

p.437, 22:24a. Uyök (郵驛)

-Post stations. Every * 30 li one post station should be established. They must be adjacent to the road and in accordance with the topography. (note: At the present time many post stations are not near the road. Sometimes they are 3-4 li distant from it, and this is a serious errorx in terms of the ~~The~~ prime purpose of establishing post-stations. Ones that are in this situation must all be moved and put in the correct place. The distance between stations definitely must be 30 li (and no further), and theyx have to be in conformity with the topography and near where people are living. Only then can you ~~xxxxxxx~~ establish post stations. Even though the distance might be slightly too far or not far enough, if the distance between them is ~~xxx~~ in conformity with the circumstances and they are located at strategic places along the road, and you strive to locate them in the right place, then you only must ensure that they are by the road, and that is all. Those that are located next to district towns, governor's or provincial military commanders headquarters established and garrisons must be/right next (to them).

22:24b)

I note that the post stations at present are too far apart and we ought to establish additional places here and there. In Koryö times the total number of post stations within the country was 781, but in this dynasty there are (only) 538. If you consider this, it would seem that they have been reduced in number too much. We should study the matter to see how we can make up for the shortage and make sure things are done right. As for the post-station masters (ch'alpang 郵驛長), they should be established to take charge of several post stations. We ought to study what is convenient in terms of the distances they are to take charge of. We cannot establish too many of them and cause problems (evils because of this). Also we cannot have them too far apart, which is inconvenient. At the present time it seems that there are too many ch'alpang. ~~There are as many as in Kyöngsang alone~~

p.437, 22:24b) and the number distributed in the north and south is not equal.

In P'yöng'an province there are only 2 ch'alpang, while in Kyöngsang province there are as many as 11. Some should be increased and others decreased. In Kyöngsang we should reduce their number to 4 or 5, while in P'yöng'ang ~~they should~~ 1 or 2 more should be established. For more details see the section on kun-hyön (local districts.)(end note)

Indented note: At the present time the number of ch'alpang is 40. In Koryö times there were 22. When we change the numbers of them, we ought to give deep thought to what is appropriate.)(end note)

--. With regard to the land (to be granted to and for) the post station horses, the post-station clerks (yöngni 驛吏) and post-station workers (yökchol 驛卒), on the basis of whether the station is along a major, middling, or small route, 9 different grades (of land grant) should be established. (note: In determining the grades of the roads, the road that goes from the capital to Kaesöngbu should be made 1st grade. (subnote.... omit) The road from Kaesöngbu to Pyongyang should be 2nd grade. The road from Pyongyang to Üiju should be 3rd grade. The roads from the capital to Ch'uksan (稷山), Ch'uksan (竹山), and Yöngp'yong (永平) should be 4th grade. The road from Chiksan (稷山) to Chönju (全州), from Ch'uksan (竹山) to Yangju (尚州), from Yöngp'yöng to Hamhüng should be 5th grade.

p.438, 22:25a) The road from the capital to Ich'ön (利川), to Wönju (原州) and the roads from Kaesöngbu to Haeju (海州), from Pyongyang to Yöngbyön (寧邊), from Chiksan (稷山) to Poryöng (保寧), from Ch'uksan to Ch'öngju (淸州), from Sangju to Tongnae (東萊), from Chinju (晉州) to Kosöng (固城), from Ulsan (蔚山) to Ch'angwön (昌原) from Chönju to Kangjin (康津) and to Haenam (海南) and to Sunch'ön (順天) the roads from Hamhüng to Hoeryöng (會寧) should be 6th grade.

p.438, 22:25a) The roads from the capital to Kanghwa, and to Ch'unch'ŏn(春川), from Wŏnju(蔚州) to Kangnŏng(江陵) and to Samch'ŏk(三陟), from Ch'unch'ŏn to Kansŏng(杆城), from Ch'ŏngju to Sŏngju(星州), from Ch'ungju(忠州) to Andong(安東), from Pyongyang to Kanggye(江界) should be 7th grade.

All the others should be 8th grade. And where the population is the most remote and affairs are the simplest, the roads should be 9th grade. At the present time the road system is such that even though it is a remote mountain area with a small population, we still have post stations, while important places that are not far from the capital and distant provincial areas that are ~~conducive for~~ major transportation conduits with important and strategic places all ought to have stations established. In every case determine it in accordance with what is appropriate.) (end note)

Indented section: Post-station horses. Every station along a 1st grade road should have 8 large horses, 13 middle-sized horses, and 15 small horses--a total of 36 horses. At places on 2nd grade roads, there should be 7 large horses, 12 middle-sized horses, and 13 small horses, a total of 32 horses. Along 3rd grade roads, there should be 6 large horses, 10 middle-sized horses, and 12 small horses, a total of 28 horses. Along 4th grade roads there should be 5 large horses, 9 middle-sized horses and 10 small horses, a total of 24 horses. Along 5th grade roads, there should be 4 large horses, 7 middle-sized horses and 9 small horses, a total of 20 horses. Along 6th grade roads there should be 3 large horses, 6 middle-sized horses and 7 small horses, a total of 16 horses. Along 7th grade roads there should be 2 large horses, 4 middle sized horses and 6 small horses, a total of 12 horses. Along 8th grade roads there should be 1 large horse, 3 middle-sized horses and 4 small horses, a total of 8 horses. Along 9th grade roads there should be 1 large horse, 1 middle-sized horse, and 2 small ones, a total of 4 horses.

p.438,22:25b)

Double indented section: The above grade 1 road is the same as a very large road. Grade 2 roads are large-middle roads and on down-- all should be modelled after this and extended (according to the same principle). A 1st grade road compared to a 9th grade road should be 9 times as busy; not only that but with regard to very small roads, it would be suitable to combine post-stations. Furthermore, with regard to remote areas with small population, districts with a lot of area ~~that have small population and small towns and villages~~, if you establish post-stations here it will lead to the bankruptcy of the population. And conversely, in the case of very small towns and villages, ~~if they are small towns and villages~~ even if the road has almost disappeared, you cannot eliminate the post-stations from these places.

22:26a)

Some might say that if you arrange the post-station system this way, then the station horses and households compared to the present system would seem to be too many. How about this? To this I would reply that at the present time post-station service is basically too difficult and burdensome. Furthermore, given the fact that new and old officials appointed to the provinces have to move back and forth through the post-stations, what choice do you have but to provide for sufficient numbers of post-stations? Only when the number of ~~six~~ kun and hyŏn (provincial districts) have been combined (and reduced in number) will you be able to put the post-station system in order.

(6 sŏk)

Indented: For the horses, for every large horse provide 60 kok of (tax-producing land) land. (note: If it is 1st class land, then provide 6 kyŏng. Make additional adjustments (in amount upwards) until 9th degree land, in which case you grant 30 kyŏng.) (end note) Grant 45 kok's worth (of tax producing land) to middle sized horses. (note: that is, 4 kyŏng 50 mu of 1st grade land down to 22 kyŏng 50 mu of 9th grade land) (end note) Provide 30 kok's worth of land for small horses (note: that is, 3 kyŏng of 1st grade land down to 15 kyŏng of 9th grade land) (end note)

p.438, 22:26a)

(indented note: With regard to the above-described land grants

attached to post-stations, exempt them from the payment of taxes.)(end note)

In all cases allot land in accordance with basic taxes (note: that is to say taxes paid in an upper year (of production)), and from the beginning completely set them aside as attached to the post-stations. (note: that is the post-station clerks and runners). ~~★~~ In addition to ~~never~~ the land grants, require that they ~~xxx~~ be changed to take over ~~xxxxxxx~~ neighboring fields. (note: This also is in accordance with the yöngjin-jön (fields for provincial commanders and garrisons), school fields regulations.

22:26b)

You only move and give them taxes. ~~xxxxxx~~ As for other land, outside of that for the post-station clerks and runners, (the possessors, grantees) will be required to perform military service as soldiers, as in standard regulations.)(end note)

Double indented section: Some might say that ~~xxxx~~ (my) horse land grants (majön) are modelled after the present-day maüi (馬位) (12) land (Pyongyang, 4, p.188--fields used to feed horses from the autumn harvest).

If you completely grant the land and exempt ~~people~~ ^{it} completely from taxation, then the provincial army commanders will be able to handle it at will, or they might recruit people to cultivate the fields as sharecroppers (pyöngjak 并作), or rent it out and reap profits (toji hwari 賃地有利). If this is done like this, it will not ~~be~~ necessary to grant large amounts of land and tax (exemptions). You can just grant 16 sök of land to large horses (note: ~~xxxxxx~~ equivalent to 8 kyöl ~~of xxxxxxxx~~ land today, this would come to 2 kyöng 40 mu of my 1st grade land, 2 kyöng 60 mu of 2nd grade, down to 12 kyöng of 9th grade), and 12 sök of land for middle-sized horses (note: equivalent to 6 kyöl today or 1 kyöng 80 mu of my 1st grade land, down to 9 kyöng of 9th grade land), and 8 sök of land for small horses (equivalent to 4 kyöl of today's land, or 1 kyöng 20 mu of 1st grade land under my system down to 6 kyöng of 9th grade land under my system)(end note)

advocate setting and horse land.

馬位地

Han: 4:199 fixed rental payments tendency

describes current system. 馬位田

p.438, 22:26b) To this I would reply that there is nothing about this (suggestion) that could not be carried out. Nevertheless, unless you use a method that is correct and appropriate to the world, then in everything you do ~~w~~ you, ~~wik~~ it will not turn out right, and if it is not right, then both those above and those below (rulers ~~ad~~ ruled alike) will suffer harm from it. If it is done like this (as you suggest), then in addition to land ~~grants~~ grants for the post-station'attached personnel, there will also be an additional category of Mawijŏn (horse support land). If (land) is granted to the personnel of the post-station, then (what

p.439, 22:27a) this means is) that they receive taxes from the official, but if in addition there is also a seaprate category of land established, this will not be appfprriate to the matter. Furthermore, you will also have to have tenant households (kaekchŏn chi ho ^{客佃之家}) (to cultivate the horse land). (note: ~~that~~ is, what is commonly called sharecropped land (pyŏngjakcha ^{并作者})). Only by doing that would it be of benefit to the post-station personnel. If you do not do so, then there would be nothing with which to establish (care for) horses. These people who are to be the tenant cultivators are also equally the king's people, but if you establish a system that forces them to depend on the tenant cultivation of someone else's land, how would this be in accordance with the purpose of treating all people alike (^{豈一視之意哉})? (without discrimination) Furthemore, this system of yours is only based on the ~~fact that~~ awareness that tax rice can be used (relied on), but it is does not consider that the people might be injured. At the present time the most horse land (majŏn) is located in the districts along the Western route (from the capital to Ŭiju) and over 1,000 sŏk of tax rice is wasted (because of this), but since the state still has tax rice available from other districts, no great harm is done to the finances of the ~~xx~~ state. But if you lose (do harm to) several hundred households of kunmin ~~(soldier)~~ (soldier-people, people who can functionas soldiers),

vs. tenancy

equal treatment for all

p.439, 22:27a) then in peacetime all the work that has to be done at the p'abal
 (~~擺撥~~ Yi dynasty stations est. for the transmission of official documents) and postal stations will not be comparable to (equal to) that of other districts, and in wartime, the burdens on the soldiers (of these towns) will be worse than in other places. This will cause them severe harm.

- . With regard to the yöngni (post station clerks) and yökchol (驛卒: post station runners)(note: at the present time the yökchöl runners are posts all occupied by the male and female post station slaves)(end note), there should be ~~130~~ 135 households at post stations along 1st class roads, 120 households on 2nd class roads, 105 on third class roads, 90 on 4th class, 75 on 5th class, 60 on 6th class, 45 on 7th class roads, 30 on 8th class roads, and 15 on 9th class roads. (note: Every person will be one households and be given 1 kyöng of land...The yökchang (post-station chief will ~~be~~ not be included in these figures)(end note)

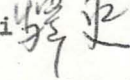
hereditary positions

Indented section: At the present time the posts of post-station clerks and runners are all hereditary positions, and if there are not enough people to fill them, then people are moved from neighboring post stations where there are too many ~~xx~~ people. If there are no places from which people can be moved, then volunteers are accepted from among the people who live nearby the post-station and in accordance with regulations for daily labor? (ilsu 日守) (note: With regard to ilsu, the law code stipulates that yangmin (commoners) are used to fill these positions at post stations to work as runners (saryöng 使令). There are fixed quotas for all of them. At the present time, however, there are none.)(end note) they can be used as post-station households. As for these people, then, their (positions, jobs) will not be hereditary. (note: At the present time if there are post-station slaves who run off and live in other places, all of them ~~are~~ ^(should, will be) forced to return to the post-station. But if their home post-station has a full quota (of slaves) then they ~~are~~ ^{will be} transferred to stations where they happen to be living ~~x~~ where

p.439, 22:27b) there happens to be shortage. We will abolish the present system of collecting tribute payments from them (kong). In general, if you have excessive numbers of them and do not move them and attach them to other post stations, then you ought to handle them in accordance with regulations for dealing with extra quotas of people attached to official yamen and grant them people's land (minjŏn) and transfer them to other service. Those people who are obliged to make tribute payments will pay them to the bureau (to which they are attached). If there should happen to be any post-station official, who in accordance with present practice privately collects tribute payments on his own, he will be indicted for criminal action. For details, see the section on slavery.)(end note)

22:28a)

Double indented section: Our country's system of ~~handling~~ slavery is based altogether on the chongmo (matrilineal succession) system, but in recent times if a male post-station slave marries a private (female) slave, their sons inherit their father's ~~service~~ labor service requirement (status) and their daughters inherit their mother's service requirement. A new law has been passed in the last few years which requires that no matter whether the offspring are males or females, they all are attached to the post station. But (if a male post-station slave) marries an official (female) slave, their offspring are not treated this way.

If a post-station clerk (yŏngni ) marries a ~~(female)~~ private slave (sach'ŏn), then their offspring also become post-station slaves. That's is how disarranged (kuch'a) the law has become. We ought to make it so that if a post-station clerk or slave marries a public or private slave, their offspring in both cases would assume the yŏk (labor service, status) of the mother. If it happened that there were not (post-station slaves) enough of them, then we could have the offspring adopt the father's service requirement (status), and in such case (if the mother) was a private slave, then you could substitute an outside resident official slave (for the offspring; if a private slave, then (the offspring) would

p.439, 22:28a) be transferred directly (to the post-station) and attached ~~to~~ to it.

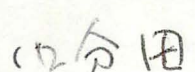
(note: The daily flight of post-station clerks and runners from their stations takes place because they have no food and clothing and are subject to all kinds of oppressive burdens. How would this take place if you provided for their regular production and made their service work fair and equal? At the present time even though the post-station clerks and runners are required to serve hereditarily in their positions, if the sons of post-station slaves are skilled and able to write, ~~they can become post-station clerks~~ ~~they can become post-station clerks~~ they can become post-station clerks, or if the sons of post-station clerks are illiterate, they become post-station runners.

22:28b)

There are no regulations keeping them separate. This is because they are engaged in the work of greeting and sending off travellers along the road. As for the sons and grandsons of post-station clerks, even though they are hereditarily horse runners (grooms), they are not prohibited from going to take the examinations, it is said.) (end note)

--. Every household of post-station clerks and runners will receive 1 kyŏng of land and be exempted from the basic tax of 2 kok on their land.

(note: That is to say this is a reduction of 2 grades of tax collection on their basic grade of land grant. Give them exemption from taxation but do not provide support personnel for them.) (end note) Also exempt them from miscellaneous labor service. (note: that is, such tasks that the regular grantees (kyŏngbu) have, such as firewood and ice. The land that the female post-station slaves will receive will also be the same as for male slaves. If their husbands do not work at the post station, then they will furnish labor rice or cloth as aid, in accordance with the regulations for soldier support personnel, for the purpose of supplementing the expenses for those who do stand for labor service.

Take back the land grant from those who because of old age or sickness are exempt from labor service. In the case of those who are old or sick and have no sons, then give them 20 mu of kubunjŏn () just like

p.439, 22:28b) the regulations for soldiers and common people. For details see the section on the land ~~g~~ system.

At the present time the post-station runners are all people who hold their positions hereditarily as post-station slaves, and they are granted land attached to the post-station in fixed quotas, so for that reason even ~~the~~ female slaves will also receive land of the same grade as male (slaves). The number of male and female slaves ~~is~~ varies and for this reason you cannot set a standard figure. The husbands of female slaves naturally can cultivate their own land, and ~~they~~ should perform their labor service. Even though they might not do so, if they give aid to those who do perform service (in the form of rice and cloth), then not only will many male slaves want to perform service, but there will also be female slaves who in most instances will give aid to those on duty, and perhaps (the treatment of both) might be somewhat consistent (equal).

In post-stations where the ch'alpang are located, the clerks and runners will be treated in accordance with the regulations for clerks and runners at each district town. Also see the section on officials (chikkwan ~~chix~~ che.)(end note)


Indented section: Some might say that if female slave have ~~to~~ to provide rice (that his rice in support of those serving on duty), the same as men, then there will be no difference (in the treatment of them). How about this? To this I would reply that this is because they both receive the same land allotment. (If it is asked) how about the fact that there is no discrimination between them in the allotment of land, then I would reply that land allotments are to be fixed in perpetuity

p.440, 22:29a) and there is to be no change in the amount, but because the number of male and female slaves varies, you cannot make a fixed determination of their quotas, and this is the reason. Because the slave laws are still in existence (will still be in existence even though my reforms are adopted),

p.440, 22:29a) I have no choice but to do it this way.

(single indentation): The post-station chief (yŏkchang) will receive 2 kyŏng of land with an additional 1 kyŏng for every grade of road (that the station is located on) up to a maximum of 7 ~~kyŏng~~ kyŏng. (note: In every post-station you select from among the post-station clerks one who is diligent, trustworthy and is literate and ~~maxim~~ make him the chief (chang) and put him in charge of the post-station households and the entertainment of guests (at the station). In addition to the above noted lands, set up an additional land grant: 3 kyŏng for an 8th grade road, 4 kyŏng for a 7th grade road, 5 kyŏng for a 6th grade road, 6 kyŏng for a 5th grade road, 7 kyŏng for a 4th grade road or higher. (subnote: The reason why no more land should be given to the yŏkchang along the Western route (to China) is because, even though there is more traffic by envoys going to China, still expenses are provided by the government. For that reason I have also reduced the amount of land to be granted between Kaesŏng and Pyongyang to 6 kyŏng, and have set the amount of land at stations between Pyongyang and Ŭiju at 5 kyŏng. If it is desired to grant a fixed amt of land to assistant station chiefs along middle sized roads, it should be all right to do so.)(end subnote) Grant 3 kyŏng apiece to the 2 yŏkchang (station chiefs) in (areas near) the capital (subnote: this is because they don't have responsibility for entertaining guests and travelers)(end subnote) Abolish the

** kŭpchujŏn (急走田 註: check another volume of the Pyongyang translation) and (any duties requiring runners to be sent on an emergency) can be dealt with by the post-station by rotating responsibilities.

The reason why I am granting additional land to the post-station chief (yŏkchang) is because he oversees all the affairs of the post-station and he has a lot of things to look after. In addition he has to take charge of entertaining guests. Even though ~~of~~ the government pays his expenses, nevertheless, he has to have assistants (solchŏng ) before he can runners

p.440, 22:29a) carry out his tasks. This is the reason for the slight improvement in providing him with ~~work~~ support (pojol 保率). This is also the reason why in the case of the capital post-stations, even though they have a lot of work to do, since they do not have to entertain guests and travellers, I have only ~~one~~ designated 3 kyŏng (to be given to the post-station chief).(end note)

suggests that mags swap land

The land for the post-station clerks, runners and chief is all to be taken from good land in the vicinity of the post-station. You are not the evil of or mixing together to allow/any exchange/(of this land) for public or private land.

--. 22:29b) --. Establish regular salaries for ch'alpang. (note: for the exact amount of the salaries, see my section on the salary system. The salary is to be deducted from the funds (kyŏngbi 經費) of the place where the ch'alpang is stationed. The d'alpang is also to take his family with him and reside permanently at the place.)(end note)

--. At the post-station where the ch'alpang is stationed, we will designate additional clerks and runners and middle-sized and small horses, ~~one~~ one each, and land (to be provided them). (note: for the numbers of iye (clerks and runners) to be assigned where the ch'alpang is located see my section on offices (chikkwan-jo). For the amount of the provisions to be given them see my section on the salary system. These clerks and runners will be divided into two shifts that will shift on duty; they will receive 50 mu of land and a monthly ration. All of them will be treated like the clerks and runners (iye 吏員 of each district town. The servants, clerks and runners of the ch'alpang must all be designated from the post-station where he is located. You will not take residents from other post stations and move them to where the ch'alpang is to serve on duty.

This system, then, is based on the regulations for all regular district adm. towns. For every 10 people add on another 1 kyŏng of land in order to accommodate the aged, those without sons, orphaned sons, and to provide for the sick.)(end note)

p.440, 22:29b) Indented section: The quotas presented above for post-station horses, clerks and runners are only temporary estimates. We should again take the above figures and combine them for all the post-stations assigned to a route where one ch'alpang is located (stationed) and calculate how many post-station clerks and runners there are, how many large horses, how many middle-sized and small horses. We should also draw up totals for the whole country of the the number of post-station clerks, runners, large, middle-sized and small horses, Only then should we record and report (hoerok ^{合錄}) each of the stations in the provinces. (We should) also calculate how many clerks and slaves there are in the post stations, how many of them serve on duty (note: along with their support personnel, poin), how many people are required to pay tribute (kong),

22:30a) (note:at the present time all the people who pay tribute live outside (the post-station) and do not serve on duty), the basic quota of large, middle-sized and small horses, and of them how many actually exist, and combine these figures for those (stations) attached to 1 ch'alpang. We should also combine the figures for the whole country into a grand total for mutual comparison and reference. Then we will be able to take the grand totals and make adjustments of quotas (in individual cases).

However, at the present time, both near and far, the various post stations have no standard (quotas) for the (people and animals) they can pull in and require to stand for service, and the evil practice ~~exists~~ is even worse of them using people to excess to do their private ~~work~~ (non-official) work for them. So we cannot use the present (situation) as a standard for comparison. The only thing we can do is to consider the basic work to be done with an extremely fair and blank mind to figure out how much labor is required, and to calculate how light or heavy the work is, and do our best to make adjustments so that an equal system on a grand scale (is worked out) (taegyun 大均). (note: What I mean by "great equality" (taegyun 大均) is that(the work required of post-station personnel)

bureaucrats acting like feudal lords; can require people to work for them as personal servants

440, 22:30a) should be equal and uniform (kyun'il 均一) with all the work required of the common people (~~mun~~ kunmin 軍民) and the clerks and runners (at the magistrates' yamen), and that (the post-station personnel) should not have ^{or lesser} greater/burdens (kohöl 苦歎)(end note). Only then will it be done right. (note: At the present time the/number personnel and horses of the post-stations along main routes do not have to be as many as they are now; nor as few as ~~the~~ they are along remote roads. The figures are hard to determine. During the Koryö period the post-stations were divided into 6 grades in order to determine the number of able-bodied male households. 1st grade had 75 chöng (males); 2nd grade had 60; 3rd grade had 45; 4th grade had 35; 5th grade had 12; 6th grade had 7. But there was a difference between the total number of post-stations established in the previous dynasty as compared to the present. We ought also to give serious consideration to this and calculate it with skill.)(end note)

22:30b)

Some might say that at the present time ever post-station clerk and runner who stands for duty is given exemption from taxes on 2-3 kyöl of land and is also given 2-3 people as support personnel, and yet still ~~the~~ their burdens are so great that one cannot describe them all. If now we were to abolish the provision of support personnel, then wouldn't their burdens be even worse? and wouldn't it be even more difficult for them to manage (support themselves)? To this I would reply that our law codex (taejön) does not have a word about providing either support personnel or (land) tax exemptions for post-station clerks and slaves. The current practice of providing support personnel and tax exemption must be a regulation that began in the middle period (of this dynasty). At the present time the post-station clerks and runners are given 3 support personnel and tax exemption from 3 kyöl of land, but the provincial governors and the magistrates commonly make reductions in these figures so that unless it is a post station on a major thoroughfare, the personnel are given only 1-2 support personnel ~~and~~ and tax exemption on only 1 or 2 kyöl

p.441, 22:31a) (note: with regard to the private (unauthorized) travels of the friends (ch'in'gu) of officials of the Ministry of War, and provincial governors and army and navy commanders, they also planned to obtain food ~~xxxx~~ (from the post-stations) and all of them were served food at the post-stations. (This evil) was even practice by the lower clerks of the Ministry of War and the provincial ~~xxxx~~ governors and army commanders yamen, so that even friends of friends all made plans to get these benefits.)(End note) The production from these kongsujŏn(公需田) (Pyongyang, 4, p.393, lands set aside for providing expenses for officials in local provincial yamen), and the personal tribute (sin'gong 身貢) of the post-station male and female slaves who resided somewhere else than the post station (oegŏ nobi 外居奴) that were used on behalf of the ch'alpang customarily are in many cases ~~were~~ used for private purposes. And the rice, salt, chickens, fish, and paper used by the ch'alpang ~~area~~ all obtained by monthly levies from each of the post-stations. If there happens to be someone who does not raise horses, then they do not make him do so, but designate/his "horse fields"(majŏn 馬田) as "empty horse households" (kongmahŏ 空馬戶) and customarily use these goods for the private use of the ch'alpang. And when it comes to the post-stations around the capital additional labor-service payments are added on (yŏkka 役價), ~~and a amount of the New Korean Capital~~ (funds for purchasing things), and the expenses for the horsemen grooms that go to Peking are also added on and people are forced to pay for this. Additional levies are made for all sorts of public business/ ~~xxxxxx~~ In addition, during the cold of winter or the heat of summer during the rainy season, no matter whether the people are old ~~xxx~~ and weak or not, they are

22:31b) all gathered at post-stations far away (from their homes) for inspection in order to purposely force them to be absent (from their homes and their duties in their home area?), and as comeensation for their absence they have to pay paper and other items. These matters are so bad I can't bear

441, 22:31b) to discuss them all. Because things are like this, that is why the burdens of the post-station runners are more than one can describe, and they have become so bad that these people are running off and scattering. The state has given no thought to basic reforms, and as a result has merely added on regulations for providing support personnel and land tax exemptions for them. But these evils get worse by the day, and even if these men were to be granted additional support personnel and tax exemptions on a daily basis, the state would still only consume the labor of the people and their taxes and there would be no salvation of the post-station runners (workers) from their hardships. It is not only the post stations that suffer from this. There is no place that is not this way. If you allow the sadaebu (scholars and officials) to know only about profit and not to know about righteousness, then there won't be one matter in the country that can be done (right).

Generally speaking, under the system of this country, the provincial officials do not have designated regular salaries and the clerks and runners all have no provisions (salaries), thus the officials and clerks levy exactions on the people (ch'wigom 聚斂) indiscriminately all ~~according to what they want~~ by whatever means in order to support themselves, and as a result this has become an established habit, and (the people who do it) do not feel ashamed of it. This is also due to the fact that there are great omissions in the law codes (to cover such matters). If the officials and clerks all were provided with fixed salaries to make them self-sufficient, and the best men were chosen for office, then the evils of officials making oppressive demands on the people could be eliminated naturally (by itself). Furthermore, among the difficulties suffered by the post-station runners, nothing is worse than

22:32a) their being dragged out (from the station where they are assigned) to go to another station (to work) ~~in~~ beyond fixed distances (for their assignments). At the present time the quot of post-station personnel at each station

p.441, 22:32a) is not established in accordance with how much traffic there is along the route where their station is located, and furthermore the grant of support personnel and tax exemptions to them is only done in accordance with the number of personnel. For this reason, even though there may be several hundred persons at one post-station, all of them are provided with support personnel and tax exemptions (from the land tax). And if a station has only one man, then all that station receives are support personnel and land tax exemptions for one man. Places where the burdens are light are too light, and places where the burdens are heavy are so bad they cannot be endured. For this reason conditions have gradually become rundown and in the end have got to the point where you have empty (abandoned) stations. Once you have abandoned stations, then you have to drag in post-station people and horses from far-off places in order to provide for the labor service at the abandoned station. And the transport back and forth of provisions for them is a difficult burden. Even in the case of the so-called flourishing post-stations, they also are gradually getting into a rundown state. And if this situation continues, there won't be any ~~xxx~~ stations left that are not in bad shape.

If you take into consideration whether the route (the station is located on) is large or small, and provide more than enough land for the personnel and give them good treatment with plenty of rest, and put ~~xxx~~ each in charge of carrying out tasks for his own station without dragging in people from other far-off stations, then all the burdens of the post-station runners will be eliminated and they will be at ease and happy, just as if they had been removed from a state of destitution. If things are really done like this, then even if you do not provide them with support personnel, all post stations near and far will flourish and the state will be able to transmit its communications to the four directions like (water) running down a stream.

p.441, 22:32b) --. The materiel for entertaining guests at each post-station will all be provided for from the regular funds of the district town where the station is located. (note: The station chief (yŏkchang) will take charge of entertaining people on official business, all of which will be done according to regular procedure. For each individual meal, in the case of magistrates, pyŏngjang (border commanders), educational officials (kyogwan), ch'alpang, and officials going to a post or changing from one post to another, and for men of official rank 6 or higher on official business, they will all get 6 sŭng of rice. In the case of Ch'amhagwan (officials below rank 6, i.e. 7-9), and kun'gwan (軍官), and people who are not officials but are on official business, they will get 4 sŭng of rice. (subnote: 3 sŭng of rice for runners and clerks who are transmitting orders). As for their retainers (subnote: both post-station runners and private retainers all alike), all will receive 2 sŭng of rice. Salt and side dishes will also be included in these amounts. When providing rice, prepare it the same as you would in a private home. When unexpected ~~and~~ guests arrive, there will not be any tea or liquor provided. In the case of horses (subnote: i.e. post-station horses), a big horse will get 2 sŭng of yellow beans; a middle-sized horse and small horse will each get 1 sŭng and 1/2. In all cases examine the (fodder) tickets before providing the fodder. Neither man nor horse is to get anything without a ticket. Every year the home district magistrate is to calculate how busy the place is and divide post station into 2-3 ~~categories~~ ^{periods when he will} and provide in advance ~~with~~ all equipment, slat, etc, and dried materials. And the post-station chief will record the amounts ~~to be~~ provided for all personnel (subnote: and the times when it was provided, too), and every month or every season of the year he will report this to the magistrate to provide the basis for making reductions (in materiel).

In the case of commissioners with royal orders, chaejip (宰執), censors, provincial governors, chŏltosa, tosa, or Uhu, then the local

p.441, 22:32b) magistrate will provide for their support, and he will escort them to the post-station in his jurisdiction. (Funds for their entertainment) are not included in these figures. The same applies for the pusa of Cheju, Tongnae, Ŭiju, Kanggye and Hoeryŏng.

With regard to the two post stations near the capital, since they are not obliged to provide (food) to guests, no provisions will be given to them. (subnote: the same goes for the cost of wine, beans and utensils) (subnote: The two post-stations I am talking about are Ch'ŏngp'a-yŏk (靑坡驛) and Nowŏn-yŏk (蘆原驛). As for Nogyang-yŏk (綠楊驛: located in Yangju, Pyongyang, 4, p.196) and Pyŏkche-yŏk (碧蹄驛: located in Koyanggun) and Yangjaeyŏk (良才驛) etc., not only are they near ~~the~~ the capital, but the local magistrate does not escort guests to these stations; they are entertained by the stations themselves and they should be provided with changhjon (長用) and given expenses for all beans etc.)(end subnote)

Indented section: Also, every year provide ~~the station with~~ with ~~yellow beans~~ soysauch and yellow beans. (note...provides different quantities depending on the grade of post-station) The cost of salt will also be included in this. In the spring calculate the cost and report it.

p.442, 22:33a) In case of a bad crop year, then in the case of rice, beans, soysauce etc., in accordance with regulations deducted 2/10; in a very bad year, deduct 1/3 the quota)(end note) Also provide the cost in rice for utensils and plates (note: different amounts for different grades of post-station)... In all cases in accordance with standards regulations the rice can be commuted to cash. Make a report in the spring.)(end note)

The law code provides that for each station kongsujon (official expense land) will be designated, but if you give thought to the circumstances, then setting aside land is not as good as providing them with rice by means of which both official and private needs will be equal and balanced.

p.442, 22:33a) At the present time magistrates, border commanders, kyogwan (educational officials) and ch'alpang when they are proceeding to a post or are being transferred back from a post are not allowed to ride post-station horses or be provided with food (at the stations), but in all cases I am providing that they will be furnished with horses and food at the post stations. This ~~xxxxxx~~ would seem to place too much of a work burden on the post stations and roads, but I have already taken this into account and have provided more than enough horses and runners for the post stations as well as more than enough changjön (長田) land for the stations to provide for the funds required. If all of this is deducted from regular funds, then the stations and the roads would perhaps equally flourish and there would be no evils.

22:33b) --. Each post station is to be provided with rooms (kwansa 飯舍) and kwanbujön (飯田) land for the keepers of the rooms is to be designated. (note: For 9th grade routes or higher, 1 kyöng; for 7th grade routes and higher, 2 kyöng; for 5th grade routes or higher, 3 kyöng, for 3rd grade routes or higher, 4 kyöng. In all cases land is to be set aside and the people are to be exempted from support cloth payments. If the post-station happens to be adjacent to an administrative district town, then for 7th grade routes or higher, reduce these figures by 1/2. The station hotel rooms are all to be built by the district where the stations are located; and the magistrate will recruit men and designate the hostel keepers (kwambu) and have them take care of walls. When official guests are staying there, they will sweep and clean the rooms, and light the fires, and that is all. As for the room furnishings (p'ojin 鋪陳), this will be provided by the district magistrate and kept there on hand. At ordinary times when official guests are not staying in the rooms, the ~~xxxxx~~ and wall corral/gates will be locked so that nobody can enter. This is to prevent private (unauthorized) guests from entering and dirtying the equipment. As far as private guests

p.442, 22:33b) are concerned, they naturally can stay at ch'amjŏm(站店 :private hostels.

At each post-station you can establish next to them private hostels (ch'amjŏm). See the section on land for details on these. With regard to the land provided for the households (who keep up) the ch'amjŏm, provide 10 kyŏng of land for hostels on 8th and 9th grade roads, 20 kyŏng for 6th and 7th grade roads, 30 kyŏng for 5th grade roads; 40 kyŏng for 4th grade roads, 80 kyŏng for Ŭiju and other direct (important) roads and 40 kyŏng for Tongnae and other direct roads. In all cases set land aside for this purpose.)(end note)

In addition establish shops (p'oja 舖子). (note: for details on the shops, see the section on land. With regard to land (to be granted for shops), in Ŭiju along the main road, 4 kyŏng; for 4th rank routes or higher and Tongnae along the main route, 2 kyŏng; for 5th rank routes or less, 1 kyŏng for all of them. Also allocate land for this. If ch'amjŏm (private hostels?) in some places the ~~shops~~ are not far from the post-station, then (set them up) in the station, and allocate land for the shop.

Private hostels (ch'amjŏm) are basically not attached to the post stations, and they ought to be added on to the side of the post-station and also attached to them.)(end note)

22:34a) --. the base land for the post-station hotels (hostels) should be 1 kyŏng for a 9th rank road; 1 kyŏng 50 mu for an 8th rank; 2 kyŏng for a 7th rank; 2 kyŏng 50 mu for a 6th grade; 3 kyŏng for a 5th grade; 3 kyŏng 50 mu for a 4th grade; 4 kyŏng for a 3rd grade; 4 kyŏng 50 mu for a 2nd grade, and 5 kyŏng for a 1st grade road. In the case of a post-station where a ch'alpang is located, add on an additional 1 kyŏng; everything should be in accordance with the the kyŏng land regulations for a walled adm. town, (and thus) grant exemption from taxes (on this land). Where post-stations are located next to a provincial army commander's yamen, the post-station households will live around it. One household will owe

p.442, 22:34a) one day's labor service a year in order to help out ~~xxxxxx~~ repairing the hostel and its walls. (note: This land grant will not be included in the land received by the clerks and runners. The space of ~~2xx~~ 2 1/2 mu will be used for one household and it will be required to furnish a man for labor service. For details see the land section the part on wall ~~xxxxxx~~ administrative towns.)(end note)

--. Make a record of the post-station clerks, runners and horses every three years. (note: In the case of personnel, do it like the kun'an (military registers) regulations. In the case of horses, then write down the age of the horse, the color of his coat, and register the name of the household in charge of it. The ch'alpang will make the register and send it to the governor, who will combine them all into a grand record. As for the two post-stations in the capital, the Ministry of War will compile the register.)(end note) And they will be sent to the Ministry of War for storage. (note: One copy will also be stored at the Chŏltosa's yamen. The governor will ~~xxxxxx~~ write his signature? and send it off)(end note) And the grand total compiled by the Ministry of war will be submitted to the throne.

--. All envoys and personnel who travel under orders will be given tallies by the Ministry of War in accordance with grade and number. (note: that is the horse document mamun 馬文). The Sangsŏwŏn(尚瑞院) will memorialize for permission and grant tallies (p'ae). (note: They will be made out of copper in a round shape. One one face there ~~xi~~ will be a number of horses drawn in accordance with rank; on the other face will be inscribed the chaho (number?) and date, and also a four character seal of the Sangsŏwŏn.)(end note) The post-station officials will all have their office name and date (inscribed). (note: All will have the number of horses used and the number of personnel, and from their home station to such-and-such a station)(end note). At the end of every season they will be reported to the ministry of war, which will tally the number

p.442. 22:34b) and memorialize it to the throne. (note: With regard to the provision of food, the amount of it will also at the end of the year be reported by the post-station official to the Ministry of Taxation, which will mem. it to the throne.

I note that the law requires that post-station officials record the number of men and horses used and report it at the end of every season to the Ministry of War, but at the present time, customarily they report it to the governor who then in turn sends it up to the Ministry of War, and as a result the upper agencies do not hear about the evils that arise. We ought to make clear the old system and the post-station officials should report directly to the Ministry of War. Matters pertaining to food ~~x~~ is based on this.) (end note)

The governors and ch'ŏltosa will both receive ~~and xxxxx~~ horse tallies. and if they have any urgent matter to report to the throne, they will use post-station horses to send it. When the horse returns with a document sent back (by the Sŭngjŏngwŏn), they will check the Sŭngjŏngwŏn certificate and give low grade horses for this.

When young men from Cheju or men with tribute pass by, for every two men, they will give a ~~pa~~ pack horse.

When magistrates garrisons commanders, educational officials, and ch'alpang are en route to their posts, they will ~~be~~ all be given horses ~~xxxxxxx~~. When they are being transferred (back from) their posts, they will also be given horses even though they are san'gwan (散 : officials without office). When there is an emergency piece of military information being transmitted, they will use double horses. (note: If it is a station with p'abal, it will be transmitted by p'abal (special post stations ~~推撥~~). The load to be put on a pack horse will be 100 kŭn per pack horse.

Indented section: With regard to the number of horses (to be allocated) to officials of various rank (note: Rank will always be in

p.442. 22:34b) accordance with the actual post held. The same goes for the retainers and food provisions)(end note). Officials of rank 2 and above will ~~be given 1 upper grade horse and 2 lower grade pack animals.~~ will receive 1 ~~upper grade horse~~ upper grade horse and 2 lower grade pack animals. Tangsang officials will receive 1 upper grade horse
p.443, 22:35a) and 1 lower grade horse, and 2 pack animals. Officials of rank 6 and above will receive 1 middle grade horse and 1 lower grade pack animal for each. Officials of rank 9 and up will receive 1 middle-grade horse and 1 lower-grade pack animal. Those people ~~without~~ without posts will receive 1 lower-grade horse.

Indented: With regard to the governors, chŏltosa, and Pusa magistrates from Cheju, Ŭiju, Tongnae and commissioners under orders from the king who have kun'gwan & retainers as their retinue, every kun'gwan will receive 1 middle-grade mount, and two of them combined will have a lower-grade pack animal given in addition (to the mounts for the officials). (Note: envoys going to the capital or to neighboring countries, medical doctors and translator officials will be treated under the same regulations as for kun'gwan. (note: no more than 2 kun'gwan in the retinue of governors and Chŏltosa shall ride post-station horses. The kun'gwan retainers of border commanders will ride their own horses. They will only be allowed to have food tickets.)(end note)

According to the law code, officials of rank 2A and above are provided 6 horses, Taegun and State Councillors 7 horses. But, if they even in the case of exalted rank officials, ~~who~~ travel without kun'gwan, it would seem that they would cause too much trouble for the post stations (to provide them with all these horses). If they do have kun'wan, then (these allotments) would seem to be not enough. Determine it like I have described above, and if they have kun'gwan along with them, then give additional horses in accordance with regulations. (subnote: If it is like this, then calculate the number of kun'gwan and also the additional horses and give tallies.)(end note)

443. 22:35a) --. Determine quotas for all retainers of people who use post-station horses. (note: With regard to the so-called kujong (互從:Pyongyang, 4, 199, errand soldiers who accompany an official), and sŏja (書者:one of the kunch'ŏng (軍提) secretaries at a governor's or provincial army commander's yamen, Pyongyang, 4,397), horsemen and packhorse bearers, 22:35b) all will be included in this. For officials of rank 6 and up, two men will lead the way for them, and are customarily called pojong (赤從).)(end note). 10 men for officials of rank 2 and up (note: add 2 more men for Taegun and State Councillors (ŭijŏng))(end note). 8 men for Tangsang officials; 6 men for officials of rank 6 and up (to 3) (note: ~~rank~~ the ch'amha (ranks 7-9) kyogwan, and ~~rank~~ ch'alpang will be the same as for 6th rank officials)(end note). 4 men for officials of rank 9 and up (to 6) (note: officials of ch'amha grade (7-9) do not have people who lead the way for them along the road)(end note). One man for those without office (mujik) (note: If they are carrying a royal edict, or incense, then provide 1 man to lead the way)(end note). In the case of a commissioned official with royal orders, a governor, Chŏltosa, and chaech'u (宰相:prime minister) or taesi (臺侍:censor?)(check other volumes of the Pyongyang translation), then each district town flautists will provide drummers and ~~flautists~~ to lead the way in front...

If they have kun'gwan (retainers), then add two men for every one man (retainer)

(indented note: This country's regulations for people who walk horses by the reins ought to be abolished without doubt. Even though we may not be able to do so right away, with regard to officials of rank 1 to 9 who ride on post-station horses, in all cases have 1 man lead the horse by the reins.)(end note)

--. Provide food tickets to all people eligible to ride post-station horses. (note: Outside of those who are accompanying royal tribute missions (chinsang (進上)), if the man is not eligible to ride a post-station horse. then he will not get food. Food will only be provided by magistrates

p.443, 22:35b) and post stations; private hostels (ch'amjŏm) (驛店) will not be allowed to do it.)

22:36a)

-indented note: I note that ~~xxx~~ under the present system food is provided to both eunuch officials (hwan'gwan) and kun'gwan (軍官: retainers). If eunuchs are on a mission under orders from the king, then they should be provided for by each administrative town. If this is not the case, and if people have been despatched on private business by a court official, then they should not be provided food. How much less so in the case of eunuchs. As far as kun'gwan retainers are concerned, ~~xxx~~ thought can be given to whether the situation warrants it. However, if kun'gwan retainers are included in those to receive food, then if there are more of them who are no more than laggards (those who lag behind) who arrive at the station (then they shouldn't get food). State law only should provide for regular (matters, expenditures) and that is all. If you try to provide for irregular people who follow after (officials), then this will only open the way to limitless evils. (subnote: The reason why the evil ~~of~~ exists of musa (武士: soldier students?) demanding food as they go back and forth in their travels is due to this.)(end subnote) As far as providing food is concerned, not only is this something that the Ministry of war and the border garrisons in the 8 provinces must do, but the work of the post-stations along the thousand and hundreds of roads is not to be compared with an official yamen (agency). If you do not ~~xxx~~ cut out the source of evil, then evils will continue and there will be no way to eliminate them.)(end note)

Determine quotas for retainers to be given food. Officials of rank 2 and higher will have ~~xx~~ 12 men (3 more for taegun and ūijŏng). 10 men for T'angsang; 8 men for ranks 6 and higher (same for ch'amha kyogwan and ch'alpang), 5 men for ranks 9 and higher; 1 man for those without office (add one man for those transporting royal edicts or congratulatory incense) (end note)

p.443, 22:36a) If (the official) has kun'gwan (retainers) with him, then add on an additional two men (to be fed) for each man (each official?)

(note: These regulations are all for men who are authorized to ride post-station horses, but with regard to additional retainers, they are provided (to the official) in order to assist his retainers. As for horses, these are post-station horses and have been provided for in the horse tickets and tallies. Outside of this, and private retainers and private horses are not to be discussed. Only in the case of border commanders and defenders' retainers (kun'gwan) horses (cavalry horses), then for each one horse will be recorded on the ticket.)(end note)

22:36b)

and ~~transportation~~^{exile} to 3,000 li distance
 --. One hundred strokes/punishment will be given those who use more post-station horses than they are qualified for, or those who give out post-station horses for private use. (same for those who receive them) 100 strokes and 3 years transportation will be given to those who have more (horses) than is called for in the quota, those who go by the wrong (and not authorized) roads; those who pass through the station without swapping horses. (same in the case where the number of retainers exceed limits)(end note)

--. If any injury is done to or sickness befalls post-station horses, the perpetrators will get 70 strokes. If the horse dies, they will get 80 strokes and will be forced to make restitution (ch'ujing 追償).
 (note: the same goes for state horses. This will not apply to those who fall off their horses.)(end note)

--. All royal tribute (chinsang) will be sent by swaema (刷馬) official horses distributed in the provinces--Hanhandaesajŏn, check also other volumes of the Pyongyang translation); post-station horses will not be used for this. (note: Swaema horses will all be paid for out of regular funds.)(end note)

indented note: At the end of the Kyŏryŏ period, there were people who said that the basic reason for establishing post-stations was to transmit

p.443, 22:36b) royal orders, but in recent years all kinds of transport work has been given to the post-statio households, with the result that this has worn out the people and horses (of the post-station system). We should prohibit this. These words ~~xxxxxxxxxxxx~~ should be taken seriously as a warning for though. We ought to eliminate this evils from the top.)(end note)

--. documents from the court and the governor's yamen, and emergency ~~xxxxxxxx~~ messages from the military administration alone can be sent via the post-stations. (note: In the case of documents with military intelligence or emergency messages along the northwestern route and Tongnae should be sent by the p'abal system ~~xxxxxxxx~~ 擺撥. With regard to documents from the court, ~~xx~~ and ~~xxxx~~ memorials from the governors, they are to be transmitted up and down by the kyŏngbangja (京房子 : Pyongyang, 4, p.392. ~~xxxx~~ The kyesu chuin (界首主人) who had responsibility for business involving provincial governors; they were stationed in the capital. The kyŏngjuin (京主人) were their underlings who were sent down to the provincial areas to deal with business relating to ~~xx~~ the district magistrates.)x

In the case of the provincial governor's yamen, ~~xxxx~~ messages are to be sent by their errand boys (saryŏng 使令). If the governors are making the rounds of the district towns and they have something to memorialize the throne, then it will be sent off by the errand boys (saryŏng) stationed at the magistrate's yamen. This is standard regulations.)(end note)

--. Anyone riding a post-sation horse must change horses at the next station; they may not pass by (without changing). (note: For 8th grade roads or less, the next station will be designated with the original station as a concurrent post-station, just like at the present time where you have regulations for concurrent ~~xxxxxxxx~~ officials (kyŏngwan 兼官 : Pyongyang 4, p.392; in the Yi dynasty when there was a post vacant in one msgistracy, an official from another would fill the post concurrently)

p.444, 22:37a At times when governors~~xxxx~~ or Chŏltosa are passing by on tours and when important officials on royal orders (come by), if there are not enough men and horses, then you are to make exchanges (with other post~~x~~ stations) and get additional ones to accomodate them. However, this is to be determined when the (official) gets to the first station, the rider is not to be allowed to drag out mounts at will.)(end note). Even in the case of an Imperial Envoy who happens to be passing through, he will not be able to order (horses and men) from distant post-stations. (note: It is only that when an Imperial Envoy goes through, you may permit combining (horses and men) from post-stations nearby under the jursidction (of the concurrent official?). If this is not possible, then it may be permitted to combine resources from neighboring ch'alpang circuits (ch'alpang-do--a station with jurisdiction over many ch'alpang). But he will not at all be allowed to combine resources from other circuits (roads).

With regard to (travelling officials) ~~xxxx~~ dragging in (using) horses and men from distant post-stations, this is an evil without limit. At the present time (stations) along the main roads are in poor condition while those in remote places are somewhat flourishing. Those in the west are in a destitute state while those in the south are somewhat numerous. For this reason whenever an evnoy or guest comes by, the post-station runners from Sŏbong-yŏk(瑞奉驛 :check other volumes of Pyongyag translation) have to await them at P'yŏngt'aek(平澤). And when Imperial Envoys come through the ~~the~~ station horses from the two southern provinces (Honam and yŏngnam) are sent to Ŭiju (to accomodate them). And in between the travel back and forth of food, ~~xxx~~ ~~xxxxxx~~ and provisions is so great that it wear~~w~~ outthe men and horses. There is no limit to their suffering. And when the governors and provincial army commanders go on their tours, their is no limite to the number (of men and horses they use?). They requisition at will so that

p.444, 22:37a) ~~xx~~ ~~the~~ ~~may~~ ~~xxxxxx~~ all the horses in the province's post-stations may be completely without rest. How is this in accordance with the main purpose of post-stations, which is to transmit communications? I have calculated the size of the roads and establish the quota of horses, so that this should be made into a clear standard. These evils must be abolished, and anyone who violates them should be indicted for breaking the law.)(end note)

22:37b) --. Whenever a governor, chŏltosa (prov. military commander) tosa, Uhu, or Ch'alpang goes to a new post or returns from an appointment, they all are ~~x~~ to change horses at the post-stations. The post-station horses are not (to leave their home province) and be taken off to the capital. (note: Not even the ~~x~~ ch'alpang of the home station will be allowed to ~~xxxxxx~~ send them to the capital. They are not to go outside the boundaries of their post-station. Violators will be given 100 strokes and 3 years' transportation, and the officials responsible for sending them off will also get 80 strokes.

After the tosa gets to his post, if he has some business in the capital, then he also must change horses at every post-station; he will not be allowed to take the post-station horses from his home province and go with them.)(end note)

Indented note: Even when the post-station officials go to their posts or return from them, they, too, must change horses, and only then ~~any~~ ~~other~~ ~~is~~ ~~xxxxxx~~ ~~xxxxxx~~ can we avoid the evil practice of their keeping these horses in the capital. This is also in accord with my intention of establishing grades and setting quotas. If after he arrives at his post the ch'alpang has to go to the capital on either official or private business, then he ought to get his horse at his home post-station. This is the reason why I have provided for additional horses at the home station for the ch'alpang.)(end note)

--. Abolish the present regulation which allows officials of the Ministry of War to ride post-station horses at any time. (note: The officials of the

p.444, 22:37b) Ministry of War live at home in the capital; how can capital officials be able to ride post-station horses at any time? We ought to abolish this evil practice and only investigate this system in spring and fall.)(end note) In addition, we ~~will~~ will abolish the practice of having post-station horses placed at each governor's yamen. (or prov mil. commander's).

(note: If the governor of prov. army commander has to go out, then he ought to ride a post-station horse. If the horses are always stationed at their yamen, then how would it be possible to have them available for use on a daily basis? This ought to be abolished to eliminate this evil.

Some might say that the governors and prov. army commanders are commanding officers (chujang 主將). If they might have some emergency business, then you must always be prepared with horses to be on call on a daily basis, and thus must prepare for emergency situations. To this I would respond that the fact that this must be abolished does not require much argument. If you are talking about emergency situations, each of the governor's and provincial army commander's yamen has attached district towns with post-stations and they can call on them at any time. Even if there were an emergency, what reason would there be that the post-station horses would not get there (to their yamen in time)? How much more so given the fact that governors and provincial army commanders all take their families along with them and each of them are given salaries, and even though they have horses that they raise, many of them are always standing around idly (waiting to be used)?

p.444, 22:38a) At the present time the haeun p'an'gwan (海軍判官: official in charge of ocean transport) even when ~~he~~ he is living at home also rides post-station horses. Practices like this also ought to be thoroughly eliminated.)(end note)

--. After envoys going to Peking ~~xxx~~ cross the river (Yalu r.), with regard to the horses that they use, we should establish 2 or 3 separate post stations at ũihu or Yongch'ŏn with 70-80 horses each. (note: In determining ~~on the way home~~
 (on the way to China))

p.444, 22:38a) the appropriate number of horses to have, you should calculate the number of horses used ~~in~~ for one trip, and then provide more than enough. We could have them exchanged (horses?) every 5th or 6th time. At these new post-stations we would not appoint a ch'alpang; the Ŭiju-bu ~~off~~ magistrate would supervise it as a concurrency.) (end note). The envoys would be using (horses at these new stations); do not allow them to demand horses to be brought in from (other) post-stations in the area. (note: If there happens to be not enough horses, then the magistrate can fill up the deficit by renting horses; ~~but~~ there definitely will not be any requisitioning of horses from other post-stations) (end note)

For every trip, provide ~~equipment~~ the cost of materiel and equipment. (note: In addition to official food and provisions, also give ~~xxxxxxx~~ the cost of materiel and equipment. Calculate and determine the standard amounts. 3 kok of rice per person. Add 1 kok in the case of horse grooms (mabu). This would seem to be right. Allocate costs from regular funds and pay in equivalent amounts of either rice or cash.) (end note)

When tribute items are being transported (to China), we always use rented horses for this. (note: the costs of transport from Seoul to Ŭiju is born from the regular funds (of the government). In accordance with regulations for swaema (刷馬), the costs are furnished for renting horses. After a station is established at Ŭiju, we also will in accordance with this furnish the costs for renting horses.) (end note)

Indented section: At the present time, with regard to the trips of envoys to Peking, the horses they use every time they make a trip and divided up and allocated to the various provinces. When it comes to the two southernmost provinces, they are on the extreme frontier, and the number (of horses they provide) are very many, and this evil situation is so bad one cannot find words to describe it. Rather than require horses to be furnished from remote provinces whenever it is time for an embassy, wouldn't it be better to establish them in advance at certain places and eliminate the expenses and difficulties involved in

p.444, 22:38a) in moving them back and forth, and wouldn't this be more beneficial
 22:38b(4) in terms of reducing the labor used here and their and allowing people
 time to rest? Therefore at the present time we (should)
 in particular establish special post-stations along the (northern)
 border in order to see to it that we do not again have a situation where
 we are requisitioning horses from other provinces'far off (to the south).
 These new post-stations will be exclusively for this use (envoys to Peking)
 and will not be used during ordinary times. (note: ~~When through we establish~~
 were established for
 extra quotas of post-stations/along the Western route,/Imperial Envoys and
 Ambassadors to Peking are travellers that other roads do not have. This
 was why additional post-stations were established. The horses that are
 used after the envoys cross the Yalu river constitutes extra work that
 is not connected with the post-stations .

double indented note: In addition at the present time in the southern
 regions, Cheju has horses and boats for transportation purposes.
 Near and far along the seacoast towns, the people are forced to provide their
 own boats; there is no limit to this evil. Also in accordance with
 the intention expressed (in the above paragraph), we should cease this
 practice. At Cheju, Kangjin, Haenam, Yŏngam, Changhŭng, boats used for
 transport are exchanged in order~~m~~ (in transporting goods), but we should
 pay fees for the boats when we use them to load goods.)(end note)

--. A list of all large and small post-station horses used is to be
 submitted to the Ministry of War. Any violators (note: people who
 use an excessive number of horses, those who borrow them for private use,
 those who take the wrong roads, and those who pass by the post-station
 without changing horses, those who use too many post-station personnel
 or who use them for private purposes, those who use more food than is
 permitted) will be memorialized by the post-station officials directly.

(note: Any matter that pertains to post-stations or roads, if there is
 someone who breaks the law, then even a ch'amha ch'alpang (rank 7-9) may
 directly memorialize the throne on this.)(end note)

p.444, 22:38b) Indented section: I note that at the end of the Koryö dynasty, haengsöng(行省), sun'gun(巡軍), holch'i(忽赤):Pyongyang, 4, p.401. During the reing of Ch'ungnyölwang, the descendants of families who (performed service? had the status of?) tongnohwa(秃鲁花)(check?) were organized as soldier to guard the royal palace) and others would ride post-station horses even on unessential official business and they p.445, 22:39a) would wander about in ideleness. In addition they would ~~xxx~~ ride around on their own private horses on private business and yet receive official tickets for use at hostels or post-stations. And they would go all over the place demanding provisions for themselves. People who commented on this said (that if the violators of the law) were ch'amsang (high ranking) officials, their retainers should be imprisoned; and if they were ch'amoe (low ranking officials), the violators themselves should be imprisoned and that their private horses should be confiscated and assigned to each of the post-stations. At the present time the officials and bureaus of the capital and provinces all use post-station horses to excess, so much so that even eunuch officials, changgyo(將校) and clerks make demands (on the system) and extort supplies and provisions. This is an extremely bad evil, and we ought to carry out a (law) like this.

double indented section: At the end of the Koryö period a censor (kan'gwan 諫官) submitted a memorial which said: With regard to the despatch of officials to the countryside (samyöng chi im 使命之任), a former king ordered that / except for the Sunmun(巡問) and Allyömsa(按廉使), no other despatches (of such officials) will be made. From this one can see how serious his intent was. However, since war occurred (since the invasions?), there have been frequent despatches of officials to the countryside (samyöng 使命), and there are so many officials on the road that they can see one another on the way. A man who is authorized to use one post-station mount falsifies the royal order (kyo 符) to authorize 8 or 9 horses. And the amount of provisions given to one envoy

p.445, 22:39a) comes to as much as several dozen people would use. Even though there are many ch'alpang (post-station officials), the tracks of the jackals and wolves (sirang chi chök ^{豺狼之迹}:i.e. the corrupt and the mercilass) have not yet been covered (eliminated). And even though there are many Sönwi (^{宣尉}:officials in charge of relief, sönwisa) sent out, I still have not heard reports that the bandits have been destroyed. Add to this the fact that commissioned officials despatched by the

22:39b) Sunmunsa and Allyömsa and others sent out by the various wönsu (:generals, commanding officers) also all use post-station horses and go all over ~~the~~ the place around the prefectures and districts rushing through the magistrate's yamen and the post-stations. Once this gate has been opened, then many people receive horses and proceed back and forth from the capital to the provinces, and people making idle private trips has become ~~xxx~~ as frequent as ramie and millet patches (thickets). These people run busily around openly consuming public food without any shame. Clerks from destitute villages and destroyed post-stations are hanging their heads and clasping their hands (unable to meet the demands of these people) and they have no way to appeal their plight (kongso ^{控訴}).

Because there are limits to their supple with which to meet the unlimited demands of travelling officials and guests, the districts (personnel of the) have become destitute and the/post-stations and roads have been left deserted. From now on, the affairs of the prefectures and districts should all be entrusted to the Sunmunsa and Allyömsa, and they should be held responsible for carrying things out (doing things right), and the despatch of superfluous officials on government business should not be allowed. The edicts of the court should all be hung up and disdributed around the (countryside). And except for military intelligence or urgent matters, post-station~~s~~ horses are not to be provided. And if a man is not risiding a post-station horse, he should not be allowed into the district towns or post-stations or receive provisions from them.

p.445, 22:39b) In case of violators, both host and guest will be dismissed from office (that is, both ch'alpang and traveller) and not allowed to be appointed to a post again. All Sunmunsa and Allyōmsa will be required to observe the court's laws (maintain the court's laws), for this system must not be violated. If anyone does ~~violate~~ violate the laws, 22:340a) then he should be severely dealt with.