) are all the sons or younger brothers of hereditary lineages (sejok). As for those who rise from the commoners (commoner class: p'ommin-ja), they are lucky if there are ones or two of them. How is this so? Han (when he is born) is endowed with clearness or muddyness (brightness or dullness of intellect), and in general it is tied in with his type of material endowment (kiryu). Also what is more, in terms of his residence and upbringing (add) (to his nature), there is a vast difference between a hereditary family and a commoner family. (The yangban), by relying on the vestiges of their family's (fame)
Recommendation system (konggō samok)  19  Pan'gye surok, kyy kyosōn chi che, ha

182, 10:8a  they are without fear of (ch'ım-ryun) falling to a lower status (class). Therefore they rest secure in their ordinary habits (nyŏn-sang) and do not cultivate (themselves, their virtues). There are few of them that rise in terms of reputation or virtue, and this is because the system makes it so. (!! ch'a nae pŏp sa-ji yŏn ya 此乃法使之然). If only the good (men) were selected (for office), and the non-talented were as a matter of course left (behind), and if before one, one could see (the opportunities) for glory and prominence, while behind (one), there was the chance of falling into the mud and dirt, then of those people whose characters were firmly rooted in brightness and intelligence and who were practiced in the teachings of their fathers and brothers, who (among them) would not be diligent (in his studies, striving for accomplishment etc.)?

(for merit system)

FOR MERIT SYSTEM

10:8b  That being so, then people of middle caliber would all become men of superior talent. Even if we selected men on the basis of talent and abandon (the yangban, sajok), where would we go (to find talented men)?

and the illeigimate sons

Some might say: That if this is so, then there will not be any degrees or grades at all (distinguishing) the illegitimate sons (sŏl) (from the legitimate yangban)? (To this I would) respond: That as far as the illegitimate sons are concerned, in relation to their own families, one should maintain strict division between the legitimate line and the illegitimate sons (on ch'ŏksa chi sun). (note: Even though elder and
younger brother might be in the same line (rank), yet an illegitimate brother comes after a (legitimate) younger legitimate brother, and their positions are separated from one another. They cannot be seated next to one another. In all general matters they cannot presume to be ranked together with the legitimate sons. And if you are talking about the system of ranks (p'umsu 品數), then among the princes of the royal house, there are different degrees of rank and tax grants (to them) in accordance with whether they are legitimate or illegitimate (chŏk-sŏ) (sons of queens or concubines). And with regard to the legitimate or illegitimate sons of high ministers and officials (kyŏng-daebu), there are degrees in the amount of protected land (mujŏn 藩田) (that they are to receive). (end note)

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

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

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

- Item: The local magistrates are to treat the students (yusaeng) in school with courtesy (li). You also may not establish grades of distinction on the basis of whether (a student?) may have an important or small official post, but just see to it that they devote their minds to scholarship. (note: As for the selection and appointment of hyanggwan(郷官) and
Recommendation system (konggol samok) -21- Fanye surok, kyoson chi che, ha

changelan (将包), inductus and other such matters, for the details on this see
the section on local govt (kun-hyon) and the section on the military system (pyongje).

Generally speaking, anyone in school who has not been exempted from his tour
of service (mimyondonga 未免番若) may not be given an important
or minor official post. Just see to it that they concentrate on their studies.)(
(end note)

When an official despatched from court (sasin 實匪) comes to the school
to see it or to pay his respects to the sage (Confucian) shrine, then all the
students will respectfully greet him outside the school gate. (Note: Just do it
this way when the Governor and his assistant (tosa 都事) first come
to make
their rounds, or when a secret censor (osa) arrives. As for other despatched
(commissioned) officials (sasin), even though they may come to the school,
after
only when they pay their respects to the Confucian shrine or go to visit the
lecture hall, will the ritual of yобраe (advocate tending) be performed.
and when the yобраe is performed, they will all bow in return.) (end note)

If they do not see (visit) the school, they do not welcome them at the
official gate.

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

Those students who do not go (to school) when their shift comes due
note:
(this same regulation applies to those students who fail to show up for the
Recommendation system (konggö samok) -22- Pan'gye sunok, kyosòn chi che, ha
sacrificial rites in spring and autumn and the (general convocations) on
the first day of each of the four months beginning a new season)(end note)
will, if on the first time (they commit this violation), be reprimanded
to their face. On the second time, they will be dismissed from their seats
(ch'ulchwa 黙座). On the third time, then they will be dismissed from
the study hall (ch'ulche 黙南). (note: those who are dismissed from the
study halls are reported to the headmaster (sajang), and they may not enter
correct school. They must reform their mistakes and reform themselves.
Only after they do that will they be permitted back in school. And those
who have been dismissed from the study halls (dorms), when they again attend
(a school meeting) in their seats, must be chastised to their faces and required
to make an apology for their mistakes.) (end note)

As for those who throughout the year show no intention of coming to
school, their names will be crossed off the register. (Note: Those who are
crossed off the register (nakghok sakchokcha) will be enlisted for
military service (chong kunyok 徵軍役).

If someone is sick or suffers some untoward incident, then he will
write out all the details in an affidavit (tanja 単子) and present it to the
headmaster (sajang) and be exempted from punishment. Those students who
reach the age of 40 will be exempted from shift (requirements). (note: Even
may be exempted from
though (sunggong cmxmxmx 聘議推薦委員) (recommending people for)
promotion as tribute students? (sunggong 聘 suggestions) it will not make any
difference whether they are exempted from shifts (of study at school) or are
actually in school. As for the extra-quota students (oesa) who are exempted
congregate at school from shifts, they may also be summoned to come to school and participate
if there is some reason for doing so, and they may also be permitted to
come and go from time to time.) (end note)
According to the **T'ang dynasty system**, there were 80 students (hsüeh-sheng, haksaeng) in the capital, and 60 students each in a Ta-tu-t'u-fu (Middle Ta-t'u-fu) and upper prefectures (shang-chou), and 50 students each in a Lower Ta-t'u-fu and middle sized prefectures; 40 students in a lower prefecture; 50 students in a capital hsien; 40 students in an upper hsien; 35 students in a middle sized or middle-lower sized hsien; 20 students in a lower hsien.

The students in schools in the prefectures and districts (chou-hsien schools) were under the charge of the *chang-kuan* (長官). At the present time, the system of the **K'ang-hsi** period (before 1644?) had written stipended students (p'umsönsaeng) in the fu schools (府學), 30 in the chou schools, and 20 in the hsien schools, and all of them are stipended (p'umsöngǔp). (Note: Every person is given a monthly food stipend of 1 liang of silver) (end note) In addition to the stipended students (p'umsönsaeng: lin-shan-sheng), there are also extra-quota students (ch'unggwangsaeng), but these do not receive stipends (nümgǔp).

Some might say: At the present time because we do not register the schools, there are large numbers of ignorant and idle students. In my knowledge, there are many students (students, scholars) there are. How would I you deal with this problem? (To this I would) respond: If a boy is under-age, for the time being let him go to school. If he is over age, then he ought to be enrolled in the quotas for military service. But this falls in to the realm of *merit method* that we have no choice but to use under today's (circumstances). In using the laws, let them be majestic (authoritative--wi), and that is all. As in the case of the land system, once it is put into practice, then you do not have to wait for laws (you don't have to pass special new laws to get things working), but things will correct themselves.

---Item: With regard to the general methods of teaching and learning (kyo-hak), the six virtues, the six *aux* modes of behavior, and the six skills (德行藝) are all things that will be expounded and clarified (kangmyöng).
183, 10:10a

but the way of rectifying oneself in order to govern others (sugi ch'inn chi to修已治人之道), has all been set forth in the classics and traditions (kyōng-jon 經傳) of the sages and eminent men (sōnghyōn 聖賢).

If you summarize the gist of this (put it briefly), then it is what Ch'eng-tzu (程子) means when he said this way must be rooted in (based on) human moral relationships (ilhyon 人倫), and (it) is clarified in the principles of things (mulli 物理). The teaching (of it) begins with the Small Learning (sobak—education of small children), from the washing and sweeping out (of one's home: 濫掃), and the entertainment of (guests): 应對; and from this it proceeds to the cultivation of filial piety and respect for brothers, loyalty and trust, the cordial treatment of friends (chusu 朋友), rites (courtesy), and music. This is why the path to guiding (people to learning) (yuaekkum: from Book of Poetry), to encouraging them (in learning: 濫磨), to the gradual polishing (of one's virtue?: 成就) and to accomplishment and achievement (成績) in all cases has an order and sequence (chōlsan 序). The most essential (part of it, thing to do) is to select what is good and cultivate oneself and then proceed to the transformation of the empire. The way by which a man from the country (hyang'in—anybody from a village) can become a sage (sugin 聰人), is this. It is not (the same things) as we speak of in recent times (in this country) when we talk about skill in composition and poetry (sajang: 詩章), obtaining an examination degree (kwage 科舉), and gaining the benefit of (an official's) salary (irok 利禄).

---Item: The officials of the schools must be correct in their personal behavior so that they would be a model for leading the students (scholars). They should make the curriculum of the books that the students are to read every day and urge them (encouraged them) to do so. (note: when classes being every day: mail kaegang)(end note). Every fifth day there will be reading and recitation (Han, 123--of everything that has been read for the week) (t'ongdok kangnon) and on the first day of every month the educational officer (kyogwan) (note: In the Four Schools in the capital, then the kyodok and kyoson will all meet, and in the provincial district...
schools, the magistrates will also go to the school (end note) to lead the (school) students to the Confucian shrine and read the laws (note: the ceremonial procedure for this is contained in the section on school regulations (hakkyu)) (end note) and (he, they) will conduct an examination (kogang) of the students. (test the recitation of the students?). (note: There will also be an examination on the 15th day of the month (maeng'il 當日). The students who are examined will be divided into upper, middle, and lower. During half a month, the upper students will (read and recite?) 30 pages, the middle students 20 pages, and the lower students 10 pages. They will be allowed to follow (recite?) what they have already read. Standards for the course will be set, and they will fill in (the test) in a chart (書立填書圖) and draw lots to be examined (ch'uch'om kogang 抽籤考講). Those who do not pass will descend and stand at the bottom of the stairs and will be given beaten with 15 strokes. (talch'o & switch on the buttocks or legs, poigi, chong'ari--Hankandaesaj-on).

Except for the educational officer's (kyogwan) teaching of courses every day (note: if there is a daily lesson portion to be read, the student will read it with his back turned to the text) (end note) the students in being tested (on recitation: kogang) will all follow the text (immun), and they will explain the full meaning of the text in detail. The students who are off their shifts of study, will also in accordance with the above regulation, write a certificate? (sŏdo 漢) (write their names on it?) and on the day they are to be examined, the to (certificate--with a list of book titles on it?) will be consulted for their recitation (test). If there is need for them to go out (or come in), or if there is some good reason (incident), then all will sign in the record (chillok) and write the certificate? (sŏ-do 書圖). If there are any exceptional students, they do not have to wait for (follow) the course (outline: kwajông 課程), but may work on their own. Those students who have passed the age of 35 se (years), will not have to go through the sŏdo procedure (書圖: must mean writing out the courses or list of books they are responsible for). They will just participate in
Recommendation system (konggŏ samok) -26- Pan'gye surok, kyoŏn ch'i che, ha

183, 10:10b

general examination (t'ongdok kogang),)(end note) Then they will mutually read through the whole portion and recite on it (t'ongdok kangnon). (note: The same thing will take place on the 15th day of the month. In general, on the first day of the month, they will go to the Confucian shrine and read the school regulations, and on the 15th day of the month and be examined (t'ongdok kogang t'ongdok)(on the reading portion for the previous 15 days?). Thus on the 1st and 15th days of the month all students (registered) in school, students both on and off school shifts, will attend (these two sessions). On the first day of the first four months of the four seasons, all off-shift students will attend the meetings. As for the magistrate, in addition to the 1st and 15th days of the month, he may also on a rest day several times go to the school, and together with the educational officer (kyogwan) give encouragement (to the students). If on the first day of the month there is some reason why he cannot go, then the kyogwan (educational officer) will do it. Even if there may be some reason why the kyogwan (cannot do it), the magistrate by himself will do it. In general, when there is an examination of the students (yusaeng), it is necessary for him to personally go to the school; he cannot allow the students to come to the official yamen.

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

With regard to the district schools (Hphak) located in the place where the provincial governor is located in the provinces, then on the first day...
of every month everyone will go to pay his respects to the Confucian shrine, and on the first day of the four middle months of the four seasons, everyone will participate in the general exams (t'ongdok) at the Governor's School (yŏnhak).

Every year, once during each of the four seasons, there will be a chesul (composition competition, exam). (note: The shih, fu, and p'iao will be abolished (done away with). (The competition will be confined to (only on) the meaning of the classics (kyŏngsŏ mi  经学), the philosophers (cheja  諸子), the histories (saron  史論), and policy essays on contemporary affairs (simuč'ae  时务策). In their interval (from time to time?), there might be a category of chien-ming (chammyŏng: admonitions, esp. those carved on stone). But the students will not be made to line up in their seats in the school courtyard as is done presently in the examination yard (kwajang  科場). Each student will (be given) one topic (problem), and he will be allowed to stay home (note: or in his study hall) and compose his essay in the minimum in serenity (ch'ongyŏng). It is only required that in the form of his essay (ch'êje  體制) be straightforward.

It should not be new or strange (sin  新) or too embellished (fancy: kong  巧) but should in general (be written) like the prose of Tung Chung-shu, T'ui Han (t'ung-chil  同治), Ch'eng-tzu of Chu Hsi. Also it need not be too wordy. If it is an essay on the meaning of the classics (mi  義), then (it should be) 100 characters or more long. If it is an essay on (historical commentaries) (lun  論), then it should be 300 characters or more long. If it is a policy essay (ch'aek  體制), then 600 or more characters long. When the meeting day comes, then the essays will be handed in. The sajang (headmaster, teachers) will gather them and evaluate them (p'yŏngnon  評論). As for those that are not good, those people will be summoned and given instruction. Further than that (the sajang) will not assign grades of high or low (to the essays) lest it lead to the evil of emphasizing composition style (munsa  文詞).

Also, once every season, 4 times a year, have an archery contest (司射)
(note: In general, set the procedure for the ceremony in accordance with the rites of the local archery contest (hyangsa).) (end note).

And once (every four seasons) have an examination of calligraphy (kose). (note: Do not use grass writing. Every man will write 100 characters in a correct form (ch’ongja), and 50 characters in the seal form (jeon).

The standard form for the straight characters will be the "Hwagw-choch-yeon" (洪武正韻).

In this test, also, the students will be allowed to write at home in quiet and they will present their calligraphy on the day of the meeting to the headmaster who will evaluate it and give them instruction as in the regulations for the composition competition (chesul).) (end note)

---. What is referred to as teaching and learning (kho-hak) is not only recitation and exposition (kangso), but that is all. by taking (what you learn) in your mind, you rectify yourself (susan), and regulate your family, and then by this means extend it to the world. As those who for taught in ancient times (as for those who taught, gave instruction), there were those of accomplished virtue (sungdokcha), and those of great talent (talch’aeja), those who replied to questions (tammunja. All of them were good at giving instruction for the benefit of others (ch’ok), and each of them used his talents to the utmost. Thus it is said: At the time to see (something) and not to speak about it, is to preserve (keep) (it?) maa (in?) one’s mind. And it is also said: When it is time to do what is right(?), the important thing depends on the person who is a teacher having his own virtue and at the time taking appropriate measures. (note)

Shooting (arrows) is one of the six arts, and former kings used to see virtue in this (by this means), and select scholars (by it). Their intention was most profound. Those who are scholars at the present time regard it as the occupation of military men and regular soldiers, and are perhaps it not
Recorrunendation system (konggŏ samok) -29- Pan'gy surok, kyosŏn chi che, ha

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

10:12a

Ch'in Chūn said: In the I-lí(賁禮) there are three
great archery meetings: the taesa 大射 (Han, 126, where the king and his officials shoot
together), the guest archery contest (pinsa 宾射), and the yŏnsa(燕射:
party archery meet where snacks are served and people have a good time--Han, 126).
The Son of Heaven, the feudal lords, and the high ministers and officials all
have these 3 (archery meets). The scholars (sa) do not have the Great Archery
Meet, but they do have the Guest Archery Meet and the Yŏn(Yen: party) archery
meet. After the age of the three great dynasties of old (Hsia, Shang, Chou),
the archery rite was not practiced for a long time, except for the
Chin dynasty(), when Yu Liang (東漢) once held one in accordance
with the Chou dynasty system. Our T'ai-tsu (Ming dynasty?), at the beginning
of his reign when he first obtained the empire wanted to select scholars by
this means, thereby to restore the ancient system where the ancients selected
archery contests) school
scholars at (pan'gyung: the outermost of three courts
in a Confucian temple; Hanhandaesajon, 607. In ancient China, the
place where the feudal lords taught archery. The school of the feudal lords:
Shih-chi feng-shan-shu 封神Ethernet, but he did not (succeed) in carrying
this out. He ordered the schools in the fu: chou, fu, and hsien to give
instruction to the sheng-yiyan(生員 ). Every day they would recite and
read the classics. After the reading was finished (生), behind the school they
would set up an archery range and teach the students to practice shooting. On
the first and 15th days of the month it was required to test for mistakes, and
on days when the officials in charge had a rest, they, together with the education school officials would all together practice shooting. It was ordered that the Ministry of Rites (Board of rites) establish the procedure (ertosik) and the commentary on the ceremony (Riju). There were 8 (regulations that they established). The first was for the shooting method procedure (sasik). The second was for setting up the targets. The third was for establishing the position for shooting. The fourth was for taking charge of the shooting; the fifth was giving rewards of wine; the sixth was for taking charge of the shooting; the 7th was about the archery implements; the 8th was about the archery official posts; the 9th was about the shooting position, and the 10th was the 1-li and the commentary on it. With regard to the so-called archery implements, there were 9 (provisions), and there were 7 archery official posts. Up to the present time throughout the empire everywhere archery fields (courses) are established and on the 1st and 15th of the month the officials (yusa) personally visit them former teachers and listened to the recitation and reading (of this text?) by the students, after which they go to the archery grounds and carry out the archery rite.

ITEM: Every year in the spring and autumn in the capital, the Sajang (note: That is, the sajang (headmaster) of the Middle School) (end note), and in the provinces the provincial governor will make the rounds of the schools. (note: The governor must also personally visit the schools. If he does not go to the schools, zhanxu but orders the students to come to his official yamen, then he will be indicted for a serious crime. Later (for later items), use this as a model.) (end note) And they will meet and sit together with the educational officials (kyogwan) of the school. (note: In the capital, this means the kyodo and kyoju (end note). In the provinces, this means the kyogwan and magistrates (suryong). All of them will meet and sit together, after which After (in future cases), copy this as a model. In the provinces, the governor will visit the Confucian shrine and perform and rite, and after this he will meet and sit (with the officials). Later (for later examples),
Recommendation system (koggŏ samok) -31- Pan'gye surok, kyosŏn chi che, ha

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

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

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

Subsequently they will read it through and recite and comment on it. (t'ongdok kangnon and the next day they will also carry out the archery rite. (note: the same way as in the ceremonial procedure) 

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

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

As for those who are promoted to the T'aehak, and those promoted to the Middle Shool and Governors' Schools, and those who are exempted from their shift (at school) the incumbent local officials (hyanggwan), school officials (sanggwan), and guards? (changgwan) (subnote: Outside of those who are incumbents, those who once held these posts will participate. Also in talking about the local officials (hyanggwan), each of the hyangjŏng will be included in this category)(end subnote), and those 60 years of age, all will not participate in this meeting.)
Recommendation system (konggŏ samok) -32- Pan'gye surok, kyosŏn chi che, ha

Some might say: If people who once held the post of changgwan (guard?) are again included among the scholars and participate in the recitations, how would this be? To this I reply: What is there to prevent this? Originally civil and military (officials) could not be divided. But they were divided in the same two only because of the fact that when in charge of civil affairs (the civil officials) wore caps, and when in charge of military affairs, they wore military uniforms, and that was the only reason. In later ages, this way was lost and therefore civil and military (officials) were not allowed to (associate) with one another (could not be mixed together, pu sangt'ong 不相通). This kind of thing (represents) the 6th last (worst) evil of a declining age.

In recent times, if people regarded in name as scholars (yusa) once picked up a bow or arrow, then they are not again allowed to enter school--this is indeed the worst of bad evils 2 (the worst evils among the worst evils of a declining age). (end note)

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

Those who are to be promoted to the T'aehak, and those who are to be promoted to the Middle School (Chunghak) and Governor's School (Yeonghak), and those who are appointed to local posts (hyanggwan) and local school teachers
and guard officials (ch'almwan) (subnote: those who had once held these posts will together be exempted from the examination) (end subnote), and those 60 years of age will all be exempted from the selection examination (t'agang).

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

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

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

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

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

In general, a half year prior to that date, the Ministry of Personnel will memorialize and an order will be issued to the given bureau to select a date, and they will send a communication to the Middle School, Governor's School.

In the following section (below) dealing with the T'aehak and promotion to court,
in all cases, copy this. It would also be all right if the date were determined from the beginning.) (end note) conduct the taebi (大比: Han, 130, the great ex-examination of men of talent in the local schools). In the capital, then the chief educational officer (a kyogwan) and his assistant of a given school, and in the provinces, the magistrate and educational officers (kyogwan) will investigate the virtuous behavior and skill in the way (tôkhaeng, toye) of people, and select the worthiest (hyônja) and ablest (hângja). (note: Those of virtuous behavior will be called hyôn (賢): worthy men, and those with skill (toye?) will be called hâng (能): the able).

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

In recommending a person for promotion to the Middle School or the Governor's School, assemble the elders of the hyang and the people of the school in accordance with and treat them with the courtesy due guests under the village food-and-wine rites. (In discussing the facts of (a person's) virtuous behavior and toye (skill in the way?), record them clearly and in accordance with procedures (regulations), make up a (recommendation) form. (Students from the Four Schools in the capital will be promoted to the Middle School (Chunghak), and (students from) the local provincial schools (chu-hyon-hak) will be promoted to the Governor's School. (Yôngakh) For the cermonial procedures for the local
185, 10:13b food and wine ceremonies, see below. When people who are recommended as worthy and able people (hyŏn, nŭng) are guests, then if there are two people or more (as guests), take the next one? and make three guests. (?) If the drinking gets unrestrained (nan), and they use female entertainers, singers and musicians, the official in charge should charge people with serious crimes. In general, all parties, large or small, will all be the same as this. If the rite has already been conducted, then on the next day leave together with the clerk who has the recommendation forms (papers). If it is not a case of a school which is either in the capital or located in the district where the governor’s yamen is located, then in all cases provide cash for traveling expenses, 100 mun, each. (subnote: equivalent to 5 tu of rice). If the distance is beyond 100 li, then add 100 mun each.

10:14a All these expenses will be paid out from the local district’s (üp) funds. (end note) The format of the Recommendation Certificate (kōjang-sik): — Item: The format of the Recommendation Certificate (kōjang-sik).

— Such-and-such school student (mo- haksaeng). (note: If in the provinces then say, such-and-such úps school student (úphaksaeng). Name (sŏngmyŏng), age, kap...
Recommendation system (Konggŏ samok) -36- Pan'gye surok, kyoson chi che, ha

- such-and-such a position (chik), so-and-so; such-and-such a Position, so-and-so. etc., respectfully makes known (note: or substitute the word, "reports"), a matter involving tribute recommendation (konggŏ).

The above mentioned person, etc. (note: record here in detail his name, behavior, scholarship, and ability; only those things that are appropriate) (end note) is eligible to be promoted and presented (tribute) (sŭnggong) to a certain rank (degree). Knowing about his worthiness (hyŏn), we dare not not recommend him. (note: Or say: On the basis of what certain people know about him, we dare not not recommend him.)(end note)

If with regard to the recommended person, there should be some defect in his talent, scholarship, behavior, then we willingly will be punished for the crime of making a wrong (faulty) recommendation. We thus respectfully have prepared this petition. etc. etc. (note: If a recommendation is made of two or more people, include both their names in one recommendation form. It is not necessary to have two application forms.)(end note)

(then gives example, listing two people)

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

In the case of the T'aehak, also write in line the names of the director, his asst. and lower officials. and his merit or crime will be the responsibility of...
Recommendation system (konggō) -37- Pan'gye surok, kyosŏn chi che, ha of the director and his assistant. Each of the recommendations will be stored in the Middle School, Governor's School, T'aehak, and chŏngjo (government ministry) to provide future reference.)

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

(END NOTE)

---. Item: The sagyo and provincial governor will gather together the scholars who have been promoted and instruct them. When they first arrive at the Middle School and Governor's School, they will be gathered together, seated, and tested on recitation (kogang). (note: At the Middle School, then the sagyo and sado must (do it). In the Governor's School, then the governor and tosa will meet and take their seats. If the promoted scholars have already been gathered, on the day they are to be examined, outside the gate of the school, their ranks and places will be set up and one official will be designated to take charge of receiving the promoted scholars. (subnote: He will treat them with the rite (etiquette) prescribed for host and guest. He will maintain order for the rite and will prohibit any noise and commotion) (end subnote) The examining official (kogwan) will take his seat in the lecture hall (kangdang), and the promoted scholars will form up in pairs, and will enter and mount the hall in order, ascending to the lecture hall by the western stairs, proceed to their recitation seats, kowtow, and take their seats. They will select by lot two of the Four Books, and make their choice of three of the Six Classics and the Ch'ŏlla-ssu-lu. After their recitation is finished, they will go out, and proceed to their private quarters and await the end of the recitation (exam). The director (headmaster) and his assistant will take seats in the hall and make a courtesy kowtow just as the sajang (director) does when first taking
When the ceremony is finished, they will withdraw and together with the students already in school, will line up and bow to one another. Those who do not pass (the exam) will be dismissed and return (home).

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

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

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

Every 5th day they will be required to pass a reading exam (t'ongok) and redefine on the meaning of what they have read (kangnon). On the first day of every month, the school regulations will be read, and once
Recommenation system (konggo samok) -38- Pa'ngye surok, kyosŏn chi che, ha
186, 10:15a every four seasons there will be an archery meet and a test of writing, all of which will be the same as the regulations for the (various) schools. In spring and autumn (the students) will meet and take their seats, and be tested for recitation kō (kogang). (note: It will be required that the school director and his assistant both attend and take their seats. The recitation will involve selection by lot of 2 of the Four Books, and the student's selection of 2 of the 6 classics and the Kang-mu. With regard to the Kang-mu, every time it will be limited to k 10 chuan (kuŏn) (subnote: that is 1 chuan is one of the p'ien (chapters) in a total of 59 chuan) (end subnote) You may start with the 1st chuan and go to the 10th, or from the 5th to the 15th. As for what comes below, copy this. Everything is included in the kŏan( FileNotFoundError), (in which?) is written out the order in which the books are to be read. ) (end note)

10:15b If among the scholars who are promoted (to higher school) there are those whose scholarship is shoddy, whose behavior is bad, and who are inferior in talent, they are to be dismissed from school and sent home, and a memorial is to be submitted (to the court) incriminating their educational officer (kyogwan), as for example the magistrate or kyogwan. (note: With regard to dismissing and sending home students, except for those who fail their recitation and writing tests, it will be necessary to wait a long time to see whether their good or bad deeds are prominent and clear before taking action. Later, in all cases, copy this. ) (end note)

INDENTED Section: --. The provincial governor and his assistant (tosa 年辛), in addition to regular course work (requirements), ought to visit the school several times during rest days and lecture, explain, and give encouragement and prodding (to the students). Also at times when there is no business or ṽamŭn at times when the weather is clear and it is a quiet night, they ought to take ēmǔ turns inviting 3-4 people (note: When there is a meeting of students who are reciting and reading, then they must personally go to the school; they cannot let the students go to their yamen building. This, then, is not included in the limitations.) (end note) and discuss scholarship (scholarly matters) with them.
They should discuss?) things relating to the body, the mind, the nature, the emotions, the rectification or morals, and the standards of daily usage (living), up to and including matters of ancient and contemporary times, and including matters concerning the people, the curing of illness, the customs and mores, and the way of governance. It is only that in what they discuss, they should be given consideration and made clear (confirmed). The chiefs of local schools, whether large or small, all ought to do this.

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

--- Item: The director and his assistant of the T'aehak will gather the scholars who have been promoted and give them instruction. When they first arrive, they will meet, take their seats, and be examined on recitation (kogang). (note: The director, assistant director and lower officials of the T'aehak will all participate in the meeting and take their seats to lecture. The procedure for entertaining as guests new students who have entered the school will be the same as the above regulations, except that in reciting, 2 of the Four Books will be selected at random, and 3 of the 6 classics will be selected at random (by lot); those who do not pass will be dismissed and sent home.)
Recommendation system (konggó samok) -40- Fan'gye surok, kyosón chi che, ha

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

There will be no need to divide the students into shifts. Those who have fathers or mothers to support or who for some unavoidable reason (cannot live at school) will be permitted to commute. Every 5th day there will be an examination on reading and recitation (t'ongdok, kangnon), and on the 1st day of the month, the laws of the school will be read. Once during the four seasons there will be an archery meet, and a recitation exam (kogang) in the spring and fall. (The director and asst director and lower officials will all be required to attend and take their seats.) (end note) Everything will be the same as the former (above) regulations. If there are, among the students who have been promoted, those who are not zhī bright, whose behavior is not rectified, and whose talent is not sufficient to warrant advancement, then they will be dismissed from school and sent home and the Middle School director and his assistant will be memorialized (reported to the throne) for crime, as in the case of the provincial governor and his assistant (tosa) (in the previous section--note mine). If the student has already been promoted to the T'ae hak, as a selected scholar, the method by which he is taught ought to be even more intense (thick, warm), and he zhí should be reprimanded (admonished) with regard to matters by which a grown person accomplishes virtue and perfects his talent.

--- Item: In the fall of every year, the director and asst director of the T'ae hak will examine the tokhaeng (behavior, virtue), and koe (skill) of the students and in addition select the most outstanding and ablest among them (hyŏnja, nŭngja). (note: First, these should have the school group and the petty officials investigate zhí whether the students are diligent in their virtues and tasks or not. The group will recommend them, and the director and his assistant will review (the recommendations). It must be done on the basis of correct character and behavior, honesty (yŏnch'i), defiant behavior, scholarly knowledge, comprehension
Recommendation system (konggŏ samok) -41- Fan'gye surok, kyosŏn chi che, ha

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

INDENTED:木质 Fan'gye:

I note that: The ancients used to present a written document (with the names) of the worthy and able (men) (on it) to the king, and the king would kowtow twice in accepting it. The intention of showing as deep and true as this importance to the way and respecting worthies was deep and true, like this. This is the reason why the people were raised up in virtue and people did not dare make false recommendations. The rulers of the world sincerely (truly) knew this principle, and the governing of the state and making secure of the people was as easy as turning one's hand over. (note: with regard to the ruler's kowtowing twice in receiving (the list of recommendees), at the present time but I would not dare straightforwardly write (such an idea) in my articles, /The ruler of men (the king?) ought to give deep reflection (to this idea), for it is something he must do.)(end note)

---. Item: With regard to scholars who have been promoted to court (posts), (the king?) orders the taesin, together with the konggyŏng(公卿: high ministers), tae(侍 :censors), and si (侍 sijong?, attendants), to meet and take their seats for a recitation examination (kogang) in the palace. (note: When a taesin takes (receives) a royal edict, he is a myŏng-gwan (mandated official), and they will sit together with 1 official of tangsang rank in the chŏngbu (State Council?), and 1 official of tangsang rank in the Six Ministries (yukcho). (subnote: the term, tangsang, means such tangsang
Recommendation system (konggŏ samok) -42-  Pan'g'ye surok, kyosŏn chi che, ha

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

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

Set up places outside the palace gate. One hănggwan (郎官) from the
Ministry of Rites will take charge of the welcoming of the guests, and he
will guide them inside in turn (proper order) for the recitation. The books
that they will recite from will be like the regulations for the T'aehak, except
that the Kang-mu xiri:haekch'ŏmu: (subnote: With regard to this text, then there
will be no limitations on the (no. of ) chuan. Select 8 chuan from the whole
1

text, and a section (chang) from each (chuan) (end subnote) and the Laejŏn
(Kyŏngguktaejŏn?) will be added. Those who do not passed will be dismissed
and sent home (p'aegwibu). (end note). As for those who have already been
promoted to the court, then as Advanced Scholars (chinsa) (note: The
names of the chinsa will also be written and memorialized? as?

Ybu?] in the ch'ŏngjo?, and that is all. We will not
do as is presently done, which is to release a list of passers (pang
and other things.) (end note) They will be allowed into the agency (ponwŏn

to serve on duty (ipchik).) (Note: "Won" here refers to the so-called
Chinsawŏn (Hall of Advanced Scholars), which will be discussed below. This
will be like the Han dynasty system where scholars were selected to serve
in the San-shu(三署) and were given rank as palace guards (sugwi).
They will serve on duty in cap and belt and will be given 4 kok (som)
a month as a salary.) (end note) Give them guard posts (sugwi) in the
palace, and have them respond to (royal) requests for interviews, and
review the facts (of their performance). If there should be any of them
whose scholarship is not clear, whose behavior is not cultivated, or whose
talents are not sufficient do not qualify them to be used, dismiss them and
have them withdraw and charge the director and his assistant of the Taehak with
crime. (wrongdoing)

Each example by a
Recommendation system (konggŏ samok) -43- Pan'gye arok, kyŏsŏn chi ch'ŏ, ha

--ITEM: With regard to the Chinsawŏn(Hall of Advanced Scholars) (note: For and wait until the time being I suggest the use of this title, agency has been selected and determined. It ought to be placed nearby the Hongmun'gwan (OSC))(end note) Its affairs will be managed by the ch'ŏngbu (State Council) and ch'ŏngiŏn (govt ministry--Ministry of Personnel). (note: The ch'ŏngbu (SC?), Ministries of Personnel and War tangsang (officials) will be, as at the present time governed by the regulations for tangsangwagw officials belonging to (attached to) ministries. The tanghagwan will be treated in accordance with (present) regulations for nangch'ŏng(朗庯) officials belonging to ministries.)(end note)

The chinsa will have neither assigned duties (chikchang nor fixed quotas of personnel. (note: As in the case of the present kwŏnji(權知) who do not have fixed quotas of personnel. They will be just like be treated like the promoted scholars (sŭngsa: those promoted to the T'aehkk), and that is all. The (Chinsa)wŏn will have 2 clerks (sŏri), and 8 runners (chikch'ŏng and chorye 隠). Every chinsa will be given one sosa(小史:side).)(end note) The (chinsa) will be divided into shifts for going on duty (ipchik). (note: divided into 3 shifts)(end note) They will lecture at four times. (note: The taesin (subnote: if there is some reason why the susang (EM) cannot do it, then the next tangsang official in rank will take his place. Below, it will be the same. ) (end subnote) and the ch'ŏngbu tangsang (State Council one tangsang officials?), and the tangsang officials/ of the Ministries of Personnel and War, and 2 officials of the Hongmun'gwan will gather and take seats for the reading and recitation and discussion (t'ongdok kang'Mi 通讀講議). (end note) And conduct archery (shooting) (note: If the king does not go himself, then 1 taesin and 1 tangsang from the ch'ŏngbu (SC) and 1 of tangsang from each of the 6 Ministries, and 1 official from the Hongmun'gwan (SC) will meet and carry it out.

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

(The chinsa?) will stand guard in the audience hall (ch'ŏnsaング殿). every time that the king sees (holds an interview) at court. (Note: Only those on duty (ipchikcha) will enter and stand guard) (end note). Or perhaps they will take turns attending the Royal Lectures & (kyŏngyŏn, 经筵), or during leisure times (yŏihan si, they will take turns taking charge of matters associated with sacrificial rites (chesa). (Note: At such time they will attend as guards and assist those in the rites; and as such they will be loyal and respectful scholars. When they are summoned by the king (ch'ŏdae, 召對), they will be able to hear everything about the meaning of the classics, scholarship, the way of governing, contemporary
Recommendation system (konggŏ samok) - 45 - Pan'gye surok, kyoŏn chi che, ha

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

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

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

In first granting rank kye (階) to a person, you must start from
rank 9B. If you begin by appointing him directly to a post of rank 5-6 or
7-8, then you have to use the brevet appointment regulations (sujik
in granting him rank. In addition, others who are recommended for posts or moved
Recommendations system (kongg'o samok) -46- Pan'gye arok, kyosön chi che, ha

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

Except for inappuntating specially recommended persons, and inappuntating taxoffice those in who have been tested in local posts (hyanggwan) in the pref. and districts, and inappuntating taxoffice scholars who have served as royal guards (wisa排士), with regard to capital and provincial posts of civil and military officials (tongsŏ-ban) down to rank 9B, if the people are not selected as advanced (scholars) persons (sŏnjinja 將進者), they will not be permitted to enter and serve as a means of purifying the route of advancement to office.

INDENT. in NOTE: I note that: If it is already done like this, then the number of ch'amhagwan(參下官:rank 3-6 officials) in the sagwan(四官) ought to be reduced in number. In addition, the law code (kukchŏn), at a court meeting or entertainment, the sabok(司僕 ) stand by the side of the king in attendance on him, and the Naegŭmwi(禁衛:palace guards) are lined up at the top of the stairs. If the advanced (promoted) scholars have already been made also to attend the king at the top of the audience all, then the sabok should be eliminated.) (end note)

10:18b Someone might say: In promoting (scholars) to court (duty), in accordance with the vestiges of the Han dynasty system of testing people's worth and abilities by having them write essays on policy matters (ch'aek策), if we have (scholars) write policy essays on contemporary affairs, it would seem to be in accord with the intention of testing their words and investigating their talents.

To this I reply: What was meant by the ancient term, "to test their words" (koŭn考言) did not mean to test them by having them write (an essay) (simun試文). The Han dynasty system of ch'aek hyŏliyang(策賢良: finding worthy and good men by means of policy essays) was also not a test of them. They were asked (directly) about the (proper) way to govern, which was then carried out in the government. This was not only a matter of the talented and filial people responding to policy questions, but high officials...
 themselves also took part in responding to policy questions. Nevertheless, because of this, it gradually led to the evil of written (examinations) (munp'ye 文藻). From the middle of the Later Han dynasty on one can see this in the men of talent, the atmosphere (kisang 氣象), and the composition style (style of writing; munjang 文章). Generally speaking, what a person writes comes from his mind. If you look at what a person writes, then you also can judge whether a person's scholarship (haksui) is refined or crude. However, if you put your will (mind) to writing, then you use your mind in outer (embellishments; yongsim 喜外) in what is outside oneself?), and the truth is lost. If the court truly wants to investigate whether people are worthy or not, then throughout several years it should look into (people's) behavior, hear what they have to say, ask them questions and hear their answers, and then (the court) will know everything about them. Why is it necessary to line them up in a courtyard, receive their written papers and test them on the basis of one day's writing, after which an examination is made? If people are tested on the basis of policy essays, then backward (hujin 後進) students who are beginning their learning will necessarily compete with one another in transmitting and copying out (傳抄; what has been written before, previous examination essays?), and they will take the copying of other's writing styles as their main business. And the recommendation (of scholars) from the prefectures and districts will also necessary take composition style (munsa 文詞) as the most important thing, so how could the harm from this be inconsequential? One cannot help but be cautious about the essentials of moulding the creative energies (of heaven and earth?) (to chohwag 稱哲) and of taking charge of mores and education. Moreover, if the ruler himself examines people, then it is because he does not have sufficient faith in the recommendations of the T'aehak for the promotion (of scholars) that he himself makes the examination. And if he examines someone and passes him, then even though later on that person may prove to
be untalented, how (the king) then be able to put the responsibility
(for the man's failure) on the person who recommended him? This is the dividing
point between whether things are empty or full, done wrong or well or done
right. It is the great crux (turning point, on which hinges) whether the
way of the age will rise or fall, whether the talent of the people will be
achieved or destroyed. Anyone who has the slightest knowledge of the basis
of governance must not take such measures (as this).

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

(To which I would) respond: This is a different situation. The
court is a place which is at the center of things and is the turning point
(of affairs: kugi chi chi) By reward and punishment, (people) from
the four quarters (of the country) echo and respond (to the examples set by
the court). The reason why the court is esteemed as noble is only because of
its true virtue, so that the officials in what they search for, and the scholars est. their
will, in what they will, in all cases do so on the basis of fact (eul trul)
true virtue). Therefore, even though the local school headmasters might from time
to time order a written composition exam to be carried out (chesul), it is only
as an aid in helping them estimate the student's scholarship, and it will not
cause harm. However, the reason why I cut this off from the level of the
Governor's School and on (higher schools), is because I fear that this might
lead to an evil practice. If we were to conduct written
examinations at court, then those above and those below, and people throughout
the four quarters (of the kingdom) would rush to make slander out of
rumor and make false statements. They would ruin one another and lose their
(true) minds and destroy their talents, without resting (from such destructive
behavior). If so, how could one say that this would be (the way to) examine
the truth (of one's talent)?

---. Item: The director and his assistant of the T'aehak, the kyodo and kyosu of the
Four Schools, and the Governor, his assit (tosa), the magistrates, and the educational
Recommendation system (konggok samok) -49- Fan'gye surok, kyo'son chi che, ha a year

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

in the Four Schools and the Hyanghak

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

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

(note: This means, promotion from the T'aehak to court) (end note) If there are people of great talent, exceptional behavior and unusual qualification who are restricted (by this regulation) (note: This means people of outstanding performance in school who people have trust in) (end note), then even though they have not been in residence in school for a long time, and they are not yet 40 years of age, and if they are recommended after the quota has been filled, even though they have not been resident in school, they also may obtain special extra-quota recommendations. (note: With regard to those who have not been in residence in school for a long time, on the recommendation form, it should be stated the reason why they are not restricted (by the regulation). Also the same thing for those not yet 40 years of age. Those who have not been resident at school will be given special recommendation as extra quota (recommendees) (subnote: Even if there are such people in the prefecture and districts who have not been promoted to school, if there are such people, then the governor will make a special recommendation for their promotion. Even if some students have not been promoted from the Governor's school, the T'aehak may make a special recommend for their promotion.) (end subnote).

With regard to scholars who are promoted, the schools they are in, and the ones they are promoted to will both record their names and keep them on file.)
Achievements (konggō samok) -50-  Pan'gye surok, kyos'ón chi che, ha

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

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

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

In general, the intelligence or ignorance of man is not uniform (the same), but with regard to the movement of their wills, the direction of their blood (hyōlk), in all cases there is when they should be (properly) oriented and fixed. That is why it was the sages also said, "when you are 40 years of age, I was not confused." (). Generally speaking, if a person is young or old, the extent to which his mind and thoughts reach is naturally different. This is why the Li-chi says: "A man at forty is strong, and should be appointed to office." How much more so in the case of recommending people for promotion on the basis of talent and virtue should you follow the regulation, when in addition you also have a regulation providing that the exceptionally talented person should not be bound by normal qualification standards? One should be concerned about talent not being fully developed, and not be concerned about whether the appointment of men to office is not done at the right time (age).
Moreover, the state in establishing officials (the bureaucracy) has regular numbers of people qualified to hold office, regular posts and regular quotas for the number of people appointed to office. Between the one and the other, they are in fact one. (an equal number of posts and people to fill them). Even though it is said that people will not be appointed to office until reaching the age of 40, you must naturally have to have exceptions for (people of unusual merit). Even though you allow people of young years to hold office or people young in age to enter service, this also must naturally be a rare occurrence. It is only that even though one has provision for not restricting people to the 40 age minimum, throughout the empire there are many people who qualify. When people young in age do not give a thought to the benefits (of holding office) but only devote their minds to doing good, then when they grow up and become virtuous, they should be allowed to hold office early, even though even though people may be appointed to office early, these naturally will be rare. 

Nevertheless, the people of the world from a young age are already concerned with chasing after the profit (advantage--of an official career), and there is no way for them to turn toward the good (toward good behavior), so that as they grow up they gradually fall into a pit. If the world turns toward what is good and by that means moves up (ascends), there will be limitless good things (accomplished); if the world chases after what is profitable and by that means goes down (descends), there will be limitless bad things (accomplished), and in later ages the skills and technics of government will not be sufficient (for correcting it). The prevalence of much crisis and rebellion is generally because of this. In later ages the practice of appointing people to office at very early ages was not because people were not long-lived, so that there is not need basically to discuss this here. However, most people do not live long lives; and even though it is said that their spirits (kisu) are already in decline (by the time they are old), if their spirits are robust and quiet, and their mores are correct, then there must be many who will lead long lives.
ITEM: If a magistrate or an educational officer is lacking in making a recommendation, he will be dismissed from office. (Note: If is it a case where he has not recommended a scholar, then the governor will report his name in a memorial to the throne and receive a royal order to investigate. If in fact there are no such persons (worthy of recommendation), then he will be continued in office, and later he will be given the responsibility of producing results. As for the rest (other cases), they will all be dismissed from office. The schools in the capital will copy this (provision).

If there is no (suitable) person, it will be not be right to haphazardly fill (the post), but in a district of 10 houses, there must be someone who is loyal and trustworthy; so when you get to a district and there is no one (to be recommended), then this is because the school is not good (flourishing). Such magistrates and educational officers should not be allowed a rating (performance rating) higher than middle-high. If there should be a worthy man of outstanding ability and he is concealed and is not heard of, then indict (the official) with the crime of concealing talent and punish him.) (End note)

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

Anybody who makes a recommendation for personal reasons will be indicted for deception (fraud: kimang-non) (Note: This means that the recommender knew that a person was not talented, but for personal reasons sought influence and profit (for himself), and therefore recommended the person. If the person he recommended is truly worthy and able, then even though it might be his son or younger brother, do not indict him for criminal action because of this.) (End note)

If the magistrate or educational officer (kyogwan, suryŏng) (make a false recommendation?), then the provincial governor...
Recommendation system (konggǒ samok) -53- Pan'gye surok, kyosǒn chi che, ha
and the sagyo(?) will indict them for crime; if the sagyo and the provincial governor (make a mistake) then the T'aehak will indict them for erroneous. If the T'aehak makes a mistake, then the court will naturally make the indictment. With regard to these punishments and penalties, to not mention (it does not make any difference whether) the man is pardoned (sajǒn) or given up his office (kǒjik). As for those who recommend able and worthy men, give them special additional honors and appointments.
(note: Perhaps reward them and increase their rank or enfeoff them with a title (ch'ae), large or small in accordance with what is appropriate.
In general, in discussing rewards and punishment, except for inferior, stupid and ignorant people, it is necessary to examine people over a long time. Only after a person's worthiness and worthlessness is revealed to see should punishment (or reward) be carried out.

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

--- Item: If the cha year (3年) should be the triennial examination year, then in the fall of the cha year the Four Schools and the prefectures and districts (chuhyǒn) will promote scholars to the Middle School and the Governor's schools. In the ch'uk year (丑年), the Middle School and Governors' Schools will promote scholars to the T'aehak. In the In(寅) year, the T'aehak will promote them to the court. (note: In the case of the T'aehak, then they may recommend promotions every year.) (end note) And also on the next year, make it the triennial examination year.

--- Item: The quota for promoted and selected scholars (sungsǒnsa) for every three years, in both capital and provinces, will be 150. The quota for the number of scholars promoted to the court every year will be 35.

(1, Pan'gye) note that: In this country there are over 900 regular
Recommendation system (kongg8 samok) -54- Pan'gya surok, kyosön chi che, ha

official posts from rank 1 to rank 9 including both civil and military officials (tong-sōban). Generally speaking, a scholar at about the age of 40 assumes a post (for the first time), and at about the age of 70 he retires from his post. In general, he does not spend more than 30 years (as an official), and during that time, there must also be those who live a long time, those who die early, those who (leave their posts for a time) in mourning for a death in the family, those (who take leave) for sickness and for a variety of reasons (are absent from their posts). If you take this (the amount of time spent away from the job), then (the amount of time one person spends in office) is something over 20 years. And there is about a balance between newly appointed officials and those who have been on the job for a long time. If every year 35 new officials are appointed to office, then in a period of over 20 years (22-23 years), there will be so obtained over 700 officials who may fill over 700 posts. The other (vacant posts) may be filled by special recommendation. (note: That is to say, in addition to the tribute recommendations (kongg8 samok), the court officials of rank 3 or higher will publicly recommend people.) (end note) and local officials (hyanggwon) in the prefectures and districts (chuhyön) will be promoted and transferred (to other posts). (note: When court officials make public recommendations, it will not matter whether the person (recommended?) has already held office or not, The pref. and district hyanggwon will also include people who already have been selected and former rank (office) holders. ) (end note) and types of people in the military who have been selected and promoted to office. (note: Also included in this category will be people who are recommended in the fields of medicine, interpreting, mathematics, law, and miscellaneous, but each of them will have his basic yamen (be restricted to the agency that has jurisdiction over his particular skills?).) (end note)

If there should be some increase or decrease in the number of official posts, then there also ought to be an increase or decrease established (in the number of people recommended).
Recommendation system (kongĉō samok) -55- Pan'gye surok, kyosŏn chi che, ha

189, 10:22b Item: If the quota of selected scholars (sŏn̄sa) is set at 150 people, one and 1/2 times then every (year?) this may be increased by 225 to make the quota of (students at) the Middle School and the Governors' Schools in the various provinces. (note: That is, the number of scholars promoted from the Four schools and the pref. and districts) (end note) In all cases divide them up and determine quotas in accordance with the number of people per household and the size of the school quota. (note: If the number of selected scholars and 105 for the Taehak is 150, then every three years, 150 will be promoted to the court, and the remaining 45 will stay in school until they reach the age of 21. By the 7th triennial examination year, there will be 315 students left in school. Every time, the new and the old students will together be considered for promotion, so that from a total of 465 students (must mean 315 plus 150 new ones), 105 will be promoted (to court). (subnote: By the 24th year, it would seem that there would be an even balance between newly entering students and old students) (end subnote) Also if the number of students in the Middle School and the provincial Governors' Schools is combined, 225 students, and every triennial examination year 105 of them are promoted to the Taehak, then there will be 75 left in (the middle and gov's schools). By the 7th triennial examination year, there will be 525 of them. If both new and old students are considered for promotion, then of a total of 675 students, 150 will be promoted as selected scholars (sŏn̄sa). In all cases quotas will be distributed in terms of the number of persons per household in consideration of the number of students in the schools. They will be divided up by province, and subsequently by district. According to the law in the Han dynasty, the hsiao-lien-(kua?: exam for filial and honest people?), the county had a population of 200,000 or more then every year 1 man would be recommended; if 400,000 or more, then 2 men per year; 600,000 or more, than 3 men; and if less than 200,000, then 1 man every 2 years; if less than 100,000, then 1 man in three years. At the present time we also ought to follow this, but make 20-30,000 or 40-50,000 the basis for one person's allotment.
Recommendation system (konggo samok) -56- Pan'gye surok, kyosŏn chi che, ha

190, 10:23a

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

Chart

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Recommendation system (konggŏ samok) -57- Fan'gye surok, kyosŏn chi che, ha
190, 10:23b to (note: With regard to the above, if there were 30 students promoted from the Governor's School in Ch'unch'ŏng province, and 20 of them promoted to the T'aehak, then there would be ten of them left in school. By the 7th triennial examination year there would be 70 students left (left in school). Every time they would be combined, both the new and the old students together, in the recommendations for promotion, so that 20 people out of 100 students would be promoted.

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

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

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

In the interval before the schools have begun to flourish, for the time being it would be all right to reduce the quotas for the yanggye (two border provinces) by two men each, and add them on to the quotas for the capital schools,
and then wait 5 or 6 years after which the schools of the northwest pref. and pm districts have flourished, and the "floating guests" (migrant aimless scholars?) in the capital have each returned home and been settled in their residences, and only after that, would we rely on this basis figures (quotas).

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

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

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

-340 people took the ch'osi(?) of which:

-700 people in each exam took the ch'osi of which:
Recommendation system (konggŏ samok) -59- Pan'gye surok, hyosŏn chi che, ha

Munkwa exam
- 50 passed the kwansi (金官試)
- 40 passed the Hansŏng-si

Sama exam.
- 200 for each exam passed the Hansŏng-si
- 60 each passed the Kyŏnggi (exam)

- 20 passed the Kyŏnggi exam
- 20 passed the Ch'ungch'ŏng exam
- 25 passed the Ch'ŏlla exam
- 30 passed the Kyŏngsang exam
- 15 passed the Kangwŏn exam
- 15 passed the P'yŏng'an exam
- 10 passed the Hamgyŏng exam
- 10 passed the Hamgŏng (chŏng) exam

- 200 for each exam passed the Hansŏng-si
- 60 each passed the Kyŏnggi (exam)
- 90 each passed the Ch'ungch'ŏng exam
- 90 each passed the Ch'ŏlla exam
- 45 each passed the Kangwŏn exam
- 45 each passed the P'yŏng'an exam
- 35 each passed the Hamgŏng (chŏng) exam
- 35 each passed the Hamgyŏng exam

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

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

There is nothing to be compared with having education. If the state establishes law and order (kanggi) and educates the people (kyohwa), then there would be any place that would not flourish in good (goodness, good deeds)? The reason why at the present time (people, places) hang suspended between prosperity and disaster, or why some have 10 or 100 times
Recommendation system (konggŏ samok) -60- Pan'gye surok, kyoson chi che, han

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

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

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

If you talk about the kwagŏ (examination system) of today, and the quotas for the capital and the provinces, then also there are fixed quotas in each case. The method of selecting men in ancient times and the present are not the same, but with regard to the use of fixed limits, this is something we cannot change.
(note: I once saw an essay on China which said that in the south the culture (wen 文) was superior (to the north), and that southerners dominated the examinations (hui-shih 會試), and that there were men of talent in the north who were left behind in the appointment process. They requested that a basic quota be established and the men of the north and south be divided up (into quotas) for selection. This was because there had to be men with opinions within the examination system.) (end note) If you have a provision that allows for special additions to or deductions from the regular quotas, this is in the category of a one-time temporary adjustment to the circumstances; it should not become standard law.

--- Item --- In all things one should esteem seeing things clearly and not being confused (ignorant), and also having an order in handling things.

It has been a long time since the state educated its scholars. In later generations there could not help but be those who in guiding and leading (others) who were accustomed to lusting after profit (from officeholding?) and seeking good fortune (for themselves). This was because scholars who had the slightest talent would compete to (learn)? inferior and petty, engraved and selected writing (just to enjoy one day's worth of advantage (by holding office as an official). The spirit and mind of men was completely devoted to this, so in the state educated scholars. As a result the people of the villages had a limit (line) drawn (to their futures, hopes for advancement), rose in violence, or were abandoned. In name they were students at school (kyosaeng), but one could see that there were indeed many of them who did not understand a character. If at the present time, we were suddenly, to punish them for this and eliminate all of them and enlist them in the army, then...
Recommendation system (konggŏ samok) -62- Pan'gye surok, kyosŏn chi che, ha

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

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

---Item: We will forswear abolish the examination in useless writing (pusa)
and we will strictly prohibit the practice of writing miscellaneous poems
(plays? chaphi? ). (note: Once we have abolished the konggŏ (examination
system) and the recommendation system (konggŏ) is flourishing, then if there
happen to be people who are not correct in their hmirak (plays and songs?),
and who destroy the minds of men and who violate the teachings of the age,
they naturally should be eliminated and done away with (chagŏ 除去). However
since practices and customs have long been in practice and men are used to them
in their minds and in what they see, we must also establish strict standards and
Recommendation system (kanggô sanok) -63- Pan'gye surok, kyo'sôn chî che, ha

strict standards + prohibitions to change custom.

prohibitions, and only then stop. In general, when scholars are first
appointed to office (ch'ulsinja) and make their appearance at court, they
ought to be even more diligent in cultivating themselves so as to do their
searching to attain utmost in*xâi, the way of serving their lord (king) and ruling the
people. They should not enjoy plays and music (hiirak) with actors and
(singers (uch'ang) nor wander around the streets having a good time.

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

They ought not to engage in useless and vain embellishments (pursuits) and
in the composing of plays that are dirty or strange (ch'ugoe chî mà)
At the present time, when people are first appointed to office (chu'o ch'ulsinja
初出見者), they are called "new arrivals" (sillae 新来), and as
a rule they are led to the singers and musicians and are led around the
streets for three days (of revelry). In addition, parties are set up for
them which are called congratulation parties (kyöngyôn 燈宴) in which
there is a great "spread" made of songs and music, actors and singers, and
puppeteers. And at meetings where they are greeted by their superiors
(*xâi previously advanced officials), (the superiors) engage in making fun
of and sport of the sillae (they haze the new arrivals), until it gets so
bad that (the superiors) treat the newcomers as if they were animals. What a
startling and worrisome attitude (this is). There is nobody who does not
encourage others to regard this as sport and fun. This is truly an
unredeemed (unchanged) practice left over from northern barbarian custom (hup'ung).

If after the recommendation of scholars is put into practice there should be
those who continue in the old practices and do not change their ways, but
associate with singers and actors and set up parties and plays (fund times),
then if it is a previously advanced official (a superior) who does this, his
name will be stricken from the registers, and the name of the newcomer will also
be stricken from (the list of) recomman dees. And if a head of household is involved, he will be punished for the same crime.

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

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

I would reply: To do something on behalf of oneself or on behalf of one’s father is basically not two matters. To instruct one’s sons and to serve one’s father is also not two (different) ways. With regard to the proper procedure by which sons serve their fathers, 4 times during the year (during the four seasons), they should offer sacrifice and hold a banquet (yoon).

This basically is carried in (written in) the Li (chi). How could one congratulate oneself on the fact that one has been appointed to office and set up a party and lay out music, call it a congratulatory party, and only then (claim) that what you are doing is serving your father (by having such a party)? If things are done like this, then being recommended and advancing not be (from one another?).

As for being recommended or going taking up to a magistrate’s post or being appointed as a prime minister, on these occasions it would be right to set up a congratulatory party in order to celebrate one’s promotion and give enjoyment (pleasure) to one’s father? At the present time, not only do those people who first rise to (take, pass?) the examinations do so, but also the ch'amha ch'ongson (科舉下清，科舉下清) and the Koewon hally (槐院翰林) koewon--another name for the Simgunwön (承文院) also all make fun of (hilarious).
the newly advanced (officials), and make them responsible for providing wine and food. From the Sonjon'gwon (宣傳官) and kamch'ài (監察) to the greatest and smallest officials, there are none who do not make them take care of (provide) wine and food before they allow them to participate with them and take their seats. If it has become prominent (out in the open) like this at court, people below them will copy (their behavior), and with regard to such types as clerks (sôri), runners (chorye), and guards (kunjo), the evil would be even worse. When you get to the newly arrived (admitted) Conf scholars (yusaeng) in the hyanggyo in the countryside, they are also charged with the responsibility of providing food and wine before they are permitted to participate, or sometimes they are required to make cloth payments, which are called the mîn sin'ipka (the price for new entrants). All these evils practices make the blood run cold, and that all ought to be abolished in a body, in the expectation that mores would be changed. (subnote:
With regard to violaters, those who sit in the seats of sônbae (predecessors, people already officials), and those who are new entrants (into officialdom) who listen to what the others say, will all be stricken from the registers, no matter whether they are civil or military, large or small officials. And any censors of provincial superior officials who fail to investigate and chastise them will be punished with them for having committed a serious violation.) (end subnote) (end note)

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

The scholars (saryu) of kimyo (1519?) also (indeed) had no choice but to adopt this (system). Nevertheless, Yu Gông Cho (柳酉龍),
also spoke of the poor nature of this system (kuch'ae 蒜苗). Generally with respect to affairs, name and fact must be mutually supportive of each other, for throughout the world there has never been a case where you could borrow the name of something else and in the end be able to accomplish something.

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

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

I would reply: In the so-called chōngsi and alsōng examinations, the king also orders the yusā (official in charger) to light the candles and set a time limit for examining them. What they are examined on is no more than a matching test (taeu chi mun 對偶之文), and in a twinkling of an eye, they decide who is to be chosen, and who abandoned. For this reason there is a vernacular (popular) saying that even a blind man could pass the chōngsi and alsōng examinations. It is for this reason that even small children nursing at the breast do also all compete for the examinations, but generally those who are taken (who pass the exams) are all (chosen) lightly (desultorily), and they are those who are looking for (personal) good fortune (fortune-hunters), which is even a more laughable thing. And when it comes to the composition of p'iao 表 and (the writing) of empty words, (they?) become even more the thieves (bandits) of letters (munja), and their demolishing of the minds (cross temper, ill nature??) of people, is especially (bad).
Recommendation system (konggŏ samok) -67- Pan'gye surok, kyosŏn chi che, ha

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

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

(To this I would) respond: Setting up an examination and selecting scholars is in general for the purpose of obtaining men of talent to govern the state, so what relations does this have to whether or not there happens to be some felicitous event? This is the same purpose as when pardons are granted or when additional rank is given to people. (note: In later generations when there was some felicitous event, the ruler customarily would pardon all the criminals throughout the country and grant a promotion in rank to all officials.) (end note) This, then is something that can even less be talked about (approved of). Generally speaking, the floating about of the people's minds (insim yuryang人心流蕩), and the bad customs that prevail (p'ungsok chi kyobu 俗之流薄), all the way down to the uttering of empty words and (frivolous) belles-lettres (kong'ŏn munsa 文學文詞), and also the daily decline into inferiority is nothing if it is not the harm done by the examination system (kwag). It should be completely abolished and things determined (his recommendation system instituted?, Han 164) by the issuing of a clear edict. If it is not, then the state will have no days (time) left for putting the country in order, and (the next) 10,000 generations will be like a long night.

Some might say: The recommendation system (konggŏ) is truly an extremely good (idea). It is only that if you select men (for office) having decided not to do it on the basis of skill in writing (munsa文詞), and if you also completely abolish poetry and letters (sap'yo), then we cannot be...
Recommendation system (konggō samok) - 68 - Pan'gye surok, kyosŏn ch'i ch'ae, ha

whence are insufficient (lacking) in our skill at writing (munsa), and have the evil (difficult problem) where we will not be able to express our ideas (achieve our will) in the diplomatic documents we write to the China (sadae munja mi n'ing tal m'i ch'i p'ye). (To this I would) reply, that with regard to the affairs of all their actions (hahg) under Heaven (the world), people usually worry about the representation of things (on u) not being sufficient; they do not worry about their words not being sufficient. People usually worry about the facts not being sufficient; they do not worry about their writing about things (munmun: their writing style) not being sufficient. The reason for (people worrying about the wrong things) is because in later generations true virtue was lost, after which paamount the wills of people were directed to floating (frivolous) writing (composition) (pumun). People should be concerned about munsa (literary style) because it is excessively ornate (kwami: 過靡), and not because it is insufficient (for expressing ideas to the Chinese?). But if you are going to talk about just literary style (munsa), then the composition style (munjang) of today is daily growing more inferior to the point where there is no order to words (o pusŏng ryun: 程文), and words are no longer able to express meaning, and all of this is because of the harm done by the examination system. If we did not have the practices of making (composing?) some words (a speech to be read?) (cho hwai: 造詖) to provide the wherewithal for (the student's?) reciting (of a text, with his back turned, Han, 166) (note: At the present time, those preparing for the classics examination (myŏngyŏngja: 明經者) pick out one character from every paragraph (tan: 段) and compose a colloquial expression (coin a slang term? soks'el: 俗話--as a mnemonic device??) and try to concoct some kind of phrase (hwal: 演藝) which is lewd (易記: 諤麗), humorous, and easy to remember in order to aid them in their reciting (from memory). This is (the persons who do this) are called sŏngnyŏng (sheng-ling: 命令: sage magistrates?). If they become skilled at this, they will not forget phrases that even seem to resemble one another. But when it comes to the large meaning
Recommendation system (konggō samok) -69- Pan'ye surok, kyosŏn chi che, ha

(or plucking out phrases to use as an aid in composing an essay (chōkkü chach'ŏl

(note: At the present time those who (are preparing) for the composition examination (chesulcha ГJUJ), make extracts (拵 ) of words from the classics and histories. They select words (characters) that form pairs (match each other?--tae and phrases that are somewhat similar, and they (use them to?) divide up sections and divide gates? (taejang pumgûn
in order to provide an aid in making compositions (ch'ŏichjû). This look at them is called yuch'ŏ( ). If you read them, then you can refer to them in accordance with the title and be skillful in chaejŏn (д,dicr. has chonjae--cutting things), but there are many cases where the meaning does not fit with the main text (original text).)(end note)

then the letters (munjang) of the world would not be worth using. But if memorials submitted to the throne (chuso and edicts issued by the throne (chejo also would be in accordance with the truth (sil), regular and correct (chŏn'ŏa and ph ases that are someuhat similar, and they (use them to?) divide up sections and divide gates? (taejang pumgûn

Some might say: According to this system (of yours), (students) from the prefecture and districts are promoted to the province, and those from the province are promoted to the Taehak, and those from the Taehak are promoted to the court. For each (stage of the process) there is an age limit (no.)
Recolnmendation system (kong~ samok) -70- Pan'gye surok, kyosön chi cha, ha
but after a person is promoted to court, he also does not immediately assume
a post. If it is like this, then you cannot avoid having the evil of great
tardiness
 delays in the appointment of men of talent to office.

(To this I would) reply: From the first order (appointment) on up,
all positions are Heaven's posts (ch'önjik 天職 : important positions),
and if there is even one unsuitable person (piin 嫌人 : HDSDJ, 224, &
1-somebody not worth associating with, 2x someone who would do one injury,
2-China: someone whose behavior is not correct), then the harm extends to the common
living people (saengmin 生民 ). This is the reason why former kings
gave full support (hu 嚴 ) in taking care of them (yang chi hu : ), why
they were warm in instructing them (kyo chi 朴 ), and why they
took pains in selecting them 2 (t'aek chi ch'ong 指之精神 ), and why they
were careful in investigating them (ch'al chi sim 指之審 ), and only after
that did they gux mandate them (order them appointed) wix to a position; and
appoint them to a post with exclusive (jurisdiction over affairs). Only after
doing this did they obtain the right men to be officials and wix was xuxamsaman
an enlightened government carried out (ch'ihwa haeng 浄化行 ); only
after this did the people get their places (get settled) and merit in
proper governance achieved (ch'gyong sŏng 繼用成 ). But in later
generations (kings) did not (devote their efforts to) nurturing (raising) and
instructing (candidates for office), and they also did not realize that
the appointment of men to office was a most serious affair. (note: this was
because the selection of scholars and the qualifications for appointment to
office were based on the examination system)(end note) If they wanted to select
scholars (for office), then they wuxuxux did not take pains in selecting them
(pulka ch'ong t'aek 精選 ) and they were not careful in investigating
them (simch'al 審察 ), but just followed regulations and treated the
appointment of men to office carelessly. Because they did not do things this
way, then even though they knew there were men of worth and talent, they
were left abandoned to the caves; and they did not pay attention to them, and
Recommendation system (konggŏ samok) -71- Fan'gye surok, kyosŏn chi che, ha

193, 10:29a-b. without giving deep thought to the principles of the matter, they were not able to establish their intentions or thoughts (purpose).

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

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

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

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

In general the affairs of the world are such that if everyone (everything) is done fairly (chunggong), then it is difficult for people (to do things) in terms of private interest, but if people only look out for themselves, then it is easy for (people to do everything) on the basis of private interest. If you charge people with the responsibility of doing things in accordance with what is true (ch'aeck sil), then it is difficult for people to pursue private interest (nansa), but
Recommendation system (konggō samok) - 72 - Pan'gye arok, kyosŏn chi che, ha

193, 10:29b if (everything is done) on the basis of falsity (iwi 以偽), then it is easy for people to follow private interest (mi sa 自私). If things are made clear and bright, then it is difficult for people to pursue private interest (nansa), but if things are dark and secret (ambi 暗秘), then it is easy for them to pursue private interest. If regular procedures (konggō chi pōp) have been established for a long time (kyŏnggu 經久), then it is difficult for people to pursue private interest (do things on the basis of private interest), but if everything is done on a temporary (ad hoc) basis (kanja 寂暫), then it is easy for things to be done on the basis of private interest.

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

But the examination system (kwagō chi pōp) is completely contrary to this. If you look at the situation on the basis of this, then would the recommendation system allow for private interest, or would the examination system allow for private interest? Generally speaking if people are charged with carrying (out recommendations) on the basis of the true facts, prepare the rites (courtesies, procedure for recommendation?), and do things openly and clearly in order to provide guarantees for the recommendations, then the recommendors (who are to be recommended) would not dare to make recommendations recklessly, but would only be afraid that they might not know the person (they are recommending) well enough. And the scholars (who are to be recommended) would not dare advance (through the system) recklessly, but would only be afraid that their own self-cultivation was not perfect enough. And if there happened to be anyone who dared to advance (through the system) in pursuit of his private interest (for profit and advancement), then the guilt of those who committed the
crime of lax (reckless) recommendation would be such that they would have no place to take refuge in (flee to), and the maiks of the untalented men would be such that their shame would be too great for anyone to accommodate (receive them as gaests?, Han 169, yong ) them. (This system) is appropriate to laying the groundwork for a system where by punishing one, you give warning to a hundred people. If things are done like this, then not only will the best men be recommended, xian but everyone in the world will strive to do things according to the facts of the matter and yield to men of worth, and day by day the customs and mores (of the world) will become pure and correct.

(As far as the examination system is concerned), the names of (the candidates) are sealed over with paste and homyong t'ingnok and the selection or rejection of people is done in an instant's time, so that the person recommending (the scholar) does not have the responsibility of providing a guarantee, and he is not concerned about xian whether he really knows the person. The scholars (who stand for the exam) only carelessly hope to enjoy one-time benefits (from passing), and have no intention of cultivating themselves. Even though a man of no talent may be recommended, the examining officials just says: "I know (the examination with him) and have examined his writing (munsa) and that is all. I don't know anything else (about the man)? And the scholar (student, candidate) also says: I have been fortunate to pass at the examination grounds. This is naturally fair and just (chasi sangsi ya )." There is no responsibility placed on anyone, and there is no basis for a shame (on the part of the scholars).

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

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

Supposing that the recommendation system was in effect for a long period of time (many years) and people became lax and the laws of the court were not observed, allowing for corruption and error, yet it still would be possible to obtain 5 (good men) out of 10 recommendations. And if the bad people were changed (dismissed), then a good system (law) would still exist. But as for the examination system of the present time, even though you had worthy ministers and good officials to administer it in the fairest way possible, it still would be of no advantage in obtaining (the right) men, and you would not be able to prevent the minds of men from being destroyed and customs and mores from becoming empty and frivolous. How much worse is it when the seed you plant is not good (note: the people of the Sung dynasty used to say that the examination system plants seeds that are not good, meaning by this that the examinations produce people who in their turn become the examiners)(end note) and also the implementation (of the system) is (also) not just?

It is only that I am worried that the ruler's understanding (of this) may not be clear and his execution of it will not be resolute. I am not concerned (that the recommendation system) itself will allow for the pursuit of private (interests). (Note: Generally speaking, the laws of the ancient people were basically all simple (kan) and for this reason there were no evils. Laxity, carelessness and the existence of many evils were all characteristic of the laws (systems) of "later ages" (huse). The reason why later ages always put into practice laws with many evils and never carried out those without any evils is because the rulers of the time did not personally investigate the true facts (of the situation) (putting ch'egu ki sii tong, while inferior people and low individuals were afraid that (the laws) might harm themselves and thus they personally obstructed and blocked them. In fact then, there is no difference in terms of what ought to be done between ancient times & the present (end note).
Recommendation system (konggŏ samok) -75- Pan'gye surok, kyŏsŏn chi che, ha medicine

How sad? People who eat ginseng or poison naturally are effected by it; (those matters) cannot be disputed by argument.

---Item: With regard to utterances by kings and standard-use characters, they all should be in accordance with the true facts (kye chong sillok) one should not adjust one's writing to fit the 4-6 parallel prose style. (? saryuk kyŏnnyŏ)

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

INDENTED: Yulgok once wrote the Tongho munda (東湖問答) which he presented to king ソンじ, and in which he discussed established a system of instruction for the selection of scholars. In brief it said:

In establishing a (system of) instruction, nothing comes before the schools. At the present time the post of hundo (訓導) is the basest (lowest) of official posts, and it is necessary to obtain poor people without substance (support, qualification) and give them the position so that they may avoid starving and freezing to death. The people who are hundo also only know how to extort funds from the students (kyo saeng) in order to enrich themselves, and that is all. None of them know what learning and instruction (kyohoe) is all about. With things like this, if you want to and hope for producing men of talent, then how would it be any different from climbing a tree to catch a fish? In planning for the present, is to have the governors of the eight provinces despatch a communication to all adm.

The selection of local people once every three years. Those people who are worthy of becoming teachers will have their names recorded and reported to the provincial governor. The governor will combine the recommended names from all the district towns and forward them to the Ministry of Personnel. The Ministry of Personnel will file the ledgers, and on the basis of public discussion (opinion, about the people) will carry out a thorough investigation (of the people recommended). And when the post of hundo is filled, it will necessary this district people who will
Recommendation system (konggok samok): If the king appoints a person as an education official, he should be appointed to the post. If there are no (suitable) men in the district, then appoint someone from a neighboring district, and if there are no (suitable) men in the neighboring district, then appoint someone from the province.

Do not limit his tenure with a term of office, but only set as the limit for his term (the time it takes) to accomplish the education (of the people). When regular officials come through on a mission from the king, they will treat (the hundo) with li (courtesy). If they do not (personally) enter the hyanggyo (local school), then (the hundo) will not have to go out to meet them. And except for their examination of the students (yusaeng), they will not be required to attend any official meetings. Have the hundo regard themselves with the utmost seriousness and spend all his efforts in the encouragement and instruction (of the young).

Only after this is done will every year the governor personally go to investigate his record of achievement, but he will only examine the students; he will not examine (test) the hundo. If (he) can make the students (yusaeng) understand that the learning of the (true) way (tohak) and by regulating their dignified demeanor (wiui), govern their behavior (shihyung), oversee their reading of books and strive to make the investigation of principle (kungnok) the essential (most important aspect of learning), then he should be given a high rating for his performance. If (such a hundo) sees to it that the students are not lazy in reading their books, and make no mistakes in comportment or behavior, then (such hundo as these) should be graded next (best). Those who are given the highest ratings should be reported to the throne in a memorial (kyemun), recommended for an award, and given a post of rank 6 as a means of stimulating and encouraging the scholarly class (sarim). Those who rank next (second) should also have their efforts reported to the throne in a memorial, and they should be promoted in rank in order to show (the king's intention) of rewarding them and encouraging them to devote their efforts to instruction. And if there are those who rely on old (habits), and are inferior with no accomplishments, and nothing worth investigating, then they should immediately be dropped in rank (kwa chon).
Recommendation system (konggŏ samok) -77- Pan'gye surok, kyŏnsŏn chiche, ha

And if there are also those who follow the old ways by following base and dirty (corrupt) practices (kyosaeng), they should be punished in accordance with the law. If things are done like this, then the post of hundo will become very important, and scholars who (previously) regarded it as not worth doing will also be willing to become (hundo).

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

(I would) reply: This is not the mistake of the Confucian scholars; it is because the court has failed in obtaining the right way (method) for providing guidance and leadership (tosollu). At the present time men for office, emphasis is placed only on skill in letters (munye); they do not regard virtue as noble. Even though there might be someone who comprehends the learning of Heaven and behaves in the manner of sages during the highest age, if (such a person) does not advance through the passing the examinations, then there is no way for even the slightest testing of his way (as a person).

Moreover, with regard to the practice in the (Sŏnggyun'gwan—Pan'gung) of giving marks for attendance (wŏnjŏm hoesa), in general with regard to the daily behavior of scholars, in every respect they are using methods (that tend) to the search for advantage (kuri chi sul) (kuri chi sul).

With this kind of guidance and leadership (tosol), then how could the habits of the scholars become rectified (correct)?

In making plans for the present time, we ought to have the eight provinces and the 5 sections (pu) of the capital, once a year, make a selection of those people among the saengwŏn, chŏnsa, and yuhak (初学), who have the desire (will) to study, and those who do not commit unvirtuous acts.
It will not be necessary to make (the standards for selection) too high; just as long (as the candidate) understands that the learning of the true way (tohak 道學) should be respected, then all ought to participate in it. Record their names and send all of them to the Ministry of Personnel and the Ministry of Rites, and these two ministries will meet in one place and consider the lists (an ki 序班) and discuss them. They will select 200 saeng-chin (saengwon 學生 and chinsa 學士 scholars) and who will reside in the T'ae hak divided into 5 shifts of 40 students each. Even those people living in the countryside will be required to meet the deadline (for showing up at the T'ae hak). In addition they will choose 200 yuhak (幼學) and divide them up among the Four Schools, with 50 students at each school. They will also be divided into 5 shifts with 10 students per shift. And these students will be called Selected Scholars (sōsa 學士). A special selection will be made of scholar-officials (jusin 師臣) of accomplished learning and excellent behavior to act as officials at the T'ae hak and the Four Schools (sahak), and they will be made to give instruction to the students. They will only take as their task the explication and clarification of correct learning (kangmyeong 釋明). Their learning must be based on (an understanding of) ethics (illyun 聖倫); they must have a clear understanding of the principles of things (mulli 理器); they must (know how to) select what is good and rectify themselves (t'aeksōn susin 行善修身), and they must promise (hope to, strive toward) to achieve virtue. By their complete understanding of the principles of government (chido 政道), they should regard the regulation of the state and the saving of the world (kyōngje 經濟) as their purpose. All of those among them whose learning and behavior are fitting with this (these objectives) will forthwith be promoted to court and made to reside in (be appointed to) posts in the censorate and as attendants on the king (taesi chi yol 襄侍之例). Even though they do not get this far (in their accomplishments) if their behavior is free of flaws and they are older than 40 years of age, they too will be appointed to posts in charge of general affairs. If there are among them whose belief in the true
Recommendation system (konggō samok) -79- Pan'gye surok, kyoson chi che, ha
way is not thorough and their behavior does not pass muster, then they will be
stricken from the registers, and the ministries of personnel and rites will
make another selection of another person (to replace them), filling vacancies
with new candidates as the situation demands. Moreover, in providing for their
support and upkeep, they must be afforded the fullest and cleanest (treatment)
in order to fulfill the court's way (intention) of providing proper treatment
to worthy men.

10:33a

10:33b

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

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

Some might say: With regard to the saengwŏn, chinsa, and yuhak who are
included among the Selected scholars (sŏnsa), then in what place should their names be registered?

(To this I would) reply: In the case of saengwŏn and chinsa, then record their names in the T'aehak. In the case of yuhak, then record
their names in the Four Schools—in both cases in accordance with old (practice).
Recommendation system (konggŏ samok) -80 Pan'gye surok, kyŏsŏn chi che, ha

195, 10P:33b It is just that they will not be given marks (for attendance) (wŏnjŏm) and they will not be provided with food by the officials. But at the rites to the Confucian shrine (sŏkkŏn) and when superior officials (chusang) visit the school (sihak) they everyone will attend the meeting and they, too, will attend the dining hall.

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

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

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

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

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

(I would) reply: Such a man as this should be called a hermit (ch'ŏsa) and investigate to see whether his reputation is false or true. If not false, then he ought to be given favored treatment (not secondary position) and given an appointment to a position where he can give aid to the king.
Some might say: What you say is truly good, and it is close to the system of selecting men (for office) in the three ages (of antiquity). It is only that the way of the times declines by the day, and the lies (deceptions) of the people increase by the day. If at the time (officials) are to be selected we do not follow the public (official) way (kongdo), then what will we do?

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

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

(To this I would) respond: Since ancient times when there were men who knew how to govern well, from the beginning they were not without criticism (pang). Tzu-san (Han, 176. PM of Cheng in the Warring States Period) was prime minister of Cheng (Matthews: K'ai-feng area of Honan) (ca. 777-500). After a year, there was much criticism of him and people sang songs which stated that they wanted to kill him. After
three years, the criticism stopped and the people only were afraid that he might die. When Confucius was minister to the state of Lu, even though people sang songs saying that he should not come back, at the beginning of his administration, songs of praise for his benevolence toward them and his lack of private interest were spread around as a result of his moral transformation and achievements. It is only after you firmly maintain the ancient ways and use your strength to ensure that there will be no changes (from it), nothing to block it (slander it) and no resentment, that the minds of the people will be settled (fixed, ch'ong). Moreover, in carrying out laws, one should only allow for changes of (rectification of) mistakes. If we do not think of (dig out) the old evils, then the princely man of virtue (ch'un-tzu) will have the leopard’s versatility (能変: be able to adjust?), and the small amoral man (hsiao-jen) will be transformed into a moral individual (hyŏk-myŏn); and all of them will want to enter into the molds (陶鑄: that make proper men). And how valid there be any concern that resentment and criticism would not stop?

--Item: With regard to the System of the Peers School (Chonghak), it also must have the same school system; establish regulations for it in detail. (note: In the Chonghak, establish a tosŏn(尊善) of rank 3B, a chŏnhun(典訓) of rank 4, one man each, and go to great pains to select men who are virtuous and straight, and put them in exclusive charge of educating (the students). Members of the royal clan (chongch'ın) who are 15 years of age will be admitted to the Peers School. Their course daily work (suŏ) will consist of reciting with their backs turned to the text what they have learned, and a record (daily) will be made of whether they passed (t'ong) or not (subnote: both will be entered into the sŏdo end subnote). At the end of every month a memorial will be submitted to the thron (kyemun) of those people who for no reason at all did not learn and did not pass. Those guilty of a lot of misdeemors will be indicted for punishment. Also at 5 month intervals
Twice a month there will be a recitation examination (kogang) (subnote: after the 1st and 15th days of the month) (end subnote) The students will read from the text material they have already read (studied) and fully explain the meaning, everything in accordance with the regulations for The Four Schools. And a record will be made of those who passed and who did not pass. At the end of every season a memorial will be submitted. Those who fail 2 out of 5 examinations will be recommended for punishment. Those who fail to go to school for no good reason, those who violate the li (etiquette,) and break the rules will be listed among those who have committed misdemeanors and at the end of every season their names will be memorialized to the throne and they will be recommended for penalty. (subnote: In recommending penalty, those who are not yet grown men will be beaten with a whip; those who are on salary will have them reduced by 1 or 2, 4 or 5 degrees depending on the severity of their violation for a period of three months.

The following people will be exempted from going to (attending) school: those of 40 years of age who know the Small Learning, the House Rites (Chia-li), the Four Books, the Chin-ssu-Lu (Reflections of Things at Hand), and two classics; those who even though not yet 40 years of age, know the Small Learning, the Chia-li (Household Rites), the Four Books, Reflections of Things at Hand, and three or more Classics (subnote: The Chongjöngbu, tangsang(堂上) and sajöng(正), the director and assistant director of the T'aehak, the tangsang of the ministries of personnel and rites and the officials of the Peers' School will sit together and conduct the test. They will make random selections from each chapter as in the case of the regulations for the Four Schools) (end subnote); those who are 50 years of age. Every year in the 6th and 12th months there will be an examination of (what the students have) learned. Rest days will be provided every year on the following dates: days of every month: the 2nd, 8th, 16th, and 23rd.

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

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

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

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

With regard to the rite for mutual interview (greeting) between the officials of the Peers School and the peers (chongch'ìn) who are resident in the school, on the 1st of every month the kŏsŏn(尊貴) will sit by the north
Recommendation system (konggŏ samok) -85- Pan'gye surok, kyosŏn chi che, ha
196, 10:35a

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

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

Pan'gye: -- (indented) --. I note that: In ancient times from the sons of the Son of Heaven and the feudal lords down to the sons of the high ministers and scholars and important officials (konggyŏng taebusa), all of them entered the T'aehak and were instructed. When it came to the appointment of men (to office), then they only (took into consideration) whether a man was worthy and virtuous. They did not recommend people because they were closely related (to the throne), nor drop them because they were distant relations. (pu kŏ ch'ŏn i yu so 丕親弔疏). Also they did not drop them because they were close relations, nor recommend them because they were distant relations. They had high officials who were both relatives of officials and those who were of different surnames. In later generations they way they treated the peers (chongch'ŏn, of the royal house) was only to honor them with salaries and rank; they did not appoint them to official posts, and as a result the
the royal relatives and the sadaebu (shih-ta-fu, scholars and officials) were divided into two routes (categories). Therefore, they were not able to avoid establishing a peers school (chonghak) even though they already had a T'aehak (T'ai-hsūsh). With regard to this, then, in general I am only following the present system in drawing up regulations for it (a Peers School).