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Equal-field system purpose

November 24, 2015 © Ulrich Theobald Equal Field System (juntianzhi 均田制, also called juntianfa 均田法) was in theory a system in which fields were equally and fairly distributed to the peasantry for lifetime use. The size of the fields depended on the number of members of the household. Created by North Wei All魏 (386-534), the system spread across China, or at least to all regions in northern China, during the Tan 唐 period (618-907). A generous distribution of land in northern China was possible because large tracts and lands were devastated as a consequence of decades of war, famine and repentance, and could therefore be freely withdrawn to new settlers. Since all the land was declared property of the state, the allotment of fields was more or less a kind of lifetime lending. This measure allowed the government not only to allow all peasant families a sufficient base for their livelihoods, but also to create reliable registers of households on which tax registries were based. Thus, the tax passed to the government can be seen as a kind of rent paid to the landowner, the government. Lee Anshi 李安世 (443-493) developed a project for this system and in 485 introduced the concept to the throne. It was inspired by an earlier model, the field occupation system (zhantian zhi 占田制) of the Jin 晉 dynasty (265-420), as well as the Xianbei 鮮卑 field allotment system, a pastoral tribe invading northern China and deciding to settle in the Central Plains. They were the founders of the North Wei dynasty. The land plot was originally carried out around the capital of wei empire, Pingcheng 平城 (modern Datong 保同, Shanxi), and then expanded to other regions. The rules say that every man over the age of 15 was given the 40th 畝 (area of measure) of arable land (lutian 露田), and every woman over the age of 20 sui at the age of 20. This regulation included even the person status of serf or slave. For each serf was given 20 land. The government will also borrow buffaloes (4 in most), with 30 pastures per animal. Each male person, in addition, was given 20 land (women half of this amount), defined for growing 50 mulberry (sangtian 桑田), 5 dates and 3 v'yaza (yu 榆). In order to allow the soil some repose in the system of processing falls (xiugengfa 休耕法), land owners were given a double sum (peitian 倍田) with the condition to have half the land lie in the autumn every other year, and to trap the amount of land if a third lay in the autumn for two years. Additional land for trees was not provided under such conditions. Instead of land for mulberry, farmers could be given land for cannabis (matian 麻田) in regions where this species of plant was more common. According to the size was 10 th per male person, and 5 on women. North Wei and North Zhou (557-581) abolished the method of double allotment and instead allowed for men 80 arable land and 20th mulberry land, and half of that for women. Wherever the settlers moved to the new land, they were additionally given 1 land for the cottage (zhadi 宅地, horror 宅田) for every three free persons, or for five serfs. Cutting land and land for growing cannabis had to be given back to the state when an elderly villager retired or died. The same was the case for buffaloes and serfs, in case they were state-owned. By contrast, the land of mulberry planted on was inherited (Shietski 世業田). It was not allowed to sell or buy public real estate, forbidding mulberry land. In case the family could not live on the land plot, it was granted, it was allowed to purchase additional land, respectively, the sale of this property. The Government of North Wei did everything to increase the number of varieties of land, and therefore did not allow farmers, once they were given land, to move elsewhere. State officials of all ranks were also allocated land, so-called public lands (gongt 公田), which served as part of their salary. In 486, a tax on newly distributed land was recorded. Each pair had to deliver 2 shih 石 (see activities and weight) of pros annually, and one bolt of silk (for 帛). The same amount had to be delivered by four single persons over the age of 15, for eight serfs, or by owners licking twenty buffaloes, meaning in turn that one single woman or man delivered only half the amount of tax of what a married person paid. The system was adopted by later dynasties, but the regulations were not exactly the same according to Sui 隋 (581-618) and Tang. Males, for example, were given only land above the 21 sui age under Sui, and 18 sui under Tan, and for females, serfs and buffaloes no land was given at all. Under North Zhou, the pair were given 140 land, one person 100. The retirement age has been raised to 64 sui, and the difference between arable and mulberry land has been eroded. Tan distinguished between the allotted land (koufen tian 口分田), of which 80 were given to the 80th, who returned to the state after the collapse of the household, and the inherited land (yongye tian 永業田), of which each male person was accountable for the 20th. The elderly and sick were given only 40 farmland, widows and minor wi wi wi wiers of 30. In case the head of the household was younger than 18 or ordered 64 sui, he was given only 30 arable and 20 inherited mulberry land. State officials could be given three types of land, namely office land (Tian 職分田, inherited land, and public lands (hongjie tian 公廩田). The number of land plots granted to officials corresponded to the official rank (品級), and changed over time. The land was also given to Buddhist and Taoist monks and nuns (30th for men and 20 for female individuals), as well as some non-farms (half agricultural). A big problem was the allotment of fields in areas with small sizes of arable land (xiaxiang 狹鄉). People were often simply given half the normal size of the land, and had to buy additional land at their own cost. The reasons for the possible failure of the system were the increase in population during the first half of the Tang period, the ways of the nobility or Buddhist monasteries to circumvent the land plot and accumulate more and more land, relax the prohibition of the sale of allotted land, as well as the poverty of many peasants plagued by famine and natural disasters. More and more public lands, thus, were converted into private lands (Sityan 私田), often in the form of large estates (zhuangyuan 莊園, zhuangtian 莊田, zhuangye 莊墅), and a growing number of free peasants became tenants of land (diannong 佃農). Tan finally abandoned the level field system and in 780 introduced another method with a double taxation system (jiangshuifa 兩稅法), in which the size of the land played only a secondary role. Scientists still dispute whether the equal field system was applied only to northern China during the Tang period, or to the entire empire. The economic effect of the system of equal field is quite clear: the government had tighter control over land ownership, and accordingly over tax revenues. At the same time, the cutting ground was made more than without such control, and this increased the total volume of agricultural products of the country. Sources: Huang Yunwu 黃運武, ed. Xinbian caizhen da 新編財政保辭典 (Shenyang: Liaoning Renmin Chubanshe), 1049. Jiang Thaysin 江太新 (1995). Juntianzhi 均田制, in Zhongguo nongye baike quanshu 保國農業百科全書, Nongye lishi 農業歷史卷 (Beijing: Nongye chubanshe), 177. Jiang 蔣錫金, Ed. Wen-shi-same xuexi cidian 文史哲學學習辭典 (Changchun: Jilin Wenshi Chubanshe), 453. Ma Keway 馬克偉, ed. Tudi da Cidian 土地辭典 (Changchun: Changchun Chubanshe), 464. 1997 莫宗適 Mo Chongtong. Juntianzhi 均田制, in Meng Kui 門歸, Zhang 張燕瑾, Ed. Zhonggua guocui da 華國粹辭典 (Hong Kong: Godzi Wengua chuban gongxi), 96. 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Find Sources: Equal Field System – News · newspapers · books · scientist · JSTOR (June 2016) (Learn how and when to delete this template message) Part of a series about Chinese legalism Topical articles Traditional Chinese Law Chinese Law Fengjian Spelling Names Vu Wei School of Diplomacy Discourse on Salt and Iron criticize Lin, Criticize Confucium Texts Guangzi Canon Laws Lord Shan Shenzi's Book (both books) Han Feizi Derivatives Wuzi Wei Liaozi Xunzi Annala of Lü Buwei Tan Code Juan-Lao Huangdi Xiangjing Huayinji Early figures Guan Zhong Zichang Dan Si Li Kui Qi Figurines Founding Shen Buhai Duke Xiao of Qin Shan Shan Shen Zhang I Xun Quang Hanh Fei Xin Shi Huang Han Figures Jia Yi Liu Emperor Wen Han Emperor Wu Han Chao Chao Kuo Hunsun Hun Zhang Tan Huang Tang Fu Zhuge Liang Later figures of Emperor Wen of Souj Du Yu Wang Anshi Li Shanchang Zhang Giuzeng Shuangqi's escape system of equal field (Chinese : 均田制度; pinyin: Jūntián Zhìdù) or land leveling system was a system of land ownership and distribution in China , which was used from six dynasties to the Tang dynasty. Under the Han dynasty, a well-field land distribution system has fallen out of use in China, although reformers such as Emperor Wang Mang have tried to restore it. The system of equal field was introduced in the life of about 485 years of our ok, Emperor Xiaoven of the northern wei dynasty, not the Khan kingdom in northern China, during the Northern and Southern dynasties. The system was eventually adopted by other kingdoms, and its use continued in the Sui and Tang dynasties. [1] [2] [3] The system worked on the basis that most of the land belongs to the government, which would then appoint it to individual families. All persons, including slaves, were entitled to a certain amount of land, an amount depending on their ability to supply labor. For example, able-bodied men received 40 land (about 1.1 hectares or 2.7 acres), and women received less, and more land was granted per family-owned villa. Once they died, the land would return to the state to be reassigned, but provisions were allowed to inherit land that required long-term development, such as mulberry farms (for silkworms). The system was intended to promote the development of land and ensure that no farmland lay neglected. This prevented aristocrats from developing large power bases by monopolization of fields and allowed idly people to occupy part of the land and provide their livelihoods. It also allowed the government to and slowed the accumulation of land hude, non-assigned estates. It was also used by the Tang dynasty to break the dynastic cycle, the thought that all dynasties would end. Having people get land from the government will make them feel like the government has given them something, even though it never left. [citation required] The system eventually began to fall out of use after the Lushan uprising, as the central government began to lose centralized control over its territories. Although all land theoretically belonged to the imperial government, aristocratic families were able to legally take possession of land, and were able to build their allotments. Buddhist monasteries have also come to control vast estates of farmland. Farmers often entered the households of landlords and became tenants of peasants or servants at a time of natural disasters and conflicts to ensure their own safety. The gradual loss of taxable land is the cause of the decline of the Tang dynasty. The model of landlords holding land worked out by tenant farmers will continue throughout the rest of Chinese history until the people's Republic of China came to a day in 1949. The adoption in Japan of the Equal Field System was adopted by Japan during the Thai period as a result of Thailand's reforms made by Prince Shotoku Taishi (see Ritzurio), although it is debatable to what extent it was actually implemented. Provinces close to the capital were more tightly regulated and taxed, prompting farmers to flee to ocidian provinces. In Japan, the system also fell out of use as the land returned to private ownership; in 723 it was held that newly developed lands can be inherited for three generations, while a later decree in 743 allowed these developed lands to be kept forever. By 800, the land redistribution scheme was virtually neglected as census and distribution became infrequent and irregular. However, the system remained in existence, at least in theory as well after that. See also The Good Field System Open Field System Agriculture in China China Economic History of China (until 1911) China's Economic History (1912–1949) Reference ^ Charles Holcombe (January 2001). Genesis of East Asia: 221 B.C. - 907. University of Hawaii Press. Reporting by David Graff in New York; Editing by David Graff Medieval Chinese War 300-900. Routledge. In the 1930s, pp. Dr. R K Shai (May 24, 2016). 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