Selection system for Schools, appendix -1- Pan'gye surok, kyosŏn chi che, ha
(note: For the Peers School (Chonghak) see the above section on schools (hakkyo).
(end note)

--ITEM: Concerning the selection (son; of students) for the School of Medicine (ülhak), the School of Mathematics (Sanhak), the School of Law (Yulhak), the School of Yin-Yang (Umyanghak), and the School for Interpreters (Yŏkhak), determine that on the basis of the dynastic law code (taejŏn) with additional consideration and discussion.

Concerning the Medical School of the Chön'ŭigam (典医監)
(note: With regard to the Hyeminsŏ (惠民署), it can be reduced and combined with the Chön'ŭigam (典医監) (end note), the Yin-yang School of the Kwansanggam (觀象監) [note: the schools of Astronomy (ch'ŏnmunhak) and Geography (chirihak) (end note], and the Interpreter's School of the Sayŏgwŏn (司譯院) [note: Schools of Chinese, Mongol, Mūchen, and Wae (Japanese)] (end note), and the School of Mathematics of the Ministry of Personnel, and the School of Law of the Ministry of Punishments, there will be fixed quotas of students determined for all these schools (note: based on reference to the dynastic codes) (end note).

(The students will take a entrance examination (ch'wijae) and be admitted (to the school) (ipsok) (note: It goes without saying that students in both the capital and provinces will take the talent examination (ch'wijae) in accordance with their desire to do so. We will not do as is done at the present time and force this on the people of the provinces.) (end note)

Determine standard salaries for them. (note: 1 kok 2 tu of rice per month)

Once their salaries have been set, then abolish the present regulation of granting them "support" (kŭppo) (役保). They will receive 1 kyŏng of land and be exempted from the cloth support tax (pop'o) (布布). Follow this with regard to the sajagwan (書字官), aksaeng (聚生), and sówŏn (書員) discussed below.) (end note)

For the kyosu (教授) (note: rank 6B) and hundo (訓導) (note: elevate to
Selection system for schools, appendix -2- Pan'gye surok, kyosŏn chi che, ha each

200, 10:44b. rank 8A) (end note), select a suitable man for each of these posts, and

actually put them in charge of instructional matters. (note: The kyosu and hundo will hold their posts in rotation in their own agencies. They will instruct the students, write out texts (sŏdo) which they will use to examine the students (note: with the students' backs turned to the text), and twice every month they will hold and assembly for a general examination. They will whip those who are not diligent. Except in the case of medical students who are responsible for making medicine for the royal house (naeguk), any student who fails examinations twenty days out of a month, will be punished. Only after his studies have become good will a student be reported to the Ministry of Rites for exemption from examination.

The students of each of the schools will all be encouraged to be diligent in their studies. Neither the agency (to which they are attached) nor the tangsang officials of that agency will be able to do as is done at the present time, which is to use them on private matters and send them around from place to place on errands. Violators of this will be indicted for violation of the system. In subsequent sections, also follow this.

The hundo of the Translators Schools in the provinces will be commissioned and sent out in accordance with the dynastic code. If there is somebody at the place who is suitable (for this post), then the magistrate will petition the governor, who will memorialize and the man will be commissioned. In both cases provide the man with a salary appropriate to his basic rank.

With regard to the kyosu and hundo, if there is somebody who comes to learn, then even though he many not be admitted as a student (saengdo), they also will all be given instruction. It is only that those people who are not in the category of (admitted as) students, will be required to study privately and will not participate in the examinations (kosi).

On the first month of the four seasons, the tangsang of the Ministry of Rites will join with the chief official of the basic agency (to which the schools belong) to administer an examination (kogang). (note: The kyosu and hundo will not (give the) test. They will only be required to join in
Taking their seats and participate in the examination (this way). Whether the student is able or not (in the examination) will be taken as a basis for grading him as superior or inferior (ch‘on-ch’oe).

Select (kan) the best students and raise their salaries. (note: In general, if there are 10 students than make 1 of them grade 1, 3 grade 2, 6 grade 3. For grade 1 students raise their salaries by 2 kok per month, grade 2, raise their salaries by 1 kok, and grade 3 will receive their basic salaries. With regard to those students who have the same grades (punso), select those who have spent the most days on the job. Those whose salaries have been raised will continue to receive the raises until the next examination.

(end note) Weed out (dismiss) those who are not able. (note: For those who do not pass one time, then suspend their salaries for 3 months. For those who do not pass two times within the year, then eliminate them from the register and enlist them for *japhie* (military, labor) service)(end note)

DOUBLE Indentation: Eliminate the categories of *soktokkwon* in the School of Medicine and the *soktokkwon* in the Schools of Astronomy and Chinese Language that are listed in the old code. (note: Since the quotas of officials in the base agencies and the students will all have been calculated and determined in accordance with what is appropriate, then it would be superfluous to restore the *soktokkwon*, and it would not be appropriate. All (Both) of them can be eliminated.

Some might say: No salaries are provided for the yusaeng (Conf. students) of the hakkyo, so why are you providing salaries (food supplies) to the students of the Miscellaneous Schools (chaphak)?

Because (To this I would) respond: /For the regular schools I have established support for providing for the students, while there is none of this for the Misc. Schools. Moreover these (latter) students are those who have been admitted on the basis of entrance examinations (ch‘wijae), and also there are none of them who do not have official business to do at their home agencies, so in circumstances they are not completely the same as the yusaeng.
Selection system for other schools, app. -4- Pan'gye surok, k kyosôn ch'îche, ha

(Towhich some might) reply: All right, but such types as the aksaeng (漬生) might perhaps receive high rank ch'ea(御殿) official titles given to people for the purpose of providing them with salaries and no responsibilities--sinecures) posts, and it would not be right (to give them salaries). How a bout this?

(Towhich I would) reply: Such types as the aksaeng have no way by which they can be promoted and selected for office, but just stop at being ch'ea officials, and that is all, and I want to allow them to wait (for the selection examinations) to become officials of the given agency (to which a special school is attached).)(end note)

Quotas for students (saengdo 生徒) of the Other Schools (chehak).

(note: With regard to the students and the quota of selected persons, for the time being in accordance with existing regulations take them under consideration and set standards. If there are to be any raising or lowering of the numbers of officials in the home agency, then you also may consider and calculate what is appropriate and raise and lower these quotas.) (endn.)

- School of Medicine 40 men
- School of Astronomy 25
- School of Geography 10
- School of Chinese Language 30 (note: also 20 each for P'yŏngyang, Uiju, and Hwangju)
- School of Mongolian Language 5
- School of Micheon 20 (also 5 each for schools in the following places: 美州, 長城, 理山, 碧潭, 滨原, 萧浦, 北青, 紫城, 蓬罘)
- School of Japanese 15 (also 10 teach in Pusan and Tongnae)

(note: Interpreters in the provinces will be local men who are examined for talent (ch'waja) and chosen. They will receive 2 kyŏng of land and will be exempted from the cloth support tax (ppp'o). They will have no regular salaries, but will be given supportmenu food (salary) only when there is business (work for them to do). In places where there are no
Selection system for other schools, appendix -5- Pan'gye sruok, kyoson chi che, ha

...hundo, choose the best among them and designate him as the hakchang (head of school) in order to encourage them and give guidance to them (the students).

The magistrate will from time to time conduct and examination (kosi) and weed out the ones who are not able, and when the provincial governor arrives on his rounds of inspection, he will also conduct an examination (kosi). (end note)

-. School of Law
   25 students

-. School of Mathematics
   10

(Note: Under the present system you have what is called the myŏnkkwahakcha (命課學者), all of which posts are filled with blind people (p'an'ansu, Han, 204) (盲聾), and what they are examined on are things books like the ye wŏnch'ŏmnang (誦天編) and the kyŏl (訣), which are basically not sufficient to use for instruction. We should abolish the post of myŏnkkwahak and have all the blind people become musicians. (end note)

-. Every three years have an selection examination. (note: Also in the fall of the previous year have the initial examination; in the spring (of the next year) hanxhun (gather together the people hanxhn who have passed the initial examination and have the hoesi (會試). For the ch'osi (initial examination), 2 of the tangsang of the Ministry of Rites and the officials of the agency (to which the specialist school is attached) will sit together and conduct the examination. For the hoesi, then 1 of the tangsang of the Ministry of Personnel, 2 tangsang from the Ministry of Rites, 1 censor (taegan) will sit together with the officials of the home agency (to which the school is attached) and conduct the examination.

Even though a student is not the student (saengdo) of the given school, he may also be allowed to take the examination. (subnote: He must first have a guarantee (po--guarantor) before his name can be recorded) (end subnote)
Those who are selected will only write their given names. The home agency (to which the school is attached) and the Ministry of Personnel will also not release a list of (passers) and other matters. Also prohibit the customs of having actors and musicians make fun of the new arrivals (hazing). Those who violate this will be punished according to law, and their names removed from the registers. Those who are admitted and selected (to office?) will receive 4 kyŏng of land and be exempted from going out to military service.

(subnote: In the case of eldest main line sons of hereditary households (sejŏk), people with close relations with high office and with the protection privilege (ch'ın, ūm), there will be no double grants (of land)(end subnote).

Each (person who passes the exam) will be appointed to a post in the home agency (which controls the school).)

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**SELECTION QUOTA FOR THE OTHER SCHOOLS**

<table>
<thead>
<tr>
<th>School</th>
<th>Chinese School</th>
<th>Mongol School</th>
<th>München School</th>
<th>Japanese School (every 2nd examination year)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Selected medical students</strong></td>
<td>5 (of which 1 will be an acupuncture specialist ch'îm'ûm)</td>
<td>15 (of which 3 to be acupuncture specialists)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Selected yin-yang specialists</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>astronomers</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>geographers</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td><strong>Selected interpreters:</strong></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinese School</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>32</td>
<td>15</td>
<td>8</td>
<td>11</td>
<td>66</td>
</tr>
</tbody>
</table>

Each (person who passes the exam) will be appointed to a post in the home agency (which controls the school).)
Selection system for other schools, app. -7-  Pan'gye surok, kyosôn chi che, ha

Some might say: Under the present laws there are too many people all in the quotas for the students of the specialist schools (chehak saengdo) and the quotas for the specialist examinations are also too large. (note: The quota for the students in the dynastic code provides for a total of 80 combined for the Medical School (Qihak) and the Two Medical Bureaus (Yang'uisa), 20 for the School of Astronomy, 15 for the School of Geography, 10 for the myönkkwahak (blind), 35 for Chinese Language School, 10 for Mongol Language School, 20 for Nûchen Language School, 15 for Japanese Language School, 40 for Law School, 10 for Math School. In addition there are 30 each in the local Chinese schools in Uiju, P'yŏngyang and Hwangju. As for the specialist examination quotas, there are 9 for the medical exam, 5 for the astronomy and 2 each for the geography and myönkkwahak in the Yin-yang exam, 13 for Chinese language, 2 each for Mongol, Japanese, and Nûchen languages, and 9 for law.) (end note) These (schools and exams?) are widely established for the selection of men of talent, but the ones who are selected on a broad basis must wait for appointment to office. Shouldn't we perhaps reduce (these quotas)?

(To this I would) respond: It is not that the basic intention of the dynastic laws and code is not good. It is only that we have a large number of students, but we don't select them with care (skill) and there are no fixed salaries (for their support) (note: Even though we have a regulation providing for the testing of men of talent and the granting to them of ch'ea sinecures, the quota of sinecures is small, and for that reason only lout of 10 receive them) (end note) Therefore, unless it is a case of somebody who is plotting to avoid personal labor service, then nobody wants to enter (such schools), so (the dynasty, govt) has no choice but to fill the quotas (from people) in the provinces. Even though the numbers (of such students) is large, none of them have any talent and they are useless people (people who cannot be appointed to office). Moreover, there are already fixed quotas of officials in the home agency (to which they schools are attached),
Selection system for other schools, app. -§8-  Pan'gye surok, kyeson cai che, ha

the quotas for those who take the specialist exams are too numerous, and the number of those who pass the exams is also too numerous; and also there are no official (posts for them) and no salaries provided, so that these people only engage in dirty play (癡) and make the planning for profit their business.  With regard to medical practice, medicines, the calendar and astronomy, unless people are knowledgable about principles and numbers, they are not able (people), and with regard to interpreting (foreign) languages, they also must read books and understand the subtleties of language and only then can they be able (in their work). How could we put responsibility on these inferior and ignorant people (for these tasks)? Even though there may be differences in the quality (seriousness) of officials who go out to conduct government affairs and take responsibility for the people, these are also regular positions, so how could we infer inferior and base people and not hold them responsible for honesty and shame? If we reduce the number of students (in the specialist schools) and fix regular salaries (for them), and reduce the quotas of those selected (in the specialist examinations) and see to it that they are not without official posts (after passing the exams), then people with talent who know shame will also go to these schools in order to learn. Once the number of those who go to the specialist schools becomes large, if we select the talented ones to enter, then the ones who are admitted will all be skilled (chongjing). If it is done like this, then the state can rely on them for appointment to office, and naturally there will be no fear that the schools are not flourishing (good schools). This would be far better than (the current situation) where people are not willing to do it, but we force their selection and randomly fill the quotas. If we do it like this, then those people who are practiced (in these arts) in the provinces will also be allowed to take the examinations together (with the regular students) and this will encourage people all the more (to pursue these studies), so why should we prohibit them from (taking the selection exams) and give advantages for selection only to regular students?
Selection system for other schools\textsuperscript{1}, app. -9- Pan'gye surok, kyosôn chi che, ha

(note: According to the dynastic law code, in the section on the specialist examinations, no body is allowed to go to take the examination unless he is a student (sengdo) in the specialist schools.) (end note)

I note that the School of Law (yulhak) concerns itself with the study of the laws, but law and rites and fundamentally not two (different things). And there are also not different intentions behind punishments and education (kyo, instruction). Thus the shih-ta-fu (scholars and officials) who study ought to know scholarly doctrines (söl)\textsuperscript{2} and investigate the important and minor aspects of things and use them. They cannot just entrust these matters to the clerks. Calculating with numbers (mathematics) is one of the six arts and (math) is used in Taoist magic?\textsuperscript{3} and is also what a scholar must be learned (practiced) in, and it should not be separated out into a separate skill. Even though one may feel that we must have people to function as yusa (specialist officials), and therefore we specially establish teachers (kyosu) and students (saengdo) and teach them (these skills), still we ought to attach them to the xexxarttxx schools (regular scholars?) and have them pursue their specialists, and also have them hear about the doctrines pertaining to xexxarttxx principles (miri : of their specialist arts?). (note: If it is done like this, then the scholar in the schools, will also naturally be able to know everything about these doctrines, teaching) (end note). However, under the present system, they are attached to the Ministries of Punishments and Personnel. Moreover, we may continue this.

In addition, I note that a state in establishing systems (institutions) requires men of talent, and it cannot help but set up examinations for selecting them, and that is all there is to it. With regard to medicine and mathematics, unless it is a person who gives deep thought to it and gets it (comes to understand it) by himself, then one cannot be able (at it). Talent does not necessary come from taking a course and passing an examination. If there should be people with unusual skill and understanding of these studies, then they must also be searched out and selected for office.
Selection system for other schools, app. -10- Pan'gye surok, kyosŏn chi che,ha

202, 10:48a  If they happen to be court officials and Confucian scholars (yusa), then also separately make them concurrent officials (have them hold official posts as specialists in some skill as a concurrency). (note: If the man is a court official (chogwan), then have him hold the post of kyosu (teacher of some skill) concurrently with his main position. If he does not hold a post, then also have him be a concurrent kyosu (teacher of the arts), and give him a salary in accordance with present regulations.) (end note)

10:48b  The officials of the various agencies must all be people who have skill in and knowledge of their affairs. (note: At present nobody asks whether the officials of the various agencies (chesagwan) are suited for their posts or not. They are only given appointments in accordance with their rank (chagej). When it comes to the officials of the Chang'agwŏn (掌樂院), then even less do people inquire as to whether they know about music or not. This is an extreme case of not relying (on what is correct principle, Han, 211), and we must appoint people who are skilled in their work.) (end note)

For the royal doctors (御醫), select those doctors who are the most prominent in terms of their skill and their effectiveness and experience. (note: It is only that those who are prominent and well known for their effectiveness should be recommended for appointment. It will not be necessary to stick to the requirement that they undergo a selection examination) (end note). Also in general those people whose names are known to the world for their skill in medicine may also be selected with them and attached (to the royal palace?) (note: Giving salaries to those without official posts and having them participate together (with officials) is also in accordance with present regulations.) (end note)

Moreover at the present time, regulations for the examination of officials, their promotion, demotion and appointment to office, is also not completely (done, perfectly done). (note: At the present time, with regard to the officials of the various bureaus, such as the Naediwŏn (內醫院),
Selection system for other schools, app. -11- Pan'gye surok, kyoson chi che, ha Chŏn'ŭigam(典医監), Kwangsanggam(觀象監), and Sayŏgwŏn(司譯院), all of them are examined (kogang 考覈) one the first month of each of the four seasons. It makes no difference whether the official is high or low for they are promoted or demoted on the basis of their grades (pun'su) in the reading examination (kangsŏ-講書); and they are assigned to military posts and receive salaries—the so-called sinecures (ch'êa-ja 職費). This law seems at first glance to be good, but when you give it deep thought, it is not appropriate. The harm of it is that it causes officials to be without a chain of command (ch'et'ong 体統), and leaves them without a rank order between those above and those below, and it doe not provide the basis for requiring that they take responsibility for actual matters.) (end note)

We ought to rely on the regulations for other bureaus and require that (these officials) have a determined rank and determined salaries and select men of talent on the basis of whether their talents are high or low, and (if we do so), then take into consideration whether they have earned merit (for performance) or made mistakes and grade them either inferior or superior (chŏnch'oe 殿最). (note: Twice a year in the winter and summer, the tangsang of the Ministry of Rites should all sit (together) and in accordance with an examination of their writing and calculating conduct an examination of officials and see whether they are skilled or unskilled. In the case of pujŏng 副正 and above, or kyosu 副都, from the beginning it is necessary to be even more cautious in selecting the very skilled for appointment to office; we cannot test or examine them; we can only assign grades of inferior or superior (chŏnch'oe) on the basis of their performance of duties in office and whether the students are able or not.) (end note)

- Procedures for the Written Examination for Selection (of students for specialist schools? Chŏsŏn kangsŏ-sik 護書式 )
  (note: It will be the same for both the initial examination and the hoesi, ch'os'i初試 合試)
Selection system for specialist schools, app. 1-12 - Pan'gye surok, kyosŏn chi che, ha
203, 10.49a

The procedures for the ch'wijae (取才 : examination for selection of talent) is appended. In general, if somebody is able to recite the text with his back turned to it, his grades will be doubled. (end note)

For the Medical School: The Ch'ando(纂圖 ), the Wangsuk hwayŏng?-gyŏng(王叔和附經 ) and the Tong'ın-gyŏng(全人經 )(note: all to be recited with the back turned to the text)(end note). The Somun(素問 ), Nan'gyŏng(難經 ), the Sanghannon(傷寒論 ), the Tang'aek ponch'o (湯液本草 ), and the Uihak chŏngjŏn(医学正傳 ) (note: Only examine people on the discussions of disease)(end note). The Ch'imgu taejŏn (針灸大全 ), the Oekwa chŏng'ŭi(外科精義 ), the Hwajebang (和劑方 ), the Uihak immun(医学入門 ), the Tongwŏn sipsŏ(東垣十書 ) (note: The student will select three books from among the following:

局面發揮,脾胃論,內外傷上下論,格致余論,此事難知,蘭室秘藏,深洞桑( end note)

The Soluh taejŏn (小學大典 )(note: all to be read directly from the text 聖文). For the 取才 (extreme exam), eliminate the 医學正傳, 外科精義, the 医学入門, the 東垣十書, 大典. For the 取才 exam for acupuncture (針灸医), then the students will recite from basic the 国經 and the 鍼灸人經, and the 素問,難經, 傷寒論, 針灸大全, 外科精義 and 和剤指南. (end note)

For the School of Astronomy (Ch'ŏnmunhak): the Poch'ŏn'ga(步天歌 ) (note: either recited or drawn)(end note), the Ch'ilchong sannaep'yŏn(七政内篇 ), the ch'ilchong sanoep'yŏn (七政外篇 ), the Kyosik ch'ubo karyŏng(交食推步概令 ), and the Taemyŏngnyŏk(大明曆 ) (note: For the above, the students will recite thoroughly and answer questions on the meaning, and also make calculations)(end note), the Kwansang wanjŏm (觀象玩占 ), the Siyong t'ongsŏ(時用通書 ) (note: copy correctly)(end note)
Selection system for specialist schools, app. -13- Pan'gye surok, kyosôn ch'iche, ha

The Chinese School: The Chikhae sohak (直解小学), Pak't'ongsô (朴通書), and Nogôltae (老乞大) (note: all to be recited with the back turned to the text) (end note), the Saso (Four Books), the Oryun chôn'bigi (五倫全備記), and the Sohak taejôn (note: all to be read directly from the text. The Four Books and the Taejôn are to be read in Chinese pronunciation and translated. The same is to be done for the Mongol, Nîchen, and Japanese Schools (end note). For the ch'wijae (entrance examination), eliminate the Taejôn) (end note).

I note that: At the present time, the Nogôltae and Pakt'ongsô.
Selection system for specialist schools

Other books that are used for testing in the Chinese School are all in the vernacular (isok) and the language of merchants, and it is not sufficient (suitable for) studying (and testing). We ought to have those who are skilled in and fluent in the Chinese language make selections from the classics, histories, recorded sayings, the names of objects, and numbers, things pertaining to idle and miscellaneous human affairs, that do no harm to principle (righteousness), and have these things collected together in a single book, as in the manner of the Pakt'ongso. In addition we should use the Oryun chon'bigi (note: Within this book, such things as the Sokkong kongso-jo? which may be deleted, should be deleted) (end note) for recitation and study.

-Mongol School

-Mucheon School

-Japanese School: (note: The texts to be used for examinations for the above three schools will all be in accordance with present regulations. Students will copy out the characters and also translate. To the Taejon and Four Books, also add the Sohak. For the Ch'wijae (entrance exam), then eliminate the Taejon.) (end note)

-School of Law (Yulhak): The Ta-Ming lu (note: to be recited with the back turned to the text) (end note), the T'ang-ju so-i (the Lu-hsueh pien-i) Four Books, the Hsiao-hsueh, and the Taejon (note: all to be read directly from the text. For the ch'wijae (entrance exam), eliminate the Taejon, and the student will select two of the four books himself.) (end note)

-School of Mathematics (Sanhak): The Kujang mibop (note: The above books to be read throughout and questions on their meaning asked; also calculations made) (end note). The Four Books, the Hsiao-hsueh, and the Taejon (note: all to be read directly from the text. For the ch'wijae entrance exam, eliminate the Taejon and have the student himself select 2 of the 4 books.) (end note)
In addition to the basic texts for the specialist schools listed above, from the Four Books, Six Classics, and the Kang-mu, if the student selects (parts) himself for additional testing, then in addition to his basic grade he will be given additional marks (points). (note: Even if he does not pass (this additional exam), it will not affect his basic grades. With regard to the samaeng kosi (quatriannual examinations), within a six months period the student will not be allowed to take the additional examination (for extra points) a second time.) (end note)

With regard to the quatriannual examination (samaeng kosi), then the student may eliminate from the basic texts (he is required to know) (note: that is, the above texts listed in the selection procedure.) (end note) the Taejŏn, and be examined on 5 more texts of his own choosing. (note: If it is the Somun (~), then this is equivalent to three other books. The Uihak immun, the Chŏngjŏn, the Kwansang wanjŏn, and the Chiri simhak and other books are each equivalent to two books, because they have a lot of ch'un (chapters) in them) (end note) If the student does not pass one time, then his salary will be suspended for three months. Even though he may not pass on the rote recitation (with his back turned) and on examination of materials in addition to the 5 basic books (he has chosen?), he will not be penalized. The same for below.) (end note) Those who do not pass two times within a year will be removed from the register and enrolled for (military) service.

--ITEM: Students in the School for Calligraphy (Sŏhaksang) (note: They ought to be attached to the Kyosŏkwon) (end note) will also have a quota set for them, and they will be admitted (to school) on the basis of an entrance examination (ch'wijae). (note: Also it will not make any difference if they are from the capital or provinces, but in accordance with the above regulations, the procedure for (examination) of (written) characters will all be in accordance with the Hung-wu cheng-yin.
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They also will be examined on the Shuo-wen/Tzu-lin.

Within the basic quota a few places will be set aside for those who can write in the seal style. Set regular salaries (for them) (note: 2 kok of rice per month. Also, they will receive 1 kyŏng of land and be exempt from the pop'o (cloth support).). They will undergo the quatriannual examination (samaeng kosi) (note: they will be examined by the Tangsang of the Ministry of Rites together with officials from the Kyosogwan) Select the best ones and commission them (with posts) and raise their salary (note: (appoint) 1 man to rank 7B, 1 man to rank 8B, and 1 man to rank 9B; raise the salary of 4 men by 2 kok, raise the salary of 6 men by 1 kok. The rest will continue to receive their basic salary) Eliminate the ones who are not able. As for those who are talented in their work and are especially outstanding, or who are older and long on the job, and diligent in their work (note: that is, those who have written many memorial texts) then memorialize their names to the throne and appoint them to office. (note: Make the appointments actual positions of the ch'amha category (ranks 3-6?) and appoint them to posts in accordance with their talents.) Quota: 30 men. 

(note: I note that: In previous generations, the School of Calligraphy was also ranked with the Miscellaneous Specialist Schools (Chaphak) and (the students) were examined on the basis of the Shuo-wen and Tzu-lin.)

--ITEM: The artist students (hwaeng hwawŏn) of the Tohwa (刷生) will also have quotas determined for them, and they will be admitted to school on the basis of an entrance examination (ch'wijae), and they will have regular salaries set for them. They will be subject to the quatriannual examinations (samaeng kosi), all of which will be in accordance with the above regulations. (note: They will receive 12 mal (tu) of rice per month, and also will receive 1 kyŏng of land and will be exempted from the pop'o (cloth support tax). For their examination the Ministry of Rites will test them. The tohwa pyŏlche and pyŏlgŏm (別檢) will both participate in it, and in accordance with the
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two skills among
dynastic code (Taejŏn), they will be tested on/drawing landscapes, human figures,
and animals, and flowers. Bamboo (pictures?) will be grade one;
landscapes will be grade 2, human figures and animals, grade 3, flowers
and plants, grade 4. If the student passes the flowers and plants test,
then he will be given 2 points; if he omits this, then 1 point. Those who pass
the human figures, animals and higher grades and are superior at it, will each
be given additional points.) (end note) Select the best ones and commission
them (to office) and raise their salaries. (note: One man to be grade
8B, 1 man to be 9B, 1 man to have his salary raised by 3 kok, 2 to be
raised by 2 kok, and 2 to be raised by 1 kok) (end note). Eliminate the
ones who are not able. As for those who are talented at their work and
are especially outstanding, or who have been diligent at their work
for many years, then memorialize their names and appoint them to office
(note: Appoint them to vacancies in their home agencies as these vacancies
occur) (end note)
Quota: 15 men.
(note: The Tohwasa (Bureau of Drawing and Painting) (you can change
the name of the bureau-end note) will have as its official staff 1 officials
of rank 6B, 1 official of rank 7B, and all of them will be actual posts with
regular salaries. (subnote: the land that they receive will also be in accordance
with regulations for other regular posts) (end subnote) As for those people
who already are officials even though they were never part of the student quota and never stood for the quatriannual examinations,
then grant them rank to encourage and reward them, or promote them in rank,
in accordance with regulations for other bureaucratic posts.) (end note)
--ITEM: With regard to the musicians (akkông) in the Chang'agwŏn
(note: According to present law, those people who
fill these positions who are of commoner status (yang'in) are called aksaeng
(楽生 ), and those who are official slaves (kongch'ŏn) are
called akkông. (楽工 ). We ought to set a single name (for them) and select
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-18- Pan'gye surok, kyeon chi che, ha

204, 10:52a talented men to be attached (to this agency), we will also determine quotas for them (note: Set the quotas in consideration of their work and responsibilities)(end note), and allow them into (the agency) on the basis of an entrance examination (ch'wijae).(note: Also, it will not matter if they are from the capital or provinces, but they may be allowed to take the entrance examination if they so desire. We cannot do as is done at the present time, which is to force people to meet the quotas set for various officials)(end note). And determine regular salaries for them. (note: Also, they will receive 1 kok mëxxim and 2 tu (1 sôm and 2 mal) of rice per month, they will receive 1 kyong of land and be exempted from the cloth support tax (pop'o). If they are people who are already on salary, then abolish the present regulation for providing them with support personnel (kuppo). (end note) They will be subject to the quatriannual examinations (samaeng kosi) (note: The tangsalg of the Ministry of Rites together with the chief official of their home agency will sit together and examine them. The Aksa (music teacher) will participate and sit in on the exame, but he will not examine them. Twice a month the officials of their (music) agency will examine them. Those that are not able will be whipped. Also have the Aksa (music teachers) give leadership and guidance to them so that they will always practice privately during their leisure time.)(end note) Select the best ones and appoint them to post or raise their salaries. (note: (select) 1 man to be rank 6A, 2 With regard to the above, 6B. the aksa (music teacher) will receive (apts?). 1 man to be 8A, 2 men to be 8B, 4 men to be 9A, and 8 men to be 9B. Raise the salaries of 10 men by 3 kok, raise the salaries of 15 men by 2 kok, and raise the salaries of 20 men by 1 kok. With regard to the above, aksaeng (mustt students) the aksa (music teacher) will receive them.)(end note) Eliminate the ones who are not able (note: In general, those who do not pass will be beaten with the bamboo, and those who cannot be used will be eliminated from the registers and enrolled for (military) service)(end note). Those of outstanding talent and who have been diligent at the job for a long time will have their names mem. to court and be appointed music teachers (aksas). (note: There should not be more than
Selection system for specialist schools -19- Pan'gye surok, kyosǒn chi che,ha

204, 10:52a. three music teachers; they will be promoted and appointed when a vacancy
occurs. When music teachers first receive an appointment and rank, every time they complete their three year term of office, they will be promoted in rank. They will stop at rank 6A, and their rank will be the same as that for regular posts (officials)(end note)

Quota: (note: In the dynastic code, there are 297 aksaeng (commoner
musicians), and 518 akkong (slave musicians). It would seem that there
should not be this many.

I note that in the Chou-li,/those attached (to the status of?) music
teachers (aksa), that with regard to dancers there were no less than
over 600 of them.)(end note)

10:52b --. Procedure for examinations (sisik试式). See...(from this on, missing).

(Indented note): I hear that at the present time the combined number of
aksae (commoner musicians) and akkong (slave musicians) is 1,000, and
each of them are given 2 support units (po). To fill the quotas, people
from the outer provinces are forced to come to live in the capital and are
not provided with regular salaries. Those of them who pass a qualifying examination (ch'wijae ipkyok-cha取才合格者) are
given sinecure xin salaries (ch'ea-rok- 領見者), but only two or three
people out of a hundred receive these, and for that reason they are people
who for all their lives never receive a salary.

At the present time the runners and servants (toyes佐領) of this
agency are all aksaeng and akkong (commoner or slave musicians), and the
lower personnel (hain--runners) of the Ministry of Rites are all aksaeng
and akkong. I don't know how many of them there are. There are far too
many who can be used for the basic tasks, but they, too, do not have anything to
sustain themselves( no salaries or support), so that they either are taken
for service in this agency, or they may also leave and become a hain (runner)
in the Ministry of Rites. Or perhaps because the Ministry of Rites is an superior
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Agency, and excessive number of aksaeng have been set (quotas), and they force people to become errand boys (sahwan) or subordinate clerks (hain).

If things are like this, then one should directly establish the quotas for clerks and runners (irye). Why is it necessary to borrow the name of musician (aksang) and make this people serve as runners and clerks?

Also, at the present time, the officials in the Chang'agwón (Music Bureau) wealth

only have a lot of great debts (? kuch'ae), so that the people commonly refer to them as "the kuch'ae beautiful officials" (migwan).

The reason they have such great debts (wealth) is that they establish an excessive quota of musicians and then receive payments (from people, who want to get these posts?--kap'o) and use the funds for their personal expenses. The people in the provinces cannot meet the demands for these fees (kap'o) and they scatter and take flight, and then the demands (for payments) are levied on their relatives. Thus if one person is made subject to service (as a musician), the harm extends to his 9 relatives, and if there are three thousand (musicians), then there will be over 30,000 people who will be harmed by this, but in the end (the money) will end up being used for private purposes. The people who are today called the beautiful officials (plush posts), are all these types.

Can we still talk of them? Anybody who concerns himself with government affairs cannot talk about this. We ought, from the beginning determine their quotas and fix regular salaries for them, and then even if somebody wanted to increase their numbers to an excessive degree, how would he be able to carry this corruption out? Such is the manner in which the setting of quotas for service has led to evils.

---ITEM: If among the scholars and commoners (saso) in the outer provinces there is someone who is able and knowledgeable in the skills of medicine (nisul), then he also may be reported to the provincial governor and given examination (kogang). (note: It will be necessary for the district magistrate and the hyanggwón to prepare a document in which
Selection system for specialist schools -21- Pan'gye surok, kyosŏn chi che,ha

they speak of his talents and skills. The provincial governor (kamsa) and his assistant (tosa), together with the simyak (inspectors of medicine) will sit together and examine the man in accordance with the regulations for selection by examination (sisŏn), except that the institute law code (taejŏn) will be eliminated (from the examination) (end note), and he will be handled in accordance with the regulations for regular quota students (naesasaeng) (note: he will receive 4 kyong of land and will be exempted from the cloth support tax (pop'o)(end note).

For a pu or higher administrative district, there will be no more than three persons (so chosen); and for a kun, no more than 2, and for a hyŏn, no more than 1 man.

Next, with regard to those persons who take as their occupation acupuncturist (ch'imgu) and are able and knowledgeable in three texts (note: Conduct an examination for them also on the Yonggyŏng , Tong'inn'gyŏng , and the Ch'imgu taejŏn in accordance with the above regulations)(end note), and handle them in accordance with the regulations for extra-quota students (chunggwangsaeng) (note: they will receive 2 kyong of land and be exempted from the cloth support tax)(end note). For units of pu or higher, there will be no more than 6 persons (so chosen), for kun, no more than 4, for hyŏn, no more than 2, and attach them to the registers of the schools in their native district which will be in charge of controlling (governing) their occupations. Also allow them from time to time to go to the school and observe and listen to the recitations and expositions (lectures). (note: It will not be necessary to divide them into shifts and feed them from public rations; just let them come and go (as they please). Every triennial examination year the provincial governor will examine also examine them (kogang), and those who do not pass the school (their learning, studies?), will be eliminated from the registers.)(end note).

If there is no such person, then leave it vacant. If there is someone
Selection system for specialist schools -22- Pan'gye surok, kyosŏn chi che, ha

205, 10:53a. who is effective at his work in an outstanding and prominent way and can serve as a national (state) physician, then the provincial governor can recommend him on the basis of his reputation together with his recommendation of scholars. (note: Also if there are no such men, then leave it vacant.) (endnote) (medical learning?) (ūihak)

Pan'gye: I note that: Medical Schools are something that the local districts cannot be without. According to the country's institutions (kukche), the kun and hyon also have medical students (ūisaeng), but according to precedent these posts are filled with people of base status and slaves (ch'ōnyebae). In general such things as the payment in tribute of medicinal material (chin'gông) is customarily made the responsibility of the medical students (ūisaeng), and with regard to the fact that they have to run errands for the officials, they are the same as official slaves, and they have no leisure time free from the fear that they might be beaten on their buttocks (jinsaeng), so how much more would they hope to study letters and medical medicine? In China every chou and hsien has an official who is a medical teacher (ūisa) (doctor?). However, if you consider the situation, it is not necessary to get a man who has knowledge of medicine, but is no more than as at present where each province has an inspector of medicine (simyak), and that is all. If you consider the present situation, the kun and up (local districts) do not necessary have to establish a separate ūihak (medical school), but may just do as described above, which is to establish a system for xuxuxuxuxing for such people (who have medical skills) (to emerge, appear). If there are no such people (with medical skills), then xuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxuxu
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205, 10:53b set at 16 persons, for the Taedohbu, and mok, 14 persons each; for the tohobu, 12 persons each, for the kun, 10 persons each, and for the hyŏn, 8 persons each. (Note: At the present time the legal students (yuisaeng) and medical students (nisaeng) are all uniformly people of base and slave status (ch'onye) who know how to read even a single character and as for the legal students in the chu and hyŏn, they are established where they need not be established.) (end note)

I note that: In the ancient system of China, the persons of various occupations (skills) in the capital and provinces were all attached to the Kukchahak (Kuo-tzu-hsueh-chiao). Also according to the ancient system men of learning in medicine were also recommended and promoted by the chou and chūn (local districts).