In the Chou-li, the chiao-jen (校人, chief of the horse officials, duties ma-kuan chih chang 马官长, end note) is in charge of the administration of the king's horses; he distinguishes between the 6 different kinds of horses, one of which is the seed horse (stud?), another the war horse, the chema (飛馬), the toma (道馬), the chōnma (射馬, hunting horse), and the noma (射馬, archery horse). (note: Cheng Hsüan says that the chongma (seed horse) is the best horse that resembles a mare (mother); the other horses are listed in order (of excellence)••• Skipping rest of this note one what the six different types of horses are) He selected the best horses to raise and ride.

Next part of Chou-li describes organization of horses into units with increasing numbers and with officials appointed to take charge of each unit (footnote describes the numbers in each unit as 4, 12, 36, 316....)

-then gives the number and varities of horses allowed to people from the emperor down, in descending order. Then points out that for every 3 mares there was 1 stud. Then describes rituals conducted to various stars or constellations during different seasons, devoted to horses....

-Chou-li section goes to 24:18b)

In the Shih-ching, in the Yongp'ung (umbo) ting chih fang-chung (逢時, introduction (序) it says "This poem praises Duke Wen of Wei. In the last stanza it says: "A good rain has already fallen, orders were given to the (horse) official (kuan-jen 關人) to prepare a horse at dawn, go out to the mulberry fields and preside over the agri(seri?) cultural activities. Duke Wen's heart was not only true and serious, but he (had?) 3,000 mares." (Chu Hsi commentary...)

Indented: Chu Hsi says: A horse that is over 7 feet tall is a large horse. This text says that in the spring after the 雨 has fallen, agricultural and sericultural work was begun, Duke Wen therefore ordered the official in charge of horses to get on his 車 and go immediately to the fields to encourage (the cultivators). Not only
p.473, 24:19a) was he sincere in the way he thought, he was also profound. The horses that were raised were 7 feet tall, and the mares also numbered 3,000. In general if a man's mind is sincere and profound, then anything he does will be successful (achieved). This is why things prospered (under Duke Wen). In the Chi(見:Shih-chi?) it says: If you ask how prosperous a ruler of a state is, he will respond by giving you the number of horses he has." At this time he said how many mares he had, and one can see how much the numbers (of horses) had increased, and from this one could know how wealthy a state was.

Indented section: I note that Su Shi(蘇軾 :tung-po東坡) said that the task of ensuring the wealth and strength of a state required a man of profundity depth and sincerity to do it; it was not a task that a light and shallow person could accomplish.

She Fang-te(謝枋得) also said: Because he had a true mind, therefore everything he did was simple and true and he did not respect high and empty talk. Because his mind was serious (嚴 ), he did not make places that were shallow and too close (not far-reaching?). For the task of enriching the state and strengthening the army (富國強兵,富國使得邊遠者之守能辦哉?), how could this be accomplished by a man who talked about high and empty things or who strove for what was shallow and too close to hand? How true these words are!

One of the ancestors of the state of Sch'in was Fei-tsu(非子) who lived in Ta-chiu(大丘) and liked horses. He was good at raising them and other animals. The people of Ta-chiu told this to Hsiao-wang of Chou and Hsiao-wang sent and envoy to take charge of the horses in the area between (kyonsukernel: ) and Wisu(渭 )(chien and wei rivers?), and he produced many horses. Therefore, Hsiao-wang said: In the past a man named Po Ye(伯益) was in charge of horses for the (emperor) Shun and because he raised many of them, Shun granted him land and the surname, Ying?
p.473, 24:19b) At the present time, these later ages also raise horses on behalf of the emperor, so I then divide up parcels of land and grant it to such people as such people as appanages, fiefs. Go to Ch'in and have them restore and continue the rites to Mr. Ying."

-Marquis Wu of the state of Wei (Wei Wu-hou) once asked Wu Ch'i saying: "What method do you use to raise horses for war?" Wu Ch'i replied: Horses have to be at ease in their places and have suitable water and hay, and you have to make sure they don't starve or get to fat. In the winter you heat their stables, and in the summer you keep them in cool places. When you cut their hair and manes take care when you cut their four legs; and when you clip around their ears and eyes, make sure they are not startled. Train them in galloping and chasing, and (set limits on? be skillful in? ) them in advancing and stopping. Only after man and horse become close (intimate) with one another can you use them for carts and cavalry. The stirrups, bits, and reins must be completely strong (tight). Horses, if they don't get sick late in life, definitely will get sick at the start; if they don't get sick from starvation, then they get sick from overeating. When you go on a long trip for several days, you must dismount several times. You are better off giving more work for the person and being careful not to put too much work on the horse; always allow the horse to have leeway so we will be prepared for the enemy's attack. Anyone who understands this can go throughout the empire wherever he wants.

- At the beginning of the T'ang dynasty they obtained 2,000 Turkish horses and also got 3,000 following horses (auxiliary horses) from Ch'og'ant'aek and they sent them to Lung-yu. Responsibility for them was given to the T'ai-fu, and under his command he had mu-chien, fu-chien. Under the Chien, there were ch'eng, chu-fu, mu-wei, fei-ma, mu-chang, chün-tou. Each had cheng and fu.
raising horses - 4 - pyöngje hurok kosŏl

-indented: Ou-yang Hsiu said: the system of chien-mu (chien: officials in charge of horses) began with this; it originated in recent times.

-Shang Ch'eng (尚乘) was in charge of the Son of Heaven's horses; han (回) of the and there were 6 (places) divided up into left and right -- listed here...

-at the beginning of the T'ang dynasty they appointed the T'ai-fu hsiao-ching (大傑少卿 ), Chang Wan-sui (張萬葳 ) to take charge of the horse ranches. For the 40 year period from the cheng-kuan era (627-50 to 664-666) there were 706,000 horses. 8 pang (坊 ) were established in areas like Chi (岐 ), Yu (鸞), Ching (慶) and Lung (薊 ) covering an area of 1,000 li... (lists the names of the 8 pang), and the land in area was 1,230 ching (顷 ). People were recruited to cultivate it and to provide fodder to the horses. The horses of the 8 pang were divided into 48 chien (監 ), but because there were too many horses for the area, which could not accommodate them all, they also set off another 8 chien stretched along the western side of the (Yellow?) river, along a broad and fertile plain. 5,000 horses made up a superior chien, 3,000 made up a middle chien, and (lower numbers) made up an inferior chien, and each was divided into left and right, and they were given names according to the area.

At that time, in the empire the price for one horse was 1 bolt of silk. Chang Wan-sui was in charge of horses for a long time, and his benevolence and trust were carried out in Lung-yu (隆郁).

-During the reign of Hsüan-tsung in the beginning of the k'ai-yūan era (713-42) the number of horses in the country decreased further and the emperor appointed Wang Mao-chung (毛仲) to take command of the stables in the capital and provinces. The number of horses gradually recovered until there were 240,000. By the 13 year of the period (725) there were 430,000. Later when the Turks attacked the frontier, Hsüan-tsung warmly pacified them and every year he permitted the northern army to trade with those towns (of the Turks) that had surrendered. They bought horses with gold and silk and established in Ho-tung (和東) and Shuo-fang
raising horses -5- pyŏngje hurok kosŏl

p. 474, 24:21a) left and right mu(伍). By mixing in the seed horses of the Hu barbarians, the horses were stronger and healthier. After the t'ien-pao era (742-756) all the armies took along 10,000 horses with them whenever they moved. The men who made plans and deliberations (for the country) said that since the Ch'in and Han dynasties, the T'ang represented the most flourishing period (in terms of the number of horses raised).

With regard to horse administration in the Sung dynasty, at the beginning of T'ai-tsu's reign he established the left and right Flying Horse Halls (Fei-lung-yuan 飛龍院) with 2 shih(使) in charge. Later on he changed this to the Chi-chi-yuan (騈騏院) and put it under the T'ien-ssu-chien(天驄監). Chin-tsung, in the 2nd year of the Ching-te era (1005) changed all the grazing ranches (called?) Lung-pang(龍場) in the prefectures into chien(畋). There were 14 chien in the provinces. All the prefectures(chou) had mu-chien(牧院) under the combined control of the pref. mag. (chih-chou(知州) and t'ung-pan(通判)).

(this concludes the section on raising horses)