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- ○○○○○ <https://lawlec.korea.ac.kr/essay/> ○○ ○○ ○○○
- ○○ ○○: ○○ [1]○ 5○12○ 23:00, ○○ [2]○ 5○26○ 23:00 ○○

Chat GPT ○ AI○ (○○○○) ○○○○ ○○○○ ○○○ ○○, ○ ○○ ○○○ ○○○○ ○○○ ○○○○ ○ ○○○○.

[○○1]

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[○○2]

○○○ ○ ○○ “○○○○○○○○○○?” (○○ 1.1)○ ○○○○ “○○○ ○○ ○○○ ○○○ ○○○○”○○ ○○○ “○○○, ○○ ○○○ ○○ ○○○○ ○○○ ○○○”○○ ○○○ ○○○○, ○ ○ ○○ ○○ ○○○○ ○ ○○○.

Was Guan Zhong (○○○) a man of ren (○○)?

Guan Zhong (○○○; ca. 720BC-645BC) was the minister who assisted Duke Huan of Qi so that the State of Qi became the leading state (hegemon) during the Spring and Autumn Period of ancient China. But Confucius apparently had harsh things to say about him:

“Guan Zhong is a man of small calibre! (○○○ ○○○! ○○○○○○○)” (○○ ○ 3.22)

Someone asked clarification.

“You mean, he was frugal? 简简简简”

Confucius did not mince his words. He made scathing remarks about Guan Zhong's staggering wealth. According to Confucius, Guan Zhong did not know Li 简 either.

He had three residences, each complete with a full array of domestic staff. How could he be frugal? Only a ruler can have a gate screen. But Guan Zhong had one. Only when a ruler entertains another ruler, can he have a cup stand. But Guan Zhong had a cup stand. If he knew Li, who didn't?

However, regarding the question of ethical integrity (简), Confucius shows a very interesting response. Was Guan Zhong a man of ethical integrity? That was the question posed by Confucius' students.

Zi Gong said, “Guan Zong lacked ethical integrity, did he not? When Duke Huan of Qi had his brother Jiu killed, Guan Zhong was unable to commit suicide. He instead served Duke Huan as his minister.” (简 14.17)

Jiu was the elder brother of Duke Huan. Guan Zhong was originally serving Jiu. When there was an armed conflict between brothers who were competing for the throne of Qi, Guan Zhong attempted to assassinate Duke Huan. But the attempt was unsuccessful and Jiu had to flee to a neighbouring state. When Duke Huan eventually came to the throne of Qi, he put pressure on the ruler of the neighbouring state (who harbours Jiu) to have Jiu killed. Jiu was duly killed and his body was pickled and presented to Duke Huan. When a ruler is killed, it was 'appropriate' and perhaps 'ethical' for his minister such as Guan Zhong to commit suicide. For instance, minister Shao Hu who had been serving Jiu committed suicide when Jiu was killed. But Guan Zhong not only not killed himself but somehow

family. The villagers only managed to have coarse meals, but no one had bad feelings until the end (even when they had no teeth from old age).' (□□, 14.9)

What then? All is well that ends well? The end justifies the means? All is forgiven as long as you get the result? Definitely not! There are simply too many passages where Confucius emphasised that the process counts, rather than the result. Even if you cannot hope to have a result, you must nevertheless endeavour in all earnest.

Ethical integrity, morality is far more complex. It cannot be simply explained in black on white. It is certainly not a matter of some “inflexible” principle. It is not something that can be approached from dogmatic or absolute terms.

A good deal of common sense and flexibility would put you on the right path, provided that you have the right training and the right frame of mind – provided also that you have the determination to improve yourself constantly.

Advice to Kangshu (□□)

[Original text](#)

[Duke of Zhou] spoke thus: Lord of lords, my younger brother Feng! Our illustrious father the late King Wen (□□) has shown splendid virtues and prudently applied punishments (□□□□). He dared not despise widows and widowers. He employed the employable, respected the respectable. He was fearsome against the feared. He shined in the eyes of the people. He thus started our area, then it grew beyond our one or two regions and this is how we came to rule our western territory. All

this while, he diligently sought counsel from the Lord Above (☐☐) and the Lord was pleased. Heaven therefore ordained King Wen to conquer the Yin. The heavenly mandate reached its territory and its people. They are provided for at the moment. Your humble elder brother (Duke of Zhou) made some efforts and thus you are here in this eastern territory.

Oh, Feng, keep this in mind. Whether these people will remain reverent would depend on whether you take the example of the late King Wen and follow his virtuous words (☐☐). Please do a comprehensive study of earlier sage kings of Yin so that you can govern these people well. You should uphold the teachings of Shang elders so that you can win their heart and know what to teach them. You should specially seek counsel of the ancient sage kings so that you make people prosper and protect them. When your virtues are great enough to reach the sky, you will not be cast away in the execution of the king's commands.

My little brother Feng! Feel the pain of the people as if it is your own. Be mindful of the Heaven. Fearful as it may be, Heaven helps those who are sincere. You can see the public opinion in its broad outline, but it is difficult to retain small men. When you are there, give all your heart. Do not indulge in leisure and pleasure. Govern people instead. I heard thus, "Grievance does not arise from abundance or shortage; it arises from lack of principle in giving rewards and lack of the ruler's efforts."

It is true, my little brother, you must ensure that the Yin people are well protected and that they obey the king. You must assist the royal house in fulfilling the Heaven's mandate by renovating these people (☐☐☐).

Oh, Feng, please be cautious and transparent in applying punishments (☐☐☐☐). Suppose a person commits a small crime. If it is not a mishap but an intentionally committed violation of the rules, then the law is that – even though the crime may be small – he cannot but be put to death. On the other hand, even

though the crime is great, if it was not intentionally committed but a disastrous mishap, then the equity is that – if the person has already fully admitted its fault – he shall not be put to death.

Oh, Feng, if these are properly done, people will obey splendidly. They will regulate themselves and strive for harmony treating the misdeed as if it is a disease. They will abandon their evil deeds. Protect them as if they are your own babies. They will prosper and be orderly. It is not you, Feng, who punish or execute people. Do not punish or execute them arbitrarily. It is not you, Feng, who cut the nose or ears of the people. Do not arbitrarily cut people's nose or ears.

When 'external' affairs are presented to you, let the appropriate legal officer (刑官) deal with them according to the punishments of Yin which stand to reason. When interrogating a prisoner, reflect for five, six or upto ten days before making the definitive decision. When legal officer pronounces the punishments in the proceedings you supervise, make sure that they are in accordance with the Yin law and the punishment and the execution are just. Do not use them to suit your personal feelings, saying, "I think this is proper", "I think this is not in order". [It is true, Feng, you are young. There is no one who has a heart like yours. You know my heart and my virtue.]

Those who commit the crime of robbing, stealing, treachery, killing, laying hands on other's goods or committing violence without fearing one's life, are to be abhorred. But the greatest evil to be abhorred all the more is lack of filial piety and brotherly love. The son who does not serve his father with respect, but greatly hurts his father's heart; the father who does not love his son, but hates him; the younger brother who does not think of Heaven's brightness, and does not respect his elder brother; the elder brother who does not have compassion for his tender younger brother, and treats him coldly and suppress him: if we do not deal with the people who

commit these crimes, the law which our people have received from the Heaven will be greatly annihilated and disturbed. This is why these conducts need to be constrained. They must have the punishment or execution as set down by King Wen without pardon.

When the great command is disobeyed; moreover, when junior lords, village chiefs, their deputies and minor officers sent out [to Yin] entrusted with power give commands arbitrarily and cause havoc; and when people in general, without scruple and without diligence, plague their ruler, evils arise. And I abhor them. This is why you need to deal with them and put them to death in accordance with rightness.

Also, when the ruler and the heads cannot manage to control their own family members and when their small officers and retainers cause terror and commit cruelty, that is to greatly abandon the king's commands and to use punishments without virtue (不德). You too must never fail to uphold the law and make people happy just as King Wen made them happy through his cautious reverence for the law. Having made the people happy, if you can say, "I made it", I shall be happy.

Feng! people should be guided by auspiciousness and happiness. Use the virtue of earlier sage kings of Yin and seek to govern people well. It is not right to lead people astray. If people do not follow your lead, then there is no government in that country.

Feng! I cannot but reflect upon and tell you these virtuous sayings about administration of punishments (刑政之說). At the moment, the people are not quiet. A lot of them have not made up their mind to follow us. They have not yet become one with us. Only Heaven will punish those who kill us. We should not blame them as long as their crimes are not with their magnates, are not widespread. It is said, "If it is manifest, it will be heard in Heaven."

Oh, Feng! Be cautious and respectful. Do not cause grief. Do not use bad counsel, do not follow the crooked way. Please practice virtue diligently. Have firm resolve. Scrutinise your own virtue. Have a grandiose plan. Be generous to the people to bring them comfort. Then I shall have no occasion to blame you or to remove you.

Oh, my little brother Feng! Our mandate is not permanent. You must remember it. Do not make me remove you. Obediently carry out the mandate clearly. Uphold what you heard from me. Govern people well.

Go, Feng! Do not ruin the revered law. Listen to my advice. You will then be venerated by Yin people generation after generation.

Contract interpretation

The fundamental rule of contract interpretation is that contractual language must in principle be given effect as it is written. The Korean Supreme Court (the highest court in Korea for civil and criminal matters) has consistently ruled as follows:

Once the court is satisfied with the authenticity of the contractual document, the court must, in the absence of clear and convincing evidence to deny what is written, recognise the existence and the content of the parties' intent as it is written on the contractual document. (Supreme Court Judgment 2002Da23482 dated 28 June 2002)

The importance of contractual language is further emphasised as follows:

*In interpreting a contract, if the parties' true intent is not knowable, the interpretation should be based on the intent inferred from outward expressions rather than the intent inside the parties' mind because what constitutes the contractual intent is the intent inferred from expressions, i.e., the expressed intent, rather than the intent which was held in the parties' mind.*²

²*Ibid.*

The Supreme Court also ruled that “contract interpretation aims to establish clearly the objective meaning the parties assigned to the expression. While the court is not always constrained solely by the language chosen by the parties, the court’s task is nevertheless to base itself on the contractual language and to interpret reasonably the objective meaning which the parties assigned to the expression regardless of what the parties might have entertained in their mind.”³

If the objective meaning is unclear from the language of the contract, the Supreme Court has given guidance as follows: “when the court has to interpret the intent of the parties because there is a difference of views as to the interpretation of the contract, the interpretation must be done reasonably in accordance with logic and rules of experience, taking account comprehensively of the textual content, motives and circumstances leading to the agreement, the aim and purpose which are to be achieved by the agreement as well as the parties’ true intent.”⁴ The Supreme Court has also held that the interpretation must be consonant with the notions of justice and equity as well as the common sense of the general public and the ordinary commercial understanding.⁵

³Supreme Court Judgment 2000Da40858 dated 23 March 2001. Also see Supreme Court Judgment 2002Da23482 dated 28 June 2002.

[4](#)Supreme Court Judgment 93Da32668 dated 25 March 1994; Supreme Court Judgment 96Da1320 dated 9 April 1996. Similar rulings are repeated in a number of cases. For example, Supreme Court Judgment 92Da47236 dated 24 August 1993. The “rules of experience” mean rules derived from the experience of living in society (社會規則 社會 規則).

[5](#)Supreme Court Judgment 2008Da90095, 90101 dated 14 May 2009.

To govern (政 zheng) and 孝(xiao)

1. The Night Sky

- The Master said, “To govern with virtue is like being the Pole Star. You stay put and all the stars venerate you.” 政如北辰，居而眾星拱之。(2.1)
- Our illustrious father the King Wen greatly promoted virtue (德) and cautiously applied punishments (刑). 德教洽於民，而刑罰中於時。 2

2. Everything in its right place: 各安其位

- The Master said, “Govern people with politics and align them with punishments, they will evade and have no shame. Govern them with virtue and align them with Li, they will have decency and things will be in the right place (位).” 政以正之，刑以服之，德以化之，禮以節之。(2.3)
- Duke Jing of Qi asked about governing. Confucius said, “A ruler should be a ruler, a minister should be a minister, a father should be a father and a son should

4. xiao (孝) in the context of Zhou feudalism

- Master You said, “A person who loves his parents and brothers and yet loves to attack his superiors is hard to find. A person who does not love to attack his superiors and yet loves to start a rebellion is unheard of. A noble man will strive to get the basics properly done. When the root is solidly established, the Way will flourish. Respect for parents and affection for brothers are the root of ethical integrity.” 孝者，天之經也，民之行也。君親無大，父親無小。敬親者，天之經也。敬親者，民之行也。君親無大，父親無小。敬親者，天之經也。敬親者，民之行也。(1.2)
- The Master said, “When your father is alive, you should observe what he intends. When he is dead, you should observe what he did. If you do not change your father’s way for three years, you can be called a dutiful son. 父在，觀其志。父沒，觀其行。三年無改於父之道，謂之孝。(1.11)
- Zi Zhang said, “In the Documents, there is a passage ‘Gao Zong did not speak for three years when his father died.’ What does that mean?” The Master answered, “Not only Gao Zong, but all rulers in olden days were like that. When a ruler dies, officials reported to the Prime Minister and the governing was done by the Prime Minister’s order. This continues for three years.” 文王既沒，西伯伯也。自是而下，天子死，三公三年不視朝。諸侯死，大夫三年不視朝。士三年不視朝。此三年不視朝，所以為孝也。(14.40)
 - (文選, 卷 23): When the Emperor Xiao Yi died, his son Wu Ding [=Gao Zong] was established as the new emperor. Emperor Wu Ding wanted to rejuvenate Yin but he could not secure his aides. For three years, he did not speak. He let the governing be done by the Prime Minister’s decisions and observed the trends of the country. 文王既沒，西伯伯也。自是而下，天子死，三公三年不視朝。諸侯死，大夫三年不視朝。士三年不視朝。此三年不視朝，所以為孝也。
- Master Zeng said, “I heard the Master saying as follows: Lord Meng Zhuang’s love for his parents can be emulated

by others. But he did not replace his father's ministers and he did not change his father's policies. That is difficult to emulate." 齊景公問政於孔子。孔子對曰：“君君，臣臣，父父，子子。”(19.18)

- cf. Meng Zi's misunderstanding: When a ruler dies, the new ruler would let the Prime Minister do the governing. The new ruler would eat porridge, his face dark with sorrow. He keeps wailing upon acceding to the throne. Officials down to the lowest grade dare not fail to grieve. 齊宣王問於孟子曰：“昔者仲尼死於魯，當此之時，魯有初，則如之何？”孟子曰：“當此之時，見獄則頭搶地視徒則心傷之，天下之無道，此之謂也。”(2)
- Confucius' own remarks about mourning period: Three year mourning is normally practised everywhere. (17.21)

5. Honesty (信)

- Duke She (齊景公) told Confucius, “In my village, there is a very honest person. When his father stole a sheep, he testified against it.” Confucius said, “In my village, honesty is different. A father may cover up his son's deed. A son may cover up his father's deed. Honesty can be there.” 齊景公問政於孔子。孔子對曰：“君君，臣臣，父父，子子。”(13.18)
- Duke She asked Zi Lu about Confucius. Zi Lu ignored him. The Master said, “Why didn't you say that he is the kind of man who would forget about eating when he is outraged, forget his worries when he is happy and he does not know that old age will eventually get to him.” 齊景公問政於孔子。孔子對曰：“君君，臣臣，父父，子子。”(7.19)
- Duke She asked about governing. The Master said, “If you make people near you happy, far away people will come to you.” 齊景公問政於孔子。孔子對曰：“君君，臣臣，父父，子子。”(13.16)

What did Confucius say about honesty?

- One should live with honesty. If you live crookedly, all you can manage, if lucky, is to avoid being caught.” 齊景公問政於孔子。孔子對曰：“君君，臣臣，父父，子子。”

those who are rude and think that they are courageous. I hate those who rat on others and think that they are honest.” 子曰：「惡無勇而佞者，惡無勇而諂者，惡無勇而諛者，惡無勇而諂者，惡無勇而諛者。」 (論語 17.24)

- Modern debates about Lunyu 13.18 largely miss the complexity of honesty. Instead, they were lost in the maze created by introducing xiao (孝), ren (仁) and criminal procedural technicalities into the discussion:
 - H Rosemont, R Ames, “Family Reverence (xiao 孝) as the Source of Consummatory Conduct (ren 仁)” Dao, 7 (1), 9-19 (2008)
 - Xiaomei Yang, “Reframing the Issue in 13.18 of the ‘Analects of Confucius’: Family Privileges in Criminal Litigation and the Confucian Insight”, Dao, 23(3), 377-395 (2024)

6. Mencius (372-289 BCE), Warring States Period (475-221 BCE), “xiao (孝) fundamentalism”

- Emperor Shun (舜) (legendary, 2294-2184)
- His father Gu Sou (瞽瞍)
- Justice Minister Gao Yao (皋陶)
- Gu Sou commits a murder and is arrested. Shun smuggles out Gu Sou. Shun and Gu Sou escape to a seaside town and they live happily ever after.
- Ethical Black Hole (孟子, 卷四 35; 卷四 1-3)

Xiao, Di (弟, 悌) should apply beyond the family

- Lord Ji Kang asked, “What should I do to encourage people to be respectful and loyal?” The Master said, “Face them with splendour, they will be respectful. Show them filial love and compassion, they will be loyal. Take the good examples to teach those who are less able,

that is to encourage.” (2.20)

- Someone said to Confucius, “Sir, why are you not engaged in governing?” The Master said, “In the Documents, it is said, ‘Filial love and brotherly love. Apply them to governing.(孝悌也者 民之所歸 義之所由生也).’ What I do is also governing. Is it not governing?” (2.21)
- The Master said, “Hey guys, when you are at home, have filial love (孝 xiao). When you are outside, have brotherly love (悌 di). Be earnest and trustworthy. Comprehensively love all living beings but closeness should be based on ethical integrity. Conduct should come first. Then, study culture and civilisation when you have energy to spare.” (1.6)
- Si Ma Niu was unhappy and said, “Everybody has brothers. But I am all alone.” Zi Xia said, “I heard thus: Life and death take their course as ordained. Wealth and poverty are made in Heaven. A noble man will tread cautiously and will not make mistakes. A noble man will respect people and abide by Li. If you conduct yourself in this manner, within the four seas, everyone is your brother. How can a noble man worry about not having a brother?” 吾聞之曰：死生有命，富貴在天。君子慎乎德，人莫能損也。君子敬則民愛，愛則民與，與則民歸之。若能慎乎德，天下皆兄弟也。何患無兄弟？(12.5)
- [Actually, Si Ma Niu had a brother, 公西赤 Huan Tui, who attempted to assassinate Confucius. Analect 7.23. Zuo Zhuan, Duke Ai, 14]

CURRICULUM VITAE

Personal Details

[table id=1 /]

Education

[table id=2 /]

Employment

[table id=3 /]

Select Publications

Books:

Commentaries of the Korean Civil Code (2016 edition)
contributing author of articles on general introduction to
contracts and the legal effect of contract

Nationality and the Law: their origins and the future (Seoul:
Korea University Press, 2010) co-author

The Inconvenient Truth of Korean Web (Seoul: Digital Media
Research, 2009)

Aliens in medieval law: The origins of modern citizenship
(Cambridge University Press, 2000)

Recent Articles:

“Korea-Japan Claims Agreement of 1965 and Compensation Claims
of Korean Victims of Forced Labour”, The Journal of
Comparative Law (2017).

“Re-evaluation of the Electronic Transaction Act”, Journal of
Infomedia Law (2016).

“Gross negligence under the Electronic Financial Transaction
Act of Korea”, Journal of Infomedia Law (2014).

“Codification in the 21th century – A view from Korea”,
Codification in East Asia: Selected Papers from the 2nd IACL
Thematic Conference (Springer, 2014).

“Liability for Unauthorized Online Financial Transactions: the
meaning of ‘forged or falsified means of access’”, Journal of
Infomedia Law (2013).

“Voluntary Third-party Intervention in International
Arbitration for Construction Disputes”, Journal of
International Arbitration (2013). Co-authored with Mr J
Mitchenson

recognised on the ground of “good faith”: 合同が履行されるべきであるにもかかわらず、当事者が契約を履行しないことを決定し、相手方に対して損害賠償を請求する権利が認められる。

この場合、当事者が契約を履行しないことを決定し、相手方に対して損害賠償を請求する権利が認められる。これは、契約の目的が達成されず、相手方に対して損害が生じたためである。

- 2004Da53173 dated 18 August 2005: If a party definitively and unequivocally expresses its intent not to perform its contractual obligation and it is thus unlikely that the contract will ever be performed voluntarily, it would constitute a repudiatory breach. In that case, on the basis of good faith principle, the other party is entitled to terminate the contract or claim damages on the ground of the repudiation. 契約を履行しないことを決定し、相手方に対して損害賠償を請求する権利が認められる。これは、契約の目的が達成されず、相手方に対して損害が生じたためである。 ([合同 1993. 6. 25. 第 93 号 11821 号](#), [1997. 11. 28. 第 97 号 30257 号](#)) .

- 第 544 条 (契約の不履行) により、契約を履行しないことを決定し、相手方に対して損害賠償を請求する権利が認められる。

- 2018Da214210 dated 15 July 2021: Art 544 is understood as covering repudiation while in delay. The Court then explains anticipatory breach (repudiation before the due date) as follows: 契約を履行しないことを決定し、相手方に対して損害賠償を請求する権利が認められる。これは、契約の目的が達成されず、相手方に対して損害が生じたためである。

Contractual obligations are not absolute. A party may be excused from performance if it can be shown that the party was unable to perform due to circumstances beyond its control. However, a party cannot avoid its obligations simply because it found it inconvenient or unprofitable to perform. The law requires a party to perform its obligations unless it can be shown that the party was unable to do so due to circumstances beyond its control.

- Repudiatory breach is necessarily an 'intentional' breach. It cannot be committed 'negligently' without a clear, firm and definitive *intention* to refuse to perform the contract.
- An honestly, but erroneously held conviction is not a valid defence or excuse for a repudiatory breach. Where a party denies its contractual obligation on an honestly, but erroneously held conviction that it has no such obligation, the party's denial of obligation would be a repudiatory breach all the same.
- 2008Da29635 (dated 12 March 2009), for example, the seller erroneously claimed that he had no obligation because he terminated the contract. The Supreme Court found that the seller's termination was invalid and that the seller's refusal to perform the contract (which was due to the seller's erroneous view of the validity of its purported termination) is nevertheless a repudiatory breach.
- 2011Da85352 (dated 26 December 2013): "Where an obligor made a legal assessment of the grounds and the existence of the obligation and, as a result of his legal assessment, believed that he had no obligation and accordingly refused to perform and brought a lawsuit to dispute the obligation, **if the obligor's legal assessment is erroneous**, the non-performance of the obligor cannot – in the absence of special circumstances – be said to be without intention or negligence." (a case where the validity of the housing redevelopment

permission was contested)

- 2009Da22778, dated 25 February 2010 : the guarantor who agreed to provide performance guarantee shall be liable for its repudiatory breach if it refuses to pay on the due date even if it relied on the existence of a preliminary injunction prohibiting the payment, even if it concluded (on the basis of its legal assessment, **“which it should take at its own peril”**) that it had no obligation because the underlying contract (which was the basis of the performance guarantee) was terminated.
 - 2014Da19776 (dated 15 February 2017): A telecom company refused to allow interconnection based on an erroneous belief and legal assessment that its duty to allow interconnection applies only to 2G communication service and did not apply to 3G communication service. The Court found that the telecom company’s duty applies also to 3G communication service and accordingly held that the telecom company committed an “intentional” breach.
 - Termination which is allowed in the event of the other party’s repudiatory breach is considered to be a ‘legal’ right, as distinct from a ‘contractual’ right. As a result, the terminating party is not required to be bound by contractually stipulated requirements for exercising a contractual right of termination, such as giving an advance notice requesting rectification of the breach. In the event of the other party’s repudiatory breach, the termination can be done immediately upon present notice.
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□□□ □□ □□ (Submission of written works) – 2018, 2nd semester

Written works should not exceed 2 sides of an A4 sheet. Please upload your written works [at this page](#). Make sure that you do not commit plagiarism. [See this](#).

Please hand in your work by 23:00 on 21 November 2018.

Korean Contract Law I

Discuss Article 69 of the Commercial Code and compare it with the Civil Code, Article 580 and Article 582.

Ancient Chinese Law and Philosophy

Are we bound by law? or by ethics?

In preparing your written work, please consult Joseph Raz, "[The Obligation to Obey: Revision and Tradition](#)", 1 Notre Dame J.L. Ethics & Pub. Pol'y 139 (1985).

Ancient Chinese Law and Philosophy End Term Exam

The examination will be held in Room 412, Woodang Hall on 18 December 2017 (Monday) at 2:00pm.

It will be an open-book examination. During the examination, you may consult any materials (including online materials) in your possession.

