

p.474, 24:21b)--. In the Chou-li, the yu-jen(遺人) was in charge of using the supplies? (wei-tsu 委積) in the suburban areas outside the capital to ~~xxxxxxx~~ entertain guests and the applies in the yeh-pi(野鄙: provinces, outlying areas) to entertain travellers. When foreign guests were coming and when the army was moving and military service had to be performed, he was in charge of the supplies along the route. Every 10 li along the roads of the kuo and yeh (country and countryside 國野) there was a hut (lu 廬) and the lu had food and drink. Every 30 li there was a building & (su 宿) which had a way station (building) with a wei(委) in charge. Every 50 li there was a market (shih 市), with a hou-kuan(候館: hostel) with supplies and stores.

(note: Cheng Hsüan says: With regard to the supplies (~~wich~~ wich'ök 委積) the (廩人) and ch'ang-jen(倉人: men in charge of the granaries) calculated the amounts of the 9 grains to supply the needs of the state, and they supplied what was left over (for the entertainment of guests etc) Small amounts were called wei(委) and large amounts were called chi(積). ~~xxxxxx~~ . . .

I note that in the Han dynasty they had huts along the road ~~xxxxxxx~~ for the reception of (foreign) guests ...and every 10 li there was a ~~ching~~ ting (亭: stopping station), and the ting had a san-lao(三人). Each place had a ~~kung~~ kung-sil(空室) (end note)

indented section: The stores were used to entertain (foreign) guests; this is what was meant by the post-stations supplying (travellers) in later ages. . .

24:22a) -(in the Chou-li) the Hsing-fu(行夫) was in charge of ~~xxxxxxxxxxxx~~ small matters pertaining to transmission (of info?). . .

The origin of the post-stations with horses for the transmission of information in later times started with this.

--. Wen-ti of the Han dynasty, in his 12th year (168BC) eliminated prohibitions ~~on~~ against entering the palace? (che kwān 除關) and did not use chüan(傳: passes).

p.474, 24:22a) ~~xxxx~~ (note cites Ju-ting: explains that a chüan was a pass made by writing two columns on a piece of silk which was then divided in half, and the person entering or leaving the gate would show one half which was matched up with the other half before being permitted to pass through. So the emperor did not bar people from entering and did not use the chüan tally system)(end note)

-in the 4th year of Ching-ti's reign (153 BC) ~~the emperor prohibited the use of the chüan tally system for entering and leaving the gates~~ the emperor restored the prohibition against entering the gates and used the chüan tally for leaving and entering.

-indented: The so-called chüan used by the Han people was the same as the present-day puhöm (符驗) and mun'in (文引) types of tallies.

--.In the T'ang dynasty, they tallies were given to the post stations for the transmission of orders throughout the empire.

The T'ang had a silver tally (ünp'ae 銀牌) which it gave out to envoys (commissioners) despatched on post-station horses. The Men-hsia-sheng gave them out...The tallies had 5 characters written on the face: Imperial running horse silver tally".

24:22b)

In the beginning of the Sung dynasty the Shu-mi-yüan was ordered to give out certificates which were called t'ou-tzu (頭子). During the T'ai-p'ing hsing-kuo era (976-84) because of people who were illicitly riding post-station horses, an edict was issued abolishing the Shu-mi-yüan certificates, and post-station horse riders had to have silver tallies. In the sögong era (988-990) they restored the issuing of certificates.

The above describes the tally system used in the T'ang and Sung dynasties.

--. In the Sung dynasty in the chia-yu era of Jen-tesung (1056-64), the San-ssu-shih (三司使), Chang Fang-p'ing (張方平) compiled the Regulations of Post-station Tallies (I-chüan-ts'e 驛卷則) divided into 74 chapters

p.474, 24:22b). The emepror granted it the title, Chia-yu i-ling (嘉祐驛令: post-station regulations of the chia-yu era).

indented: Chiu Chün says: Under the present ~~x~~ system (of the Ming dynasty) throughout the empire there are post-stations ~~xi~~ ~~x~~ that transmit or goods communications ~~x~~/either by water or by horse. With regard to such matters as sending off envoys (commissioners) and guests, transmitting urgent reports on military affairs, or transporting military goods, along the road we station horses, donkeys, boats, carts, and personnel. We must take into account the nature of the terrain (area), whether it is a strategic place or an out-of-the way place, and set stations up in strategic places. We may either station 80, 60, or 30 horses there, or in order down to 20, 10, or 50 horses. Generally speaking, 1 superior p.475, 24:23a) ~~ix~~ is provided with 1 shih (catty) of fodder, 1 middle horse gets 80, and 1 inferior horse gets 60. We examine and appoint the personnel first taking people living in areas nearby the post-station. If there are not enough people to meet the quota, then we take people from neighboring chün (districts). If the fodder (food) on hand is not enough, the households gather their carts and take responsibility for it. The people are given this labor service requirement in addition to their ~~x~~ regular service requirements. There has been a long period of peace and the number of affairs (requirring attentio) have multiplied, and the people bankrupted have perhaps been worn out because of this. I ask that as ~~the~~ Jen-tsung of the Sung ordered ~~chang-p'ing~~ Chang Pang-p'ing to compile a text on post-station tallies, the responsible bureau be required to grant tallies to those who use post-station equipment, and that ranks and order be established and that this be compiled into a text and distributed throughout the empire. Anyone who disobeys these reulgations will ~~ix~~ be issued not be permitted to ~~use~~ post-station equipment on his own authority. And no post-station will beallowed to issue equipment unless it is accofding to these regulations.