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1882.

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JOURNAL

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NORTH-CHINA BRANCH

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ROYAL ASIATIC SOCIETY.

ARTICLE I.

NOTES ON CHINESE COMPOSITION.*

BY

HERBERT A. GILES,

H. B. M.'s Consular Service.

THE Figures of Rhetoric have been scientifically classified as follows:—

I.—Figures of Similarity.
- 1.—Simile.
- 2.—Metaphor.
- 3.—Personification.
- 4.—Allegory.

II.—Figures of Contiguity.
- 1.—Metonymy.
- 2.—Synecdoche.

III.—Figures of Contrast.
- 1.—Antithesis.
- 2.—Epigram.
- 3.—Hyperbole.
- 4.—Climax.
- 5.—Interrogation.

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* Read before the Society on the 28th October, 1881.

6.—Exclamation.
7.—Apostrophe.
8.—Innuendo.
9.—Irony.

and it is in accordance with these divisions and sub-divisions that the following *Notes* have been prepared.

This subject has been treated more or less at length by several writers on Chinese composition; notably, by Prémare in his *Notitia Linguæ Sinicæ*, by Gonçalves in his *Arte China*, and by Watters in his *Essays on the Chinese Language*. Neither, however, of the above-mentioned three authors have attempted anything like classification; Prémare and Gonçalves having mixed up Figures of Rhetoric with Figures of Syntax, indiscriminately, while Watters in his otherwise scholarly and valuable *Essays* seems to have included all figures of similarity and contiguity under the one head of metaphor. For instance, Gonçalves gives under *Syntaxe Figurada* (p. 179) Climax, Metaphor, and Metonymy, as well as a whole host of such figures as Polysyndeton, Epanadiplosis, Antanaclasis, etc., etc., legacies from the schoolmen of ancient Greece, who by their pedantic refinements would have reduced the art of rhetoric to the level of a mechanical toy. And Watters (*China Review*, V., p. 215) speaks of "that kind of metaphor by which the part is made to represent the whole or the individual the species," this being of course the separate figure of synecdoche; while of the three illustrations adduced, namely, 名 for person or individual, 門 for sect or school of philosophy, and 肉 for pork, only the last one falls under the head of synecdoche, the two first being excellent examples of metonymy.

CLASS I.

1. *Simile.*—This figure consists simply in likening one thing to another. The things compared must, however, be different in kind; and the comparison must not be pushed to excess, or it degenerates into hyperbole (*q. v.*).

The choice of similes by Chinese writers presents but few points of special interest, being in fact, with due allowance for difference of environment, almost identical with that dictated by the canons of western literary taste. Life is compared with a dream, death with sleep, rosy cheeks with peach-blossoms, etc., etc.

E. G. 瞳人如漆: eyes as black as lacquer.

輻輳如雲: spokes and axles like clouds (in number); *sc.* many chariots. See *synecdoche*.

喙似刀: a mouth like a knife; *sc.* cutting in speech.

淚如雨下: her tears fell like rain.

A tipsy man is said to be 醉如泥 "as drunk as mud," in reference to a certain marine creature which when taken out of the water lies like a lump of mud, thus affording an instance of a simile within a simile.

The poet Li T'ai-poh likened man in his mortal state to the dust on the high road, blown hither and thither at the caprice of every changing wind:—

人生無根蔕
飄如陌上塵

He likened the moon-beams playing on the floor round his bed to hoar-frost lying on the ground:—

床前月明光
疑是地上霜

He also compared the human face with the flowers of the garden, and found that neither yielded in beauty or expression to the other:—

花面不相饒

So, too, we read in the *Hung-lou-méng* (ch. VI.) of P'ing-'rh, that 花容月貌 she was as beautiful as a flower and as bright-looking as the moon.

2. *Metaphor.*—Some readers may possibly be glad to be reminded that a metaphor is simply a simile in a word, the

metaphorical application of the word being altogether foreign to that in which it is commonly employed.

Of all figures of speech this is the one most constantly to be met with in Chinese literature, a fact to be ascribed in a great measure to the peculiar nature of the written language. For instance, the Chinese say 鐵證 "iron proofs" for the more expanded "proofs as irresistible as iron," reducing the simile to a metaphor by a process of condensation which is the alpha of success in every department of Chinese composition. Thus we have

柳腰: a willow waist.

櫻唇: cherry lips.

雞肋人: a "fowl's sinew" man; *sc.* a very thin man.

蠅頭事: a "fly's head" affair; *sc.* tiny, much as we say "pin's head."

山脚: the *foot* of the hill.

事乃寢: and so the matter *slept; sc.* dropped.

父母官: "father and mother officials"; *sc.* magistrates who are entrusted with the more immediate welfare of the people at large.

偶有所欲意一萌而婢已致之: whenever he wanted anything, the thought would hardly *sprout* before the maid had brought it to him.

免貽笑柄: so as to leave no *handle* for ridicule.

沐雨櫛風: washed by the rain and combed by the wind (said of the hardships of travel).

斗室: "a bushel room"; *sc.* a small room, no bigger than a bushel measure.

斗字: "bushel characters"; *sc.* enormous characters, as big as a bushel measure.

Mixed metaphors are to be found in Chinese as in other languages, occurring sometimes in the works of the best authors. The following example is taken from the writings of Lan Lu-chow:—

平地興無風之波: to stir up windless *waves* upon a level *ground; sc.* to make needless trouble.

3. *Personification.*—This figure is also known as *prosopopœia.* It consists in attributing life and mind to inanimate things. Thus, 天 "heaven," which was originally nothing more than the blue æther overhead (*cf.* the Taoist form 靛), has become endowed under the influence of superstition with the form and attributes of a human being. The people speak of 老天爺 "the old gentleman of the sky," and Han Wên-kung in the most famous of all his polished essays writes

上天鑒臨: I call God to witness.

And à propos of a story in the *Liao Chai* narrating the total destruction by thunder of a virtuous family, the commentator remarks that he thought it was only wicked people who were thus visited, adding "Truly the muddles of God Almighty are many indeed!" 天公之憒憒不已多乎. In another passage, however, referring to the preservation of a notably filial son out of the wreck of seventeen or eighteen entire cities destroyed by an earthquake, the same writer says "After this who will say that God Almighty does not know black from white?" 誰謂天公無皂白耶.

Earth is not unfrequently personified in a similar manner; *e. g.* 終日被人欺神明天地知 "and if after all men do oppress you, the spirits will see it and Heaven and Earth will know it." Hence too such phrases as 后地 "queen Earth," to which may be added 雹神 the "God of Hail," 瘟神 or 瘟鬼 the "Angel of Pestilence," and 海龍王 "Neptune" (*sc.* the sea) also used in the slang sense of "Davy Jones' locker."

4. *Allegory.*—An allegory is simply a metaphor expanded and sustained through all its parts. It is impossible here to do more than indicate where specimens of Chinese allegories may be found in translation. The 馬說 of Han Wên-kung appeared in the *Shanghai Courier* of 12th July, 1879; "Sleep-

land," 睡鄉記, by Su Tung-p'o, and "Hunger-land," 餓鄉記, by Lan Lu-chou, were given in vol. VI., No. 6, of the *China Review*, and several good examples will be found in the *Liao Chai*, notably "The Wolf Dream," 夢狼. It may not be uninteresting, however, to note here the Chinese equivalents of "metaphor," "allegory," etc.; more especially as considerable confusion has prevailed hitherto among sinologues as to the proper employment even of their own native terminology. For instance, Dr. Williams in his *Syllabic Dictionary*, p. 1128, translates 寓言 "metaphorical, by metonymy," thus attributing to a single term the meanings of two quite distinct rhetorical figures. On pp. 973 and 1129 he further renders 借意 "metaphorically, in a figure," and 喻言 "a metaphor etc.," respectively.

As regards 借意, *lit.* "to borrow the sense," there can be but little doubt that it is in every way a most apt analogue of "metaphor," to which figure its use would seem to be exclusively confined, and it matters little that I have no quotations ready to hand in support of this statement.

As regards 喻, abundant proofs are to be found showing that when employed by competent writers it has invariably the sense of "illustration."

E. G.: 請以戰喻 "Let me take an illustration from war" (Mencius).

以蠡測海喻人之小見 "To measure the sea with a gourd is a phrase illustrative of persons with small mental capacity"; *sc.* those who would attempt the impossible. See the 幼學.

此言雖小可以喻大矣 "This proverb, although trivial in itself, may be used in illustration of important matters." See T'ang Mêng-lai's preface to the *Liao Chai*.

特假此以喻大道耳 "specially availed of in order to illustrate the Great Doctrine." See

preface to the 西域記, with reference to Hsüan Chuang and his travels.

厄之喻曰魚遊釜中: a state of danger is illustrated by the phrase "a fish in a frying-pan."

思慕喻曰一日三秋: a state of longing is illustrated by the phrase "one day like three autumns."

急之喻曰捧漏沃燋: a state of haste is illustrated by the phrase "carry a colander to water bananas."

To these examples may be added the use of 意拾喻言 as a translation of "Æsop's Fables," by the learned Mun Mong. Scientifically speaking, a fable is a short allegory; but the Chinese have never classified so accurately as that, and are content to regard fables simply as anecdotes of fiction, without reference to their strictly allegorical character.

As regards 寓, we may safely write it off as the correct translation of "allegory," as witness the following instances:—

南花多寓言之藪: the *Nan-hua* (by Chuang-tzŭ) is full of abstruse allegories. See preface to the 西域記.

考城隍寓言也: the story of *K'ao Ch'êng-huang* is allegorical. See comment on story No. 1 of the *Liao Chai*,

and a final example in which both 喻 and 寓 occur in the same sentence:—

鯤鵬之喻托物寓言: in the illustration of the leviathan changed into a roc, these creatures are employed allegorically. See commentary to the *Nan-hua-ching* (ad init.).

CLASS II.

1. *Metonymy.*—By this figure one word is put for another; the word substituted being, in general terms, an understood accompaniment of the other, or having some existing connection with it.

E. G.: 光陰 "light and shade"; *sc.* time.

蟒袍 "dragon robes"; *sc.* the office of State to which the right of wearing such robes belongs.

白首 "white head"; *sc.* an old man. *Cf.* "gray-beard."

鍋開 "the pot boils"; *i. e.* the water in it boils.

於是履舄交錯 "thereupon ensued a great hurrying to and fro of shoes and slippers"; *sc.* "of persons."

白粲 "the white food"; *sc.* rice.

孔方 "the round and square"; *sc.* the cash, which is round, with a square hole in the middle.

舂鋤 "the pound and hoe"; *sc.* the paddy-bird, so called from the peculiar movements of its head and neck when searching for food in the fields.

黑甜 "the dark and sweet"; *sc.* sleep.

The following is an example of the matter put by metonymy for the materiate:—

無半寸防身之鐵 "without half an inch of iron to defend ourselves with"; precisely as in English we often speak of the steel, meaning of course weapons made of that metal.

Euphemism, which consists in veiling offensive subjects with polite phraseology, is a sub-head of metonymy; and so also is that nameless figure by which words are employed in a sense only to be understood by reference to some historical fact, some quotation either in poetry or in prose, or other similar key. Of the latter, the following are examples:—

大夫 "great officer"; *sc.* the pine-tree, so called because the First Universal Emperor (B. C. 221) once sheltered himself from a storm under a group of five pines, and in recognition of their services conferred upon them the title of the "five great officers."

此君 "this prince" or "this gentleman"; *sc.* the bamboo, so called because when an ancient worthy was asked why he planted so many bamboos around his dwelling, he replied 何可一日無此君 "How can one be a single day without this gentleman?" in allusion to the extended use of the bamboo in almost every department of Chinese every day life.

以臥龍自任 "offered himself for the post of sleeping dragon"; *sc.* as commander-in-chief, the famous general Chu-ko Liang having lived in his youth at a place called Sleeping Dragon Hill.

Of euphemism, instances occur most frequently in connection with death and burial. Thus "to die" is 謝世 *to excuse oneself from the world*, or 決疣 *to burst the tumour;* "grave-clothes" are 壽衣 *clothes of old age;* "the grave" is 夜臺 *the terrace of night* on 佳城 *the beautiful city*, etc., etc. Of the same class are 大辟 and 正法 for capital punishment, and such others as 溫柔鄉, 破瓜, 相公, 大便, 小便,* 出恭, 行房, 敦倫,† 櫻梅釘, 子孫桶, 子孫堂, etc., etc., the name of which is legion.

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* Hence, a petty official is never spoken of as 小弁, from the awkward identity of sound.

† I have once before drawn attention to the unfortunate selection of these two characters to express the sounds *Lon-don* in the Chinese designation of the London Missionary Society.

2. *Synecdoche.*—This figure appears under various forms and in various disguises of language. Generally speaking, it may be defined as a rhetorical trope by which the part is put for the whole, or the species for the genus, and *vice versâ*.

E. G.: 無一椽一人 "not a rafter (*sc.* house) nor a man left." Said of a deserted site.

食指日千計 "a thousand fingers (*i. e.* one hundred persons) eating daily [at his table]." *Cf.* "so many *mouths* to feed."

馬千蹄美人百袂 "a thousand hoofs of horses and a hundred sleeves of girls"; *sc.* 250 horses and 50 young ladies. *Cf.* "so many *head* of cattle."

池鱗皆龍族 "the scales (*sc.* fish) in that pond were all of the dragon family."

毛羽同類 "same species as hair or feathers," *i. e.* an animal or a bird—a brute beast.

百姓 "the hundred names"; *sc.* the people.

瓜斯以待 "wait until next melon season"; *sc.* next year.

三秋 "three autumns"; *sc.* three years. *Cf.* "a youth of twenty summers."

十六寒暑 "sixteen colds and hots," *i. e.* winters and summers; *sc.* sixteen years.

It is by synecdoche that we apply numbers to things in themselves "not estimable with numerical precision."

E. G.: 七分喜三分不 "seven parts glad, three parts not"; *sc.* more glad than sorry.

By synecdoche, too, the names of celebrated personages are often substituted for the particular qualities by which they acquired their reputation. Thus, the names of 毛嬙 Mao Ch'iang and 西子 Hsi Tzŭ, two famous beauties of antiquity, are frequently put for loveliness in the abstract.

The following sentence aptly exhibits the facility with which

in the Chinese language a number of figures may be crowded into a small space:—

風鬃雲轡

Here we have two distinct metaphors and two examples of synecdoche, all within the compass of four words. These characters mean literally "wind manes clouds reins," or in a more expanded form "[swift as the] wind manes [used by synecdoche for *horses*, and countless as the] clouds reins [used by synecdoche for chariots]"; that is, "swift horses and countless chariots." Similar examples are common enough in Chinese literature, and are easily understood by the general reader. Compare such a sentence as "Le vin *rit* dans le *cristal*," an instance of metaphor and metonymy occurring in the short space of six words.

CLASS III.

1. *Antithesis.*—This figure consists in the institution of a contrast. It enters very largely into all kinds of Chinese composition.

E. G.: 貧而樂: poor but happy.

The above is an expression of contrast under its simplest form; a more elaborate example would be

君受虛誚我被寔傷: you got unsubstantial curses,
but I received a real wound,

in which sentence each of the last four words are directly opposed either in form or sense to the corresponding character of the first four.

As a specimen of secondary antithesis, *i. e.* where the antagonism of the parts opposed is weaker than in the examples given above, we may take

以食愈飢以學愈愚: cure hunger with food;
ignorance, by study.

Chinese proverbs and household words derive much of their point from the skilful use of this figure.

E. G.: 生勞不如死逸: it's better to be dead and happy than living and miserable.

民可使由之不可使知之: the people may be led, but they cannot be made to understand.

先到爲君後到爲臣: he who arrives first is prince, he who follows is minister only.

先炊先餐: first at the fire, first with his food, *i. e.* first come first served.

These last two sayings, the first of which is of very varied application, exemplify the antithesis (1) expressed and (2) understood, the contrast being in both cases between 先 and 後 "first" and "afterwards," though in the latter instance the actual antithesis is not visible in the text. To rhetorical antithesis, it may be mentioned *en passant*, an antagonism is necessary which in merely structural antithesis often almost entirely disappears.

As an instance of tersely-elegant antithesis of a structural character, the following are selected from a long list:—

晝同几夜共榻: the same table by day, the same bed at night. (Said of inseparable friends.)

此處夏無大暑冬無大寒花無斷時: here the summer is never excessively hot, nor the winter excessively cold, while flowers bloom all the year round. (From a description of the Isles of the Immortals.)

來是是非人去是非者: he comes and abuses others, and then goes away and abuses the person [to whom he had just been speaking].

A special kind of phraseology, peculiar as far as I know to the Chinese language, consists of abstracts formed by the simple juxtaposition of concretes.

E. G.: 來往: *lit.* "come go," signifies the mutual inter-

course of friends, or any similar form of correspondence.

多少: *lit.* "many few," is used for "number" in the abstract.

The following examples will be sufficient to illustrate the use of antithesis in Chinese poetry:—

有心栽花花不發
無意插柳柳成陰

You may set with all care,—yet the flow'ret will fade,
While the chance-planted willow throws o'er you its shade.

萬時不如杯在手
人生幾見月當頭

The cup's in the hand: seize the hour ere 'tis fled;
How seldom in life is the moon overhead!

Disarrangement of the strictly antithetical order of words is comparatively rare.

E. G.: 我不以貧富爲有無: I am not talking about what the rich can afford and the poor can not.

規矩方圓之至也: the compasses and the square are the embodiment of the rectangular and the round.

There exists one single sentence in the Chinese language for which, like *silver* with regard to rhyme, no corresponding antithesis can be constructed. It is

烟鎖池塘柳: smoke envelops the willows by the pond.

In the characters here employed all the five elements are already present, thus leaving according to Chinese rules no field from which to draw corresponding antithetical terms.

2. *Epigram.*—Epigram is a term which, like several others in rhetorical use, has been modified by lapse of time. It seems to have been originally applied to inscriptions, and from that to have developed into "a short poem containing some single

thought pointedly expressed," taking in on its way all kinds of titles, advertisements, superscriptions, etc., etc., which might afford scope for the play of epigrammatic wit.

An epigram need not of course be a poem, though it should be short; and it should be, strictly speaking, of such a nature as to rouse the mind by some "conflict or contradiction between the form of the language and the meaning really conveyed." Thus it will be seen that the boundary-line between Epigram and Antithesis is not very clearly defined; unless we confine ourselves, in common with the best authorities, to such specimens as are distinguished by brevity and some play on words therein contained. That Chinaman was of an epigrammatic turn of mind who announced some years ago that

康熙字典有一個錯字

In K'ang Hsi's dictionary there is a word wrong.

setting all the literati of Kiang-su by the ears until some one discovered that the word "wrong" was the word in question.

It may be mentioned in parentheses that the Pun is a sub-head of Epigram; and for want of a better example we may take the old joke of the man who declared he was what sounded like 進士 *chin shih* "a graduate of the highest degree," but which he afterwards explained to be 近視眼 *chin shih yen* "near-sighted"; or that of the bashful young man who was likened to a country carpenter because he had only 一鋸 "one saw," which has precisely the same sound in Chinese as 一句 "one sentence," *sc.* nothing to say for himself.

It was decidedly epigrammatic to say that men mostly prefer

自己的文章人家的老婆

Their own compositions, but their friends' wives.

So also it was an epigram by which a certain gentleman notified the newly-engaged tutor for his son that he should not squeeze the hand of the waiting-maid who brought him breakfast and dinner:—

奴手爲拏,先生以後勿拏奴手.

The tutor's reply was in a similar strain:—

人言爲信,東家以後勿信人言.

3. *Hyperbole.*—黑子彈丸極言至小之邑: "a black speck," or "a pill"; these are hyperbolical expressions for a very small District. (See the 幼學.)

Hyperbole is the figure by which anything is excessively magnified or diminished, beyond the limits of truth. Of such a kind is the phrase 斗室 (see *Metaphor*) for "a house no bigger than a bushel measure." Examples are common enough.

E. G.: 儼若山岳目如兩日: he was as tall as a mountain, and his eyes were like two suns.

駭如天降: as scared as if the sky had fallen.

疾若乘風: swift as if riding on the wind.

鼾呼雷動: he snored with a noise like thunder.

傾國: a nation overthrower; *sc.* a very beautiful woman.

萬里長城: the 10,000 *li* rampart; *sc.* the Great Wall.

Apropos of 10,000 *li* (say 3,000 miles) the landscapes of the celebrated painter Wang Fei were said to have been so artfully executed that the eye could wander over scenery to this extent (萬里爲遙) all within the narrow area of an ordinary fan.

The Chinese delight in hyperbole. They speak of their children as "dogs," of their friends as "princes," of the Heir Apparent as "a thousand autumns," of the Emperor as "Lord of Ten Thousand Years," and of China as "all beneath the canopy of the sky." The records of their antiquity teem with examples; while the records themselves go back to a period of 2,269,360 years ago.

Mencius, on one occasion, took the trouble to point out that hyperbole was a figure of rhetoric, and that its terms should not be literally construed. "We must not understand," said he, "that passage in the *Odes*—'of the black-haired people of Chow, not a single one was left 周餘黎民靡有子遺'—in its literal sense."

4. *Climax.*—Of this, the "ladder" figure, so called because the mind is carried, as it were rung by rung, up an ascending

scale until the final point is reached, the 大學 *Ta Hsüo* furnishes no inconsiderable number of examples. E. G.:—

欲治其國者先齊其家,欲齊其家者先修其身,欲修其身者先正其心,欲正其心者先誠其意,欲誠其意者先致其知

"[The ancients] desirous of good government in the State, began by good order in the family; to attain good order in the family, each began by attending to his own personal demeanour; to attain to proper personal demeanour, it was necessary to rectify the heart; to rectify the heart, it was necessary to refine the thoughts; and to refine the thoughts, it was necessary to extend knowledge."

5. *Interrogation.*—This figure, employed to surround a proposition with extra rhetorical force, is commonly employed by Chinese authors. The very first chapter of the Confucian *Discourses* opens with three good examples. The first is—

學而時習之不亦說乎

Lit. To learn, and from time to time to practice (what is learnt), is not that pleasant?

The two following quotations are in a lighter style:—

受人數金便當淹禁死耶: because I have taken a few pieces of a man's money, is he to shut me up to death, eh?

我雖貧固簪纓之貫彼以執鞭發跡何敢遂媵敌: though poor, I am descended from a noble family, and shall this carter fellow presume to take my daughter for his concubine?

For two further examples, see *Personification.*

6. *Exclamation.*—Of this figure one example will doubtless suffice.

子曰莫我知也夫

"Alas!" said Confucius, "there is no one who appreciates me."

Many similar instances are to be found *(e. g.)* in the 書經, where they are usually introduced by some such words as 嗚呼. So also the proverbial saying—

嗚呼哀哉
人死難猜.

7. *Apostrophe.*—This figure consists in suddenly addressing somebody, or something, absent, as if they were present. Of such kind are invocations to deities and devils, which are common enough and are generally prefaced by 祝曰, or 禱曰.

E. G.: 飲則酹地祝曰河中溺鬼得飲: and when he drank, he would pour out a libation on the ground and utter the following invocation:—"Drink, too, ye drowned spirits of the river!"

For further examples, see the 書經 *passim.*

8. *Innuendo.*—When one Chinaman says that another reminds him of the fan used by the ruler of the Infernal Regions, he avails himself of an innuendo; for tradition has it that the fan in question is *black* inside, and black-heartedness has much the same signification in China as elsewhere. So also when he speaks of people or things as 廟貧 "temple wares" (*i. e.* the miscellaneous articles sold at stalls in temples on religious festivals), he is suggesting that they cannot be depended upon 靠不住. A paragraph in the *Shanghai Courier* recently noted the destruction by fire of an ice-house, and the writer very naturally remarked that it was the last place where he should have expected a fire to break out. Now the Chinese frequently use as an innuendo the phrase 火燒冰窖 "an ice-house burnt down," as applied to events which seem to be a special manifestation of the will of Heaven 天意, or destiny. It is also an innuendo to liken a man to a lamp on the top of an 18-foot pole 丈八的燈台. Such a lamp

throws indeed its light to a distance, but leaves its own immediate neighbourhood in gloom 照遠不照近; and the *sous-entendu* is that the individual in question throws more light upon the faults of others than upon his own. It is an innuendo to call a man an "earthenware cock" 磁公雞, the implication being that you can't pull a hair out of him 一毛不拔, *sc.* that he is a stingy fellow. Degeneration in a family is hinted at by the phrase "a swan hatching ducks" 仙鶴養鴨子, and a cruel mandarin is often spoken of as a "blacksmith official" 鐵匠作官 whose only thought is to strike 只是打.

9. *Irony.*—It is well known that the sense now attached to this term is of comparatively modern date. Irony, in the time of Aristotle, signified "saying less than was meant," whereas we now understand by it "saying the opposite to what is meant," a figure known to the ancients as *Litotes.*

E. G.: 鬻妻子已大惠 "that you should sell your wife and child was already very kind of you,—" which words are spoken by an angry wife to whom her dissolute husband is about to do some further injury.

The above is irony direct; as an example of the indirect I may quote the following story from the *Liao Chai.* A virtuous young man goes to visit his elder brother who holds office in a distant part of the empire, and while residing in his yamên becomes aware of a very extensive system of bribery and corruption which is daily practised there, to the utter exclusion of anything at all like justice or impartiality. With tears in his eyes he reports what he has seen and heard to his brother, who however only laughs at him and says, 弟日居衡茅故不知仕途之關竅耳黜陟之權在上臺不在百姓何循復令上臺喜也 ... "My brother, your life has been spent in a cottage, and therefore you do not know the ins and outs of official life. We look for our advancement or dismissal to our superior officers, not to the people; hence, he who

gratifies those in authority over him is the good public servant. But if a man were to occupy himself with the interests of the people, how could he at the same time cause gratification to his superior officers?"

The irony in this passage is of course that of the author and not of the speaker in the dialogue.

ADDENDUM.

Ellipsis.—This figure belongs, strictly speaking, to the province of Grammar, though some writers have given it a place in treatises nominally confined to Rhetoric alone. The written and spoken languages of China teem with interesting examples. To begin with a simple instance: we generally find 查照 in place of the full expression 查考照對. So 西商 is an ellipsis which might at first sight be understood as applying to European merchants, and not, as is the case, to the native bankers of Shansi, who are also familiarly known as 老西兒 or 西老. Passing on to more recondite examples, oft-times difficult of expansion and occasionally even of explanation, we have

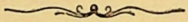
王矢不他: *lit.* Wang-arrow-not-he; *i. e.*, Wang swore he would never marry anybody else.

鳥窻洪案: *lit.* fowl-window-Hung-table; *i. e.*, she made a very good wife, the full expansion being, as given by a writer in the *China Mail*, "For many years she rose at *cock*-crow, as soon as dawn first glimmered through the *window*. She was as faithful as Mêng Kuang, the wife of Liang *Hung*, who, when eating, would raise the *table* up to her brow as a token of respect."

妾望君如歲: *lit.* concubine-long-prince-like-year; *i. e.*, "Every day has seemed a year to

me since you left," being of course an address from a wife to a husband.

A beginner might fairly stumble over 飭 快, but the insertion of 馬 between the two characters makes the phrase easily intelligible as "ordered the constable." So also 緇 黃 "dark-yellow" is no mean puzzle, until its expansion into 緇 衣 黃 冠 "dark robes, yellow caps" points at once to the priests who are thus specially distinguished. But of all examples of ellipsis pure and simple, *i. e.* where the knowledge of no allusion 典 古 is necessary to elucidate the sense, commend us to an example quoted in the *China Review* by Mr. Parker: 人 一 能 之 已 百 之 "If [any other] man can [do] it [in] one [day], [then] I [will give a] hundred [days to] it [rather than fail]."



ERRATA.

Page 4 Line 2 for 'that' read 'the sense.'
„ 7 „ 13 „ 'Mun Mong' read 'Mun Mooy.'
„ 10 „ 8 from below, for 兮 read 分.
„ 11 „ 3 for 凪 read 風.
„ 11 „ 12 from below, for 寬 read 實.
„ 16 „ 16 for 'employed' read 'intended.'
„ 16 „ 8 from below, for 虽 read 雖.
„ 17 „ 12 „ „ „ 貧 „ 貨.
„ 18 „ 4 „ „ before 何術復令上臺喜也 insert 上臺喜便是好官變百姓.

ARTICLE II.

NOTES ON THE GEOLOGY OF THE NEIGHBOURHOOD OF NAGASAKI.*

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THE remarkable manner in which this part of the island of Kiusiu is cut up by its several gulfs into the three extended peninsulas of Simabara, Nagasaki, and Omura, is a feature in its surface-geography, which bears especial reference to the configuration of the region at no distant geological period. Although it is an elevated district, considered as a whole,—the hills in the more immediate vicinity of Nagasaki varying between 500 and 1,500 feet in height, while Mount Unzen in the Simabara peninsula rises to about 4,700 feet above the sea;—yet there are low-lying regions situated at the base of the peninsulas, which a depression of the land to the extent of about two hundred feet would completely submerge. That there has been an elevation of this amount at some recent period, is demonstrated by the occurrence of a loose bed of water-worn rock fragments, which is exposed at the top of a deep cutting, through which the Nagasaki road descends to the village of Tokeets; and the following description of the transformed topography of this region at that period is not a mere speculation of my own, but is founded on numerous observations made in the several localities concerned.

At such a period the Gulfs of Omura and Simabara by uniting would isolate a large region, extending from the present

* Read before the Society on the 31st March, 1882.

narrow entrance to the Gulf of Omura to the southernmost extremity of the Simabara Peninsula, and forming an island about forty miles in length. This would be again divided into four smaller islands in the following manner:—by the submergence of its low-lying isthmus the Simabara Peninsula would be transformed into a mountainous island; whilst the sea, by occupying the line of the present road between Tokeets and Nagasaki, would completely disconnect the peninsula which forms the western side of the Gulf of Omura; and the Nagasaki Peninsula would in its turn form the southern prolongation of another island, produced by the formation of the Tokeets channel on west, and by the junction of the Gulf of Omura and Yagami Bay on the east, somewhere along the line of the present road between Yagami and the village of Isahaye; lastly, a fourth, though smaller, island would be formed by the Simabara strait on the east and by the Isahaye and Yagami channel on the west. In such a manner would this region now continuous be transformed into a group of large islands; and, that this was the actual condition of this region at a very recent geological period, I have not the slightest doubt.

Before treating of the subject proper of this paper, I must premise by observing that I shall limit myself to the more prominent geological features of this region; which, on account of the complexity of detail which it presents, requires for its more thorough examination a greater time than I was able to devote to it. Forming the axis or backbone of the base of the Nagasaki Peninsula, are beds of mica-schist and allied schistose rocks; which, whilst they are for the most part concealed on the hill-sides overlooking the town by masses of trachyte occasionally porphyritic, a dark felsitic trap, and agglomerate, are freely exposed to view on the eastern slope of the peninsula, more particularly in the vicinity of the village of Mogi. On crossing the harbour and ascending the hills on the western side, the same agglomerate and trachytic rocks are found; and although I was unable to find the mica-schist *in situ*, yet detached fragments of this rock gave evidence of its vicinity.

Turning to the district north of Nagasaki, we observe that the road from that town to Tokeets, as it skirts round the head of the harbour to cross the narrow isthmus of the Omura Peninsula, follows a line of cliff formed of agglomerate overlying a light-coloured friable trachyte; and long after the harbour is left behind, for a distance of from two to three miles, the road continues to skirt the base of this inland cliff, following in truth the line of the ancient channel already referred to in this paper. As one proceeds towards Tokeets, the trachyte assumes a more compact texture; and at a point where the road, which has previously been confined to a level plain, enters the hills, about four miles from Nagasaki, this rock exhibits a spheroidal structure, each spheroid being about three feet in diameter and enclosing within its concentric coats a nucleus of the size of a 32-lb. shot. A few steps further on, one observes an intrusion of trap, probably a phonolite: and from this point the trachyte, as exhibited in a slight declivity which has been carved or hewn out into niches for the reception of stone figures, assumes a darker colour. When about a mile and a half or two miles from Tokeets, the road, which has by this time reached its highest elevation from 175 to 200 feet above the sea, dips down into a deep cutting, at the top of which occurs the bed of water-worn rock-fragments which has been alluded to above. About half-way down the cutting, extensive dikes of a dark trap-rock—probably diabase—protrude through a quartz-porphyry; whilst near the foot of the cutting, occurs another small dike of blue basalt: all these dikes, which trend in an east and west direction, are vertical protrusions. On approaching Tokeets, the trachyte again appears; and near the bend in the road which suddenly displays to view the picturesque bay of this village, this rock exhibits a porphyritic structure. Two huge masses of this porphyritic trachyte, which overlook the road, have received the name of "The Giant's Head" from the Japanese, on account of the rude resemblance which they present to a human head and bust.

About half a mile to the east of the Tokeets road, lies the

hamlet of Meecheno, where exists a thermal spring. When I visited this spring in November 1879, I found its temperature, which was 74° F., to be 12° above that of the surrounding air: it had no odour, was quite clear, and, as the villagers informed me, was fit for drinking purposes: it contains, as I subsequently found, a moderate amount of lime in solution. To its existence the hamlet of Meecheno probably owes its being; and the inhabitants by conducting the water to a neighbouring bath-house employ artificial means to raise it to a temperature for bathing. The rock in the vicinity of the spring appears to be an "altered" argillite: whilst a very tough mottled phonolite occurs at the base of a hill to the eastward of Meecheno,—a granitic rock destitute of mica forming the summit,—and an "altered" argillite intervening between the two. In the bed of the stream, which flows from the lower end of the valley and crosses the Tokeets road about a mile and a quarter from the head of the harbour, I observed a highly calcareous and siliceous rock, followed in the lower portion of the stream by basaltic and trachytic porphyries.

An interesting traverse may be made along the road from Yagami to Isahaye,—a distance of eight or nine miles,—following the line of the original channel that once united the Gulf of Omura with Yagami Bay. The road between the villages of Heemi and Yagami displays in its cuttings agglomerate and beds of a fine-grained sandstone and shale which dip about 50° to the west. Proceeding by the road to Isahaye, one observes a light-coloured eurite to be the prevailing rock as far as the hamlet of Koga, about two and a half miles from Yagami. Beyond Koga, a region of trachytic porphyry begins;—specimens of this rock which I obtained exhibited fine crystals of glassy felspar. This trachyte is followed by a speckled sandstone* dipping to the north-west at an angle of 40°. On approaching the shore of the Gulf of Omura, beds of sand-

* This same speckled sandstone is to be observed in the hamlet of Koga, dipping about 45° to the eastward.

stone and shale are observed dipping 35° to the north-west: and as the road passes through the village of Kaieesa, about two miles from Isahaye, a dislocation of these beds is displayed in a cutting, which exhibits not only an alteration in the dip but a twisting round of the line of strike. I traced the sandstone and shale as far as the village of Isahaye. Striking off to the north-west in the direction of the town of Omura, about seven miles distant, the road for the first two miles lies along the same low-lying country, with fragments of a dark phonolite lying on the surface. It then crosses a hill elevated between 600 and 700 feet above the waters of the Gulf; a sandstone dipping gently to the south-south-east forms the lower two-thirds of this hill; whilst its summit displays a dark grey phonolite. Before reaching Omura the road crosses a succession of low hills, which exhibit at rare intervals a decomposed felspathic rock; whilst a dark pitchstone is to be observed in the hill overlooking the town.

Not the least interesting locality of the region to which this paper refers, is that of the Simabara Peninsula. This rugged promontory attains in the cloud-topped peaks of Unzen an elevation of not less than 4,700 feet above the sea* (measurement by aneroid). Tradition has located an active volcano on the summit of this mountain: and, that a similar belief is current at the present day, the following testimony will be sufficient to cite. The China and Japan Sea Directory, for as recent a period as 1873, refers to an active volcano in the centre of the peninsula, "over which a dark cloud of smoke usually rests;" whilst Dr. S. W. Williams in a "Lecture on Japan," published in the Journal of the North-China Branch of the Royal Asiatic Society for May 1859, describes Mount Unzen as "a volcano still in action;" and lastly, we find a

* There is no measurement of the height of Mount Unzen given in the Admiralty chart. The only estimate I have been able to find is that of 3,500 feet, which I have derived from a "Lecture on Japan," by S. W. Williams, LL.D., published in the Journal of the N.-C. B. of the Royal Asiatic Society for May 1859: it is greatly under-estimated.

writer in the "Treaty Ports of China and Japan" describing the town of Simabara (Minato) as "backed by a huge mountain whence the hidden fires still send up a gentle stream of smoke on a cloudless day." There would appear to be some facts which explain this current belief: and history in truth relates, that in 1792 or 1793 (the date varies in different accounts) there was a violent volcanic eruption in this mountain, which, being attended by a most disastrous earthquake, not only devastated the neighbouring country, destroying 53,000 of the inhabitants, but is said to have been felt through the whole of Kiusiu, and to have permanently affected the adjacent coast-line and territory of the province of Higo. There is little doubt, but that the striking resemblance, which Unzen presents to a truncated cone, often capped by clouds, when viewed from the hills overlooking the village of Mogi, affords an explanation of the persistence of this popular error as to its present activity. For loth as I am to detract from the romance which has been vulgarly attached to the volcano of Simabara, I grieve to write, that not only did I observe that this mountain loses its volcanic profile when regarded from other points of view, but that having stood on one of Unzen's highest summits and having crossed the peninsula from west to east, I failed to find any signs of the existence of an active volcanic vent. Yet I may urge, that the occurrence on the western flanks of this mountain of the hot springs of Wobama, Kojeego, and Unzen, which are probably intimately connected in their past history with the disastrous earthquake of last century, does not entirely divest this mountainous Peninsula of Simabara of its claims to be included within the present dominion of Vulcan.

Commencing the ascent from the fishing-village of Wobama on the western shore of the peninsula, the path led me up through the zone of trees, which extends up the mountain slopes to a height of about 1,100 feet above the sea.* Rising gra-

* In the vicinity of Nagasaki the upper limit of the zone of trees is very marked when viewed from the town; its level being from 900 to 1,000 feet above the sea.

dually from a height of 1,700 feet to a level of 2,500 feet, the higher portion of the peninsula may be best described as an extended plateau, from which springs the double peak of Unzen which attains another 2,000 feet or more of elevation. Such are the more conspicuous physical features of this region. With regard to its more strictly geological characters, I may remark that a sanidine-trachyte, rendered porphyritic by the fine crystals of glassy felspar embedded in its matrix, is the prevailing rock on both the eastern and western slopes of this mountainous peninsula; and that it extends from the sea-level up to the eastern summit of the double peak. This porphyritic trachyte varies somewhat in its characters: on the east slopes, the matrix appears to be more felspathic and is of a lighter colour than in the rock of the opposite side of the mountain; whilst regular crystals of hornblende are often associated with those of the sanidine, particularly in the neighbourhood of Minato: on the west slopes, the matrix is of a light bluish colour, and becomes strangely altered in the vicinity of the hot springs of Kojeego and Unzen,—a subject to be immediately considered.

Overlooking the populous town of Minato which is situated on the eastern shore of the Simabara Peninsula, there rises an abrupt desolate-looking hill which is completely detached from the main mountain-mass. The "why-and-wherefore" of its precipitous sides, the explanation of its peculiar form and of the strangeness of its situation, must have often afforded subjects for speculation to the casual visitor, if not to the inhabitants of the locality. It is in truth one of those hills, which—to employ the figurative language of Dr. Macculloch—"seem as if they had tumbled from the clouds." Tradition avers—and tradition generally has something to say in these matters—that during one of the earthquakes which have devastated the district of Simabara, this hill was detached and parted asunder from the parent-mass. But whether this explanation is a satisfactory one, I had neither the time nor the opportunity to determine.

By far the most attractive localities for the mere sight-seer, are those of the hot sulphur-springs of Wobama, Kojeego, and Unzen. The hot springs of Wobama, a fishing village to which I have already alluded as being situated on the west shore of the peninsula, occur close to the water's edge. A series of stone bathing-pools has been built around the springs;—the water of which evolves a large quantity of sulphuretted hydrogen, its unpleasant odour tainting the air of the neighbouring streets. Most of the bathing-pools are accessible to the sea at certain heights of the tide; and these are the baths most frequented by both real and imaginary invalids: their temperature I found to be 82° F., about 8° above the temperature of the surrounding air. On placing the thermometer in a bath which was inaccessible to the sea, it rose to 112° F., a temperature which appeared to be too high to permit of its general use amongst the frequenters of the springs.

I may best describe the sulphur-springs of Kojeego, which are elevated rather more than 2,000 feet above the sea, as bubbling up briskly at a temperature of 182° F. into a pool about fifteen yards across. The water, which is milky in appearance from the deposit of sulphides and the other products of the decomposed trachyte, exhales a powerful sulphureous odour: and after it has been allowed to run down into some baths in the hamlet of Kojeego, which is situated immediately below the springs, it becomes sufficiently reduced in temperature to allow of its being used for the purposes of bathing. The surface of the ground in the vicinity of the springs is warm, and often undermined; and I was informed that fatal accidents have sometimes occurred from the ground giving away beneath the feet.

A walk of about twenty minutes from Kojeego will bring the visitor to the hot springs of Unzen, where these phenomena are exhibited in their grandest form. Some time before arriving there he will have noticed dense clouds of white vapour ascending in the distance, and that the milky-looking streams over which he has to cross retain a portion of their original

warmth. His first impression of these hot springs of Unzen will hardly be a favourable one; and he will carry away with him a vivid recollection of "the dismal situation waste and wild" which was there presented to his view. Bubbling up furiously over a whitened and sterile surface of some acres are several boiling springs; whilst the atmosphere in their vicinity is powerfully impregnated with sulphureous vapours. The whitened crust which forms the surface is often so hot that even with a thick pair of boots on the feet it is necessary to be constantly changing one's ground; whilst it is pierced in many places by small holes, from which issue jets of steam that now and then remind the visitor rather sharply of their proximity. A thermometer, which I placed in one of the springs, rose to 202° F.; but as this locality is elevated about 2,200 feet above the level of the sea, this observation represents an actual amount of heat of 6° below the boiling-point of this elevation—208° F.—, a temperature which is probably attained at a short distance from the surface. The undermining of the ground has proceeded to such a degree in some places that there is a danger of the thin crust yielding underfoot; and to avoid a somewhat awkward introduction into the realms of Tartarus, it would be advisable to procure the services of an old Buddhist priest who resides in an adjacent temple.

The manner in which the sanidine-trachyte of the district has been decomposed and altered by the chemical and thermal influence of these hot springs,—a phenomenon exhibited on a lesser scale at Kojeego—, is worth a moment's consideration; and the visitor who may have previously stood in the midst of the Solfatara of Naples will be particularly impressed by the similarity in the appearance of the two localities, a resemblance which is due in both cases to the influence of sulphureous vapours on trachytic rocks. By the decomposition of the felspathic constituents and especially of the crystals of glassy felspar, the trachyte has become whitened and often laminated; and the most advanced degree of these changes may be observed in the thinned surface-crust around each spring, in the

masses of pure white rock much resembling the Cornish Kaolin which lie on the ground, and lastly in the whiteness of the adjacent cliffs and hill-slopes. Mr. Darwin in his "Geological Observations" describes a very similar change produced in a trachytic rock in the island of Terceira, one of the Azores, by the action of steam issuing from fissures.

Before leaving the subject of Simabara, I should refer to the long and narrow isthmus which connects its peninsula with the mainland of Kiusiu. The eastern half of this isthmus, which consists of a low and level tract of land well cultivated and dotted over with numerous hamlets and villages, is formed of the material arising from the degradation of the trachytic porphyry of Simabara; and in some cliffs, at present removed a short distance from the high-water line, I observed the same material to be occasionally stratified. But a small amount of depression would be required to submerge this low-lying portion of the isthmus; and doubtless there was a time, geologically recent, when the elevated peaks of Unzen formed a lofty island-mountain in the midst of the Gulf of Simabara,—a period when the extensive tracts of low-land which fringe the eastern and northern shores of the present peninsula were also covered by the waves. On the other hand, the surface of the western half of the isthmus is broken by groups of low hills, generally from 300 to 400 feet in height. Walking along the southern border of this neck of land, I observed the prevailing rock in this portion of the isthmus to be a dark trap finely speckled with felspar.

I will conclude this paper with a description of the geology of Mogi Bay,—a locality which affords, in my opinion, a key to the geological history of the whole neighbourhood of Nagasaki. Whilst the southern border of the bay is composed of the schistose rocks of the district which extend down to the sea, the observer will meet with formations of a very different character on the opposite side. The point immediately north of the village of Mogi is formed of a large dike of columnar

basalt, which must have been originally protruded in an easterly direction at an angle of 15° with the horizon. Adhering to the upper surface of the basalt are fragments of a curious quartzose rock, probably an "altered" mica schist. On rounding this point one enters a small cove, on the northern side of which beds of fawn-coloured shale and fine-grained sandstone, and of a rock intermediate in character, appear in the cliffs dipping to the N.W.—W.N.W. at an angle of from five to seven degrees.

In these recent beds the leaves of dicotyledonous plants are beautifully preserved, the venation in particular being retained in a very perfect condition. In some places I observed the fine layers of the shale to be curiously contorted,—an indication of their having been subjected to some disturbance previous to their consolidation. At the base of the sedimentary beds occurs a thin layer of conglomerate, which is composed of fragments of schistose rock and of the "altered" rock before alluded to. Overlying and conformable to these shales and sandstones are a series of bedded volcanic agglomerates, formed of fragments of a porphyritic trachyte and occasionally of a schistose rock embedded in a matrix of volcanic tuff, which varies in colour from white to grey. Thin seams of this tuff are interstratified with the sandstone and shale previously described: and the same agglomerate and tuffs, bedded and inclined 15° to the north-east, are to be observed forming the steep cliffs on the northern border of Mogi Bay. It is worthy of note that some hand-specimens of the porphyritic trachyte from this volcanic agglomerate appear to me identical in their characters with the trachyte of the Simabara Peninsula.

From the foregoing description of the leading features presented by the district of Mogi Bay, it will be manifest that we find there some important circumstantial evidences of the order of succession of the different formations, which will be of some service in unravelling the geology of the other portions of this region. First in order of age must be placed the schistose rocks

of the Nagasaki Peninsula; and I opine that the extensive series of the felsitic traps, and of the trachytes of Nagasaki and of Simabara, with the associated igneous rocks, are the work of a succeeding age of volcanic activity. Then followed the intrusion of such basaltic dikes as we see at Mogi and in the cutting above Tokeets; the formation of which was probably succeeded by a period of partial abatement of the volcanic forces. At such a time were deposited the sandstones and leaf-bearing shales of Mogi Bay, with the other sedimentary beds of the district: and amongst these, we must include the fossiliferous limestone and calcareous sandstone—also fossiliferous—of Iwosima, an island at the entrance of the Bay of Nagasaki; together with the coal-bearing sandstones of Takosima, another adjacent island.* But that the subterranean forces were not completely at rest during the deposition of these sedimentary formations, we have a sufficient demonstration in the occasional contortion of the shale at Mogi Bay, and in the intercalation now and then amongst these beds of thin seams of volcanic tuff, and—I may also add—in the crushed condition of many of the fossil shells embedded in the calcareous strata of Iwosima. At a yet later period the volcanic forces seem to have resumed their former sway; and we now behold, in the great thicknesses of agglomerates and tuffs which overlie the shales of Mogi Bay, the accumulated effects of their operations. And lastly, there ensued that general upheaval of the whole region, which, whilst it transformed an archipelago into a group of peninsulas, gave to Omura a gulf, to Simabara a bay, and to Nagasaki her far-famed harbour.

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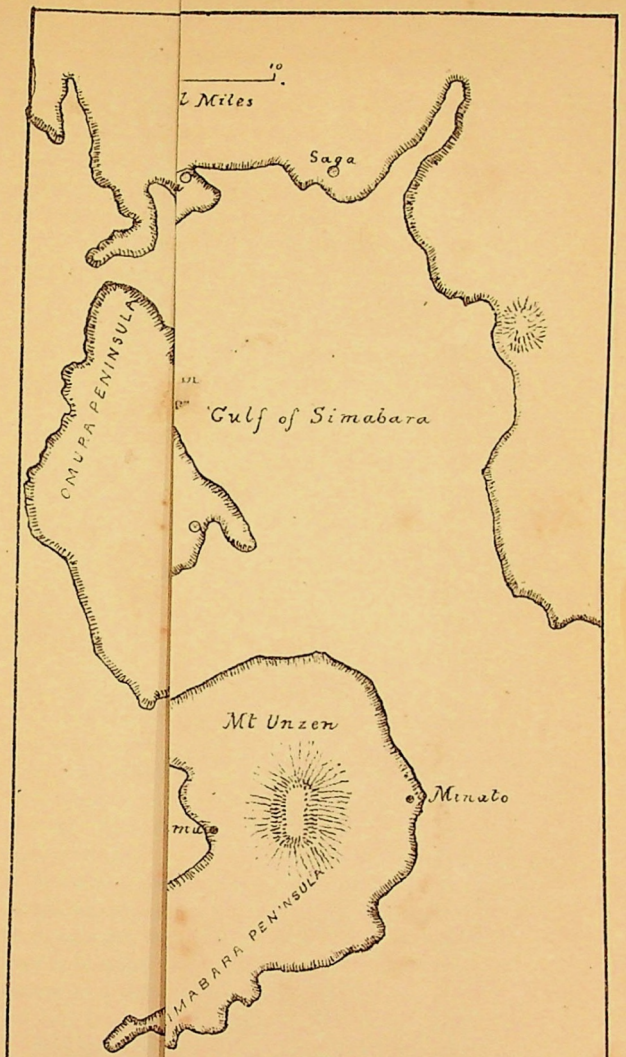
* For some further information with regard to the coal-fields of Takosima *vide* a paper by Mr. T. W. Kingsmill, published in the Journal of the North-China Branch of the Royal Asiatic Society for December, 1868.



AGASAKI

N.B. T the old channels or straits.

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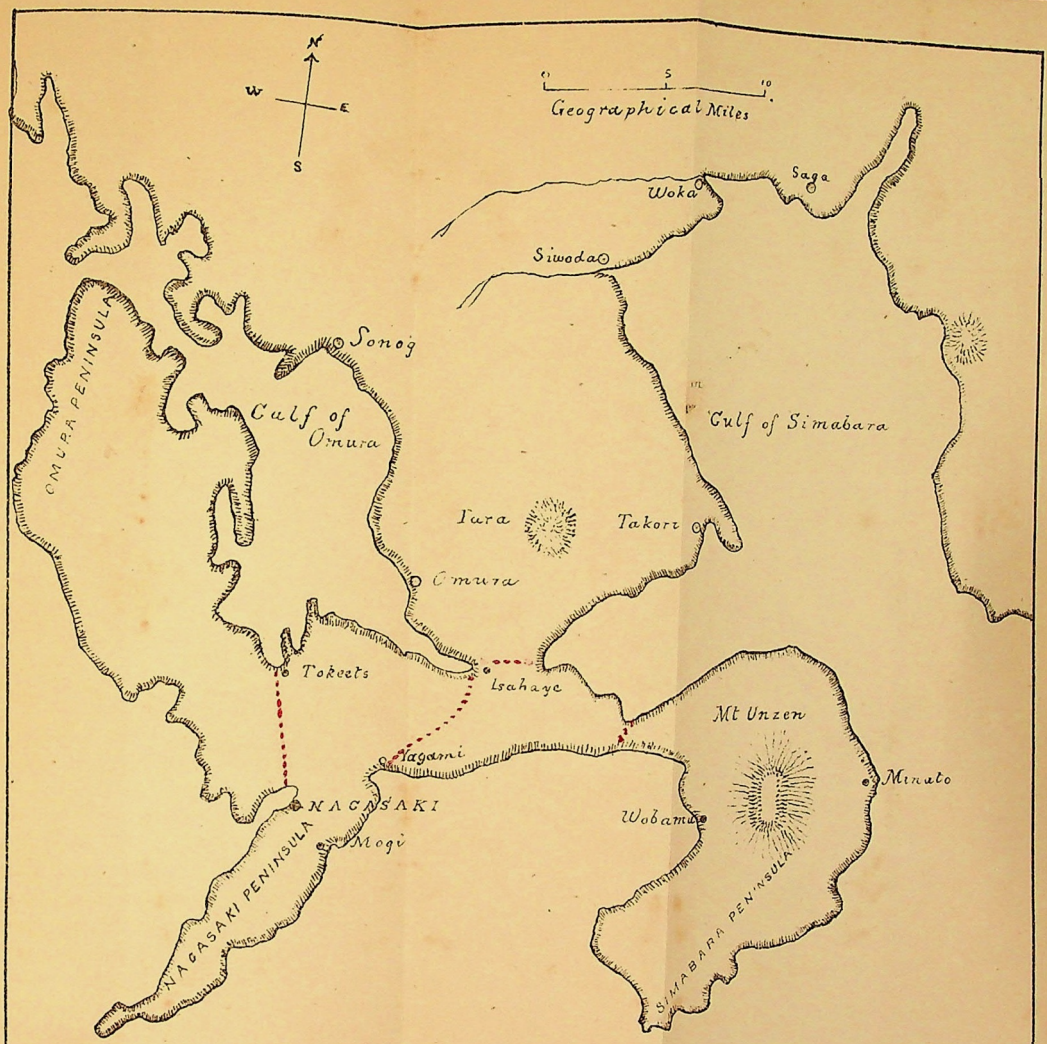

NEIGHBOURHOOD OF NAGASAKI.

N.B. The red dotted lines indicate the probable sides of the old channels or straits.

ARTICLE III.

NOTES ON THE SOUTH COAST OF SAGHALIEN.*

By GEO. C. ANDERSON.

OKUI-KOTAN BAY

Is an anchorage on the South Coast of Saghalien and is used as a station for collecting and drying seaweed. The shore is fronted by terrace-like cliffs, with out-crops of shale and probably coal, which I had no time to examine closely. Behind the land rises in wooded ridges, presenting the usual Saghalien aspect. A few miles further east there is a lofty mountain range with several fine peaks which are useful landmarks in making the anchorage, here and at the Convict Station Karsakof, which is about six miles further to the westward, round Cape Endouma.

A fine stream of fresh water runs into the sea at Okiu-Kotan and ships' boats can water with great ease, there being a deep hole close to the beach and water sufficient to float any ship's boat close up to it. Trout were observed at the mouth of the stream. The Bay is sheltered from west round by north to S.E., but the bottom is rock. The rise and fall of tide appears to be about 4 feet by the marks on the rocks. I made a hasty rough survey of the Bay and found the water shoal gradually to 3 fathoms, and then rather suddenly to 13 feet. The best plan is to stand in with the hut bearing about N.N.W., and anchor in 4 fathoms; a vessel is then quite far enough in. The

* Read before the Society on the 26th September 1881.

trend of the valleys on this part of the coast is north and south, while round Cape Endouma it is east and west. The Russians have constructed a tolerably good road from Karsakof round to a village called Poran Tomarie, and I heard that this road was to be carried on to Boussie on the east-side of Aniwa Bay, and will probably pass close to Okui-Kotan and Chupisani.

There is good wild-fowl shooting to be had at the mouth of the large river to the westward of Karsakof, but the musquitoes are very troublesome in the summer. Hazel grouse* are found in the woods, and deer have been seen. Bears are numerous according to the Russian officers. Sea-lions, seals, and whales I have seen myself.

A number of Japanese junks come here in the summer and take away salmon and herrings. There is a Japanese consul or commercial agent at Karsakof, to whom all Japanese arriving must report.

It may perhaps be worth mentioning that the Shirum-sha, a species of wild leek, reputed to be a *certain* cure for scurvy, is found all over Saghalien and is largely used by the Russians and natives all over the north. The Russian soldiers on the Amoor are very fond of it, and detachments are sent specially to procure supplies of it for winter use. The smell of it is much worse than garlic. I was told by an old Okhotsk whaling captain that he has often, after having lived weeks at sea on salt provisions, run for the island of Shantar, with himself and crew almost helpless from scurvy, and after using the Shirum-sha for a single week they invariably got perfectly well. He also told me that in the vicinity of the Shantar islands there is a rise and fall of 24 feet in the tides, with very strong tidal currents in Shantar Strait. It was on Shantar island that the unfortunate crew of the Nellie perished from scurvy, with plenty of wild berries and Shirum-sha within reach, had they known their use and value.

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* Bonasia betulena.

CHUPISANI BAY

Is a tolerably good anchorage about fourteen miles to the eastward of Cape Endouma, South Coast of Saghalien.

It is sheltered from west round by north to S.S.E. The water shoals gradually, and the lead is a safe guide in taking up a berth. Inside the four-fathom line the bottom is sand, and further to the eastward the sandy bottom extends for some distance off shore. To the westward of the Bay the shore and bottom are alike rocky.

There is a settlement of Russian peasants here, who seem well off and contented; they raise cattle principally. Fine salmon-trout, clams, eggs, and milk were procured from them. The place is sometimes used as a seaweed station, but none is being collected this year. Fresh water can be procured with some little trouble from a small stream which runs into the sea close to Pinnacle Point; also at another stream close to the village. There is an out-crop of coal close to the beach; the surface layers are little better than shale, but doubtless better coal would be found further in. The Russian peasants stated they made use of coal which burns well, from a seam three versts inland, which I was unable to visit. I saw large quantities of what appeared to be iron ore, but it did not feel very heavy when taken in the hand.

There are some curious Aino graves to the east of the village, with quaintly carved posts and the remains of small canoes near them. There are no Ainos here now. I believe these gentle, honest, but dirty savages to be quite untamable, and destined to disappear before the advance of the white man. In Yezo saki is doing the work for the Japanese. They cannot be got to take to agriculture. The Ainos on the West Coast of Saghalien are pretty well looked after and taken care of by the traders, as they are of great value to them; but sooner or later vodka will find its way among them, and then the end of this interesting race may be calculated; for drinking to the gods, *i. e.* getting dead drunk when opportunity offers, is part

of their religion, if so it may be called. Beyond the graves the shore is bordered by low, swampy forest, extending a considerable distance to the eastward, behind which the N.E. ridge rises; and still further away are seen lofty peaks with patches of snow on them. To the west all is closed in by a range of mountains, with a high sharp peak to the north-west.

There is a slight rise and fall of tide here, not more than four feet, which seems greatly dependant on the winds; our stay was too short to ascertain exactly about the tides.

From July 9th to 13th, when in Aniwa Bay, we had two days of light airs and calms. Highest reading of thermometer 69° dry bulb; wet bulb 62°. Barometer 29·896 and steady. The rest of the time the wind was from E. and S.E., greatest force 4. Highest reading of thermometer 65° dry, 59° wet. Lowest reading 48° dry, 47° wet, at 4 a.m. The sea water was about 57° average. I have observed that on the coast of Saghalien in the early part of the season, say from April to June, the winds are generally from the south-eastward, with more or less fog; the nearer east the wind the denser the fog; but there is generally a belt of two to three miles off the west coast which is clear of fog. If the barometer falls suddenly with a S.E. wind, the wind will freshen and blow hard for a few hours, and then fall light, probably finishing at N.W., when there will be a day or two clear weather.

In July, northerly and N.E. winds prevail in the Gulf of Tartary. On the Saghalien coast the wind generally comes off the land at night. In August the fogs clear away. Storms of a revolving character are experienced as far north as the Amoor. On the 19th of last August it blew with hurricane force at the mouth of the river, the wind beginning at south and finishing at N.W., with the low rapid scud so well known. From 6 p.m. to 10 p.m. the gale was at its height, the barometer falling all the time. After 10 p.m. the barometer began to rise, and the weather rapidly improved. August however is about the finest month for weather in the year. In Sep-

tember the weather breaks up, and heavy gales may be expected from anywhere between N.E. and west. Easterly winds bring snow and rain. Vessels have no business to be on the west coast of Saghalien between the 15th and 26th of September, as the weather is very uncertain just before and after the equinox. October is considered a fine month, but liable to N.W. gales, which however generally give good warning. With the close of October winter fairly sets in.

HEIGHTS OF MOUNTAINS ON SAGHALIEN COAST.

(By TRIANGULATION.)

Western Peak of Kaitsiska Range. Dist. 14 Miles.=3,221 feet
Middle Peak of Kaitsiska Range. „ 16 „ =3,397 „
Eastern Peak of Kaitsiska Range. „ 18 „ =3,695 „

Taken at noon July 7th, 1881. Fine clear weather. Stoukambiso Point bore N. 6° W. Eastern Peak N. 37° E. true. Lat. by Obs. 48° 30 N. Long. 141° 55 E.

Mount Lopatinsky. Dist. 18 Miles.=2,866 feet.

Mount Lopatinsky bore S. 35° E. Mayatchnoi Point N. 11° E. true.

ARTICLE IV.

ANNAM
AND ITS MINOR CURRENCY.*

BY

ED. TODA.

PART I.

I.

Preliminary Remarks.

Since the year 1858 the Kingdom of Annam has ceased to be an unknown country, for Missionaries now travel freely in every direction, and the ports of Haiphong, Hanoi, and Quinhon are open to foreign trade. Bold explorers, either in the interest of science or gain, have gone through the country to China, to Siam, or to Burmah, following the course of the rivers or the mountain paths, sometimes peaceably, at other times armed as conquerors and fighting their way through the land. Finally, the occupation of Lower Cochinchina by the French has done more than anything else to throw light upon this country, which, if it does not occupy so important a position historically amongst Orientals as China and Japan, yet from its favourable geographical situation and from the interest Europe takes in the surrounding countries, will be obliged sooner or later to enter the comity of nations, and change the condition of its people, at present probably the most miserable in the world.

Annam became known to the civilized world through the Catholic Missionaries who went there during the sixteenth

* Read before the Society on the 15th December, 1881.

century, though their works on the subject did not have a large circulation; some never having been even published, and all being very scarce at the present time. Father MARINI wrote at the end of the seventeenth century a *relation* of Tunquin, and the Jesuit priest ALEXANDER OF RHODES also published a history of that country. In the *Lettres édifiantes et curieuses écrites des Missions Etrangères* there will be found many references by Father GAUBIL and others to the history of Annam, and with reference to the religious aspect of the kingdom also in the Chronicles published during the last century by the Dominican and Augustinian Fathers of the Philippines. JOHN BARROW, a well-known traveller, has likewise published a narrative of a voyage to Cochinchina made in 1793.

Books relating to Annam have considerably increased in number during the last thirty years; most of these have been issued in Saigon and in France, and treat of the Annamese, their history, laws, customs, etc. It is to be regretted, however, that in these works the Chinese characters have not been used for the names of people and places; and this has caused more or less confusion in their identification. In their attempts to avoid this inconvenience, the French and Spanish Missionaries have introduced a system by which Roman letters with various dots and signs are made to represent Annamese words phonetically; but this is useful only to Annamese who wish to write their own language in Roman characters. In these pages an endeavour has been made to give the Chinese characters for all names which it has been possible to identify.

The literature of Annam is very poor. Except the *Annals*, written by order of the King 聖宗 THANH-TONG in 1477 by NGO-SI-LIEN, and continued at later periods, and other compilations of laws, such as the 皇越律例 *Hoang-viet-luat-le* published with an introduction by the King 嘉隆 GIA-LONG in the 11th year of his reign, all the books found in the country are of Chinese origin, the literature taught in the schools being

also Chinese. Nothing else could be expected from a country which has no real civilization of its own, but is only a reflex of China in everything relating to art, religion and government.

In China numerous works on Annam are to be found, but few of them can be looked upon as trustworthy. For instance the Chinese do not reckon as proper kings of Annam those who did not receive their investiture from the Emperor. Again, a deplorable confusion exists as regards names and dates. Finally, from the fact that the relations of China and Annam have frequently been of a hostile nature, and that many or all the works on Annam were written by Chinese officials employed to fight against that country, it is easy to see how their narratives would be of a very partial character and many facts grossly misrepresented.

The study of the numismatics of this country is completely new to Europeans. Several Chinese who have written on coins have published in their Catalogues lists of Annamese coins, and half of the 17th volume of the 古今錢略 *Ku-kin-ts'ien-lioh* deals entirely with them. However, all the coins alluded to form but an incomplete list of those issued by the last 黎 Le Dynasty, and the notices of them are certainly neither better nor worse than those in other Chinese books. As there exists thus no trustworthy basis on which to found this notice, it must not be expected that the work will either be complete or correct; but the greatest possible care has been used in the endeavour to make it so. Much information has been obtained from Father Miguel Portell, now in Tunquin, and from the distinguished Annamese *savant* Petrus Truong-vinh-ky, whose aid is indispensable to all Europeans who require any information concerning Annam. From his work, *Cours d'histoire annamite*, the historical notices which precede the description of the coins themselves have been partially taken.

In order to tone down the dryness of a long numismatical list, we insert some general introductory remarks explanatory

of the periods when coins were made, the laws relating to them, the working of mines, the issue of paper-money, etc., which referring to a country so little known as Annam, will probably not be without interest.

II.

Geographical and Historical Notices.

The situation of the Annamese Kingdom on the south-east of the great Indo-malayan peninsula is well known. This state consists at the present day of the two Kingdoms of *Tunquin* and *Cochinchina*, of the Kingdom of 占城 *Chiem-thanh* or *Ciampa*, and of a part of the Kingdom of *Khmer* or *Cambodia*. Ciampa, a Malayan state, and during six centuries the abode of thieves and pirates, was conquered in 1471 by the Annamese army. The Kingdom of Khmer also lost vast territories successively up to the last century and was only able to keep its national independence by the 西山 Tay-son rebellion which upset the feudal constitution of the country. Annam herself was divided between the families 莫 *Mac*, 鄭 *Trinh*, and 阮 *Nguyen*, who, having entirely put aside the royal authority, contested among themselves the supreme power over the kingdom. The French colony of Lower Cochinchina is situated within the territories of the kingdom of Khmer annexed by Annam in 1758.

Mr. Chaigneau, one of the French officers who in the last century accompanied the Bishop of *Adran* during his first expedition in aid of Gia-long, estimated the population of Annam at between 20 and 25 millions of souls. These figures are evidently exaggerated, at least so far as can be judged at present, as certainly the present population does not exceed 12 millions.

The division of the two Kingdoms of Tunquin and Cochinchina is still existing as a matter of fact. The former, which is also the richer and more populated, consists of the following thirteen provinces:—

諒山 Lang-son.
高平 Cao-bang.
太原 Thai-nguyen.
宣光 Tuyen-quang.
山西 Son-tay.
興化 Hung-hoa.
廣義 Quang-yen.
海陽 Hai-duong.
北寧 Bac-ninh.
河內 Ha-noi.
興遠 Hung-yen.
南定 Nam-dinh.
寧平 Ninh-binh.

Cochinchina has twelve provinces, namely:—

爻華 Thanh-hoa.
清安 Nghe-an.
河寧 Ha-ninh.
廣平 Quang-binh.
廣治 Quang-tri.
廣德 Quang-duc.
廣南 Quang-nam.
廣外 Quang-ngoai.
平定 Binh-dinh.
虎燕 Phu-yen.
慶化 Khanh-hoa.
平順 Binh-thuan.

These geographical divisions were made during the recent reign of the King 明命 MINH-MANG, and the three provinces of *Thanh-hoa*, *Nghe-an*, and *Ha-ninh*, formerly part of Tunquin, were added to Cochinchina. Previously the above two kingdoms were separated by a wall which ran along the shores of the 富良江 *Phu-luong-giang*, called in vulgar Annamese and on our maps the *Song-coi* river. The provinces do not range all alike, for as far as population and wealth are concerned each of them is under a different authority; in general, however, the public administration in Annam is very similar to that in China.

Originally the territories which formed the Kingdom of Annam were called 交趾 *Giao-chi*, which name together with that of 交南 *Giao-nam* prevailed till 225 B.C., when they became a Chinese province under the appellation of 象郡 *Siang-kiun*.

When the 漢 HAN came into power in China, Tunquin was called 南越 *Nam-viet*, and its interior division underwent various changes at different intervals. In 502 A.D. we see the country for the first time called 安南 Annam, which name lasted up to 940 A.D., when it was declared independent. During the succeeding dynasties up to the present time the names used for the designation of the state and the different capitals of the kingdom have been as follows:—

Dynasty.	Name of the King.	A.D.	Name of the Kingdom.	Name of the Capital.	Remarks.
丁 Dinh.	先皇 Tien-hoang.	968	大越 Dai-viet.	.....	.....
李 Ly.	太祖 Thai-to.	1010	交趾 Giao-chi.	大羅 Dai-la.	Now 河內 Hanoi called also 昇隆 Thang-long.
do.	聖宗 Thanh-tong.	1055	大越 Dai-viet.	do.	.....
do.	高宗 Cao-tong	1176	安南 Annam.	do.	.....
陳 Tran.	少帝 Thieu-de.	1399	do.	西都 Tay-do.	Hué, called also 順化府 Thuan-hoa-fu, and 承天府 Chan-thien-phu.
黎 Le.	太祖 Thai-to.	1424	do.	東京 Dong-kinh.	Hanoi called before 東都 Dong-do.
do.	莊宗 Trang-tong.	1545	do.	紹華 Thieu-hoa.	Province of 清華 Thanh-hoa.
do.	世宗 The-tong.	1593	do.	東京 Dong-kinh.	.....
阮 Nguyen.	嘉隆 Gia-long.	1803	越南 Vietnam.	富春 Phu-xuan.	Hué.
do.	嗣德 Tu-duc.	1862	大南 Dainam.	do.	.....

The mythical history of Annam, although derived from China, is much less complicated than that of the latter country. 帝明 De-minh, the great-grandson of the Chinese Emperor 神農 Shen-nung, while travelling in the South of China married a daughter of the race of immortals, by whom he had a son called 涇陽王 Kinh-duong-vuong. This son began the series of kings known as the 鴻龐氏 Hong-ban-thi, or family of immeasurable greatness. This family gave birth to twenty rulers, eighteen of whom had the same name, viz., 雄王 Hung-vuong, and continued on the throne up to 252 B.C.

Let us leave aside here any description of the history of Annam during this remote period. Doubtless it was formed by Chinese and Malayan colonists who settled there and mixed among themselves, a fact paralleled by the present race of the Sang-ley, or half-casts of Chinese and Tagals now populating the Philippine islands. Each colony was under a chief and lived as in China, by agriculture and fishing.

The first dynasty mentioned in the Annamese annals is that of 蜀 Thuc, the rulers of a small kingdom situated in the north-east of Annam, where afterwards its capital city 高平 Kao-bang was built. This kingdom, founded 252 B.C., lasted only 50 years, when internal contests between the different tribes broke out, victory and supremacy continually changing between them, until the Chinese interfered, and at last occupied the country, remaining in possession till 940 A.D.

About the year 600 A.D. China organised Annam in a regular manner by dividing the country into 13 chou, at the head of each one of which a governor was placed. A regular tribute was also instituted for the first time, gold and silver appearing at the head of articles to be offered.

In 940 A.D. Annam rose in rebellion against China, and the family 吳 Ngo occupied the throne during 28 years. How Annam since that time has been able to maintain her independence is a mystery. The first three dynasties followed

each other with marvellous rapidity: the kings fell under the strokes of assassins or by military conspiracy, and rebellions prevailed in all the provinces; later on the feudal chiefs became so powerful that the kings could not even maintain the shade of their sovereignty. Up till lately, to the time of Tu-duc, Annam sustained its existence solely by its passive policy, which is the only strength of Oriental countries.

Before entering on the description of the coins a historical account of the epoch during which they were cast will first be given. This is done for the special purpose of clearing up the dark period from the sixteenth to the eighteenth century, during which Annam was ruled simultaneously by three or even four rulers.

III.

Chronological Tables of the Annamese Dynasties.

The Annamese have a chronological system identical with that of the Chinese, and they use the same characters of cycles and years as the Chinese. The twenty two cyclical characters which occur sometimes on Annamese coins, are herewith given:

	子 Ti.
甲 Giap.	丑 Suu.
乙 At.	寅 Dan.
丙 Binh.	卯 Meo.
丁 Dinh.	辰 Thinh.
戊 Mau.	巳 Ti.
己 Ky.	午 Ngo.
庚 Canh.	未 Mui.
辛 Tan.	申 Than.
壬 Nham.	酉 Dau.
癸 Qui.	戌 Thuat.
	亥 Hoi.

The present year in Annam, as in China, is 壬午 Nham-ngo. The kings of Annam have a Nien-hao which is changed

according to their pleasure. These designations of reign are, of course, also changed after the death of their bearer, with the Miao-hao. I subjoin a list of both designations and the time corresponding to the reign of each king.

CHRONOLOGICAL TABLES OF THE ANNAMESE DYNASTIES.

鴻龐氏 Hong-ban-thi.

		ACCESSION. B.C.
涇陽王 Kinh-duong-vuong. 貉龍君 Lac-long-quan. 雄　王 Hung-vuong.	Reigned during 2622 years.	2874

蜀氏--Thuc-thi.

The Thuc Family.

安陽王 An-duong-vuong.	252

趙氏—Trieu-thi.

The Trieu Family.

武帝　Vo-de.	202
文王　Van-vuong.	190
明王　Minh-vuong.	178
哀王　Ai-vuong.	177
術陽王 Thuat-duong-vuong.	176

屬西漢—Thuoc-tay-han.

Chinese rule in Annam from B.C. 106 to A.D. 39.

徵女氏—Trung-mi-thi.

The Trung Family.

	A.D.
徵側　Trung-trac.	39

屬東漢—Thuoc-dong-han.

Chinese rule in Annam from 36 to 186.

		ACCESSION. A.D.
士王	Si-vuong.	186

屬吳晉宋齊梁—Thuoc-ngo, Tan, Tong, Te, & Luong.

Chinese dynasties ruling in Annam from 226 to 542.

李氏—Ly-thi.

The Ly Dynasty.

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.	YEAR OF ADOPTION.
前李南帝 Thien-ly-nam-de	542	天德 Thien-duc.	542
趙越王 Trieu-viet-vuong	549		
後李南帝 Hau-ly-nam-de	572		

屬隋唐—Thuoc-Tuy, & Duong.

Chinese reign in Annam of the Dynasties Tuy and Duong from 603 to 940.

吳氏—Ngo-thi.

The Ngo Family.

前吳王	Tien-ngo-vuong	940	Usurper.
附楊三哥	Phu-duong-tam-ca	946	
後吳王	Hau-ngo-vuong	952	

Twelve 使君 Su-quan or Envoys ruling from 958 to 968.

丁朝--Dinh-trieu.

The Dinh Dynasty.

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.	YEAR OF ADOPTION.
先皇 Tien-hoang	968	太平 Thai-binh	968

前黎朝—Thien-Le-trieu.

The former Le Dynasty.

大行 Dai-hanh	981	天福 Thien-phuoc 興統 Hung-thong 應天 Ung-thien	981
中宗行帝 Trung-tong-hanh-de	1005	Reigned three days	
卧朝 Ngoa-trieu	1005	景瑞 Canh-thoai	1005

李朝--Ly-trieu.

The Ly Dynasty.

太祖 Thai-to	1010	順天 Thuan-thien	1010
太宗 Thai-tong	1028	天成 Thien-thanh	1028
		通瑞 Thong-thoai	
		乾符有道 Can-phu-huu-dao	
		明道 Minh-dao	
		大感聖武 Dai-cam-thanh-vo	
		崇興大寶 Sung-hung-dai-bao	
聖宗 Thanh-tong	1055	龍瑞太平 Long-thoai-thai-binh	1055
		彰聖嘉慶 Chuong-thanh-gia-kanh	

The Ly Dynasty.—*Continued.*

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.	YEAR OF ADOPTION.
聖宗 Thanh-tong [cont.]		龍章天嗣 Long-chuong-thien-tu	
		天祝寶象 Thien-chuc-bao-tuong	
		神武 Than-vo	
仁宗 Nhon-tong	1072	太寧 Thai-ninh	1072
		英武昭勝 Anh-vo-chieu-thong	
		廣祐 Quang-huu	
		會符 Hoi-phu	
		龍符 Long-phu	
		會祥大慶 Hoi-tuong-dai-khanh	
		天符睿武 Thien-phu-duc-vo	
		天符慶壽 Thien-phu-khanh-tho	
神宗 Than-tong	1128	天順 Thien-thuan	1128
		天彰寶嗣 Thien-chuong-bao-tu	
英宗 Anh-tong	1139	紹明 Thieu-minh	1139
		大定 Dai-dinh	
		政隆寶應 Chanh-long-bao-ung	
		天感至寶 Thien-cam-chi-bao	
高宗 Cao-tong	1176	貞符 Trinh-phu	1176
		天資嘉瑞 Thien-tu-gia-thoai	1177
		天嘉寶祐 Thien-gia-bao-huu	
		治平龍應 Tri-binh-long-ung	
惠宗 Hue-tong	1211	建嘉 Kien-gia	1211
		天章有道 Thien-chuong-huu-dao	
昭皇 Chieu-hoang	1225		

陳朝—Tran-trieu.

The Tran Dynasty.

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.	YEAR OF ADOPTION.
太宗 Thai-tong	1225	建中 Kien-trung	1225
		天應政平 Thien-ung-chanh-binh	
		元豐 Nguyen-phong	
聖宗 Thanh-tong	1258	紹隆 Thieu-long	1258
		寶符 Bao-phu	
仁宗 Nhon-tong	1279	紹寶 Thieu-bao	1279
		重興 Trung-hung	
英宗 Anh-tong	1293	興隆 Hung-long	1293
明宗 Minh-tong	1314	太慶 Thai-khanh	1314
		開泰 Khai-thoi	
憲宗 Hien-tong	1330	開祐 Khai-huu	1330
裕宗 Du-tong	1342	紹豐 Thieu-phong	1342
		大治 Dai-tri	
藝宗 Nghe-tong	1370	紹慶 Thieu-khanh	1370
睿宗 Due-tong	1373	隆慶 Long-khanh	1373
廢帝 Phe-de	1378	昌符 Xuong-phu	1378
順宗 Thuan-tong	1390	光泰 Quang-thoi	1390
少帝 Thieu-de	1399	建新 Kien-tan	1399
簡定帝 Gian-dinh-de	1407	興慶 Hung-khanh	1407
重光帝 Trung-quang-de	1410	重光 Trung-quang	1410

Chinese rule in Annam from 1414 to 1428.

黎朝—Le-trieu.

The Le Dynasty.

太祖 Thai-to	1428	順天	Thuan-thien.	1428
太宗 Thai-tong	1434	紹平	Thieu-binh	1434
		大寶	Dai-bao	1440
仁宗 Nhon-tong	1443	太和	Thai-hoa	1443

The Le Dynasty.—*Continued.*

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.		YEAR OF ADOPTION.
仁宗 Nhon-tong [cont.]		延寧	Dien-ninh	1453
聖宗 Thanh-tong	1460	光順	Quang-thuan	1460
		洪德	Hong-duc	1470
憲宗 Hien-tong	1498	景統	Kien (or Canh) thong	1498
肅宗 Tuc-tong	1505	泰貞	Thoi-trinh	1505
威穆帝 Oai-muc-de	1505	端慶	Thoai-khanh	1505
襄翼帝 Thuong-duc-de	1509	洪順	Hong-thuan	1509
昭宗 Chieu-tong	1517	光紹	Quang-thieu	1517
恭皇 Cung-hoang	1523	統元	Thong-nguyen	1523
莊宗 Trang-tong	1533	元和	Nguyen-hoa	1533
中宗 Trung-tong	1549	順平	Thuan-binh	1549
英宗 Anh-tong	1557	天祐	Thien-huu	1557
		正治	Chanh-tri	1566
		洪福	Hong-phuoc	1570
世宗 The-tong	1573	嘉泰	Gia-thoi	1573
		光興	Quang-hung	1581
敬宗 Kinh-tong	1599	慎德	Than-duc	1599
		弘定	Hoang-dinh	1617
神宗 Than-tong	1619	永祥	Vinh-tuong	1619
		德隆	Duc-long	1629
		陽和	Duong-hoa	1635
眞宗 Chon-tong	1642	福泰	Phuoc-thoi	1642
神宗 Than-tong (again)	1648	慶德	Khanh-duc	1648
		盛德	Thanh-duc	1652
		永壽	Vinh-tho	1655
		萬慶	Van-khanh	1661
玄宗 Huyen-tong	1662	景治	Canh-tri	1662
嘉宗 Gia-tong	1672	陽德	Duong-duc	1672
		德元	Duc-nguyen	1674
熙宗 Hi-tong	1675	永治	Vinh-tri	1675
		正和	Chanh-hoa	1689
裕宗 Du-tong	1705	永盛	Vinh-thanh	1705

The Le Dynasty.—*Continued.*

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.	YEAR OF ADOPTION.
裕宗 Du-tong [cont.]		保泰 Bao-thoi	1719
永慶帝 Vinh-khanh-de	1727	永慶 Vinh-khanh	1727
純宗 Thuan-tong	1731	龍德 Long-duc	1731
懿宗 Y-tong	1735	永祐 Vinh-huu	1735
顯宗 Hien-tong	1740	景興 Canh-hung	1740
昭統帝 Chieu-thong-de	1785	昭統 Chieu-thong	1785

阮皇朝—Nguyen-hoang-trieu.

The Nguyen Dynasty.

世祖高皇帝 The-to-cao-hoang-de	1776	嘉慶 Gia-long	1801
聖祖仁皇帝 Thanh to-nhon-hoang-de	1820	明命 Minh-mang	1820
憲祖章皇帝 Hien-to-chuong-hoang-de	1838	紹治 Thieu-tri	1838
The reigning Sovereign	1845	嗣德 Tu-duc	1845

莫主—Mac-chua.

The Mac Family

莫登庸 Mac-dang-dung	1527	明德 Minh-duc	1527
莫登瀛 Mac-dang-dinh	1530	大正 Dai-chanh	1530
莫福海 Mac-phuoc-hai	1541	廣和 Quang-hoa	1541
莫福源 Mac-phuoc-nguyen	1546	永定 Vinh-dinh	1546

The Mac Family.— *Continued.*

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.	YEAR OF ADOPTION.
莫福源 Mac-phuoc-nguyen [cont.]		景曆 Canh-lich	1548
		光寶 Quang-bao	1557
莫茂洽 Mac-mau-hiep	1561	淳福 Thuan-phuoc	1561
		崇康 Tong-kanh	1565
		延成 Dien-thanh	1577
		端泰 Thoai-thoi	1585
		興治 Hung-tri	1587
		洪寧 Hong-ninh	1590
		寶定 Bao-dinh	1592
莫宣 Mac-tuyen	1592	武安 Vo-an	1592
莫敬至 Mac-kinh-chi	1592	康佑 Kanh-yao	1592
莫敬恭 Mac-kinh-cung	1593	乾綜 Can-tong	1593
莫敬寬 Mac-kinh-khoan	1616	龍泰 Long-thoi	1616
莫敬宁 Mac-kinh-vo	1659	順德 Thuan-duc	1659

Extinguished in 1667.

鄭主—Trinh-chua.

The Trinh Family.

鄭檢 Trinh-kiem	1545	明王 Minh-vuong	1545
鄭從 Trinh-tong	1569	平安 Binh-an	1569
鄭莊 Trinh-trang	1620	盛都 Thanh-do	1620
鄭碩 Trinh-thac	1654	西定 Tay-dinh	1654
鄭千 Trinh-can	1683	定南 Dinh-nam	1683
鄭矜 Trinh-cang	1708	安都 An-do	1708
鄭江 Trinh-giang	1728	威都 Oai-do	1728
鄭營 Trinh-dinh	1739	明都 Minh-do	1739
鄭參 Trinh-sum	1765	定都 Dinh-do	1765
鄭佳 Trinh-giai	1781	端南 Thoai-nam	1781

Extinguished in 1785.

阮主--Nguyen-chua.

The Nguyen Family.

DYNASTIC TITLE.	TITLE OF REIGN.	YEAR OF ADOPTION.
太祖嘉裕皇帝 Thai-to-gia-du-hoang-de	仙王 Tien-vuong	1562
熙宗孝萬皇帝 Hi-tong-hieu-van-hoang-de	什王 Sai-vuong	1614
神宗孝昭皇帝 Than-tong-hieu-chieu-hoang-de	上王 Thuong-vuong	1635
太宗孝章皇帝 Thai-tong-hieu-chuong-hoang-de	賢王 Hien-vuong	1649
英宗孝義皇帝 Anh-tong-hieu-ngai-hoang-de	義王 Ngai-vuong	1668
顯宗孝明皇帝 Hien-tong-hieu-minh-hoang-de	明王 Minh-vuong	1692
肅宗孝寧皇帝 Tuc-tong-hieu-ninh-hoang-de	寧王 Ninh-vuong	1724
世宗孝武皇帝 The-tong-hieu-vo-hoang-de	武王 Vo-vuong	1737
睿宗孝定皇帝 Due-tong-hieu-dinh-hoang-de	定王 Dinh-vuong	1765

Extinguished in 1776.

IV.

Situation of Annam as an independent Country.

Annam has always been tributary to China, and, from the time of its becoming a self-governed state, has occasionally sent presents and tribute to the Son of Heaven. Whenever she has not done so, a war with China has been the inevitable result. China, on her side, has attached great

importance to this tribute, and has fixed not only the dates on which it was to be paid, but also the nature of the presents to be made to her by Annam.

In 1252, China being under MONGOL rule, Annam had to pay tribute every three years. Under the 明 MING Dynasty the regulations for payment of tribute by Annam were altered, and those now in force are to be found in Mr. DEVÉRIA'S work *Histoire des Relations de la Chine avec l'Annam-Vietnam, du XVIe au XIXe siècle.* (Paris, Ernest Leroux, 1880.)

That Annam is a country under the sovereignty of China, is still more clear by the fact, that, on an Annamese king coming to the throne, he has to ask for investiture at the hands of the Emperor, in the same way as in the Middle Ages monarchs of Catholic countries had to obtain this confirmation of power from the Pope. Moreover, although in his relations with his subjects and in treaties with western powers the King of Annam is designated 大皇帝 Dai-hoang-de, or *Supreme Emperor*, the characters 國長 Kuo-tchang, or *Chief of a Kingdom*, are applied to him in China when soliciting investiture; and he is afterwards simply called 王 Wang, meaning *King or Prince.* In addressing the Emperor, the King of Annam makes use of the form 表 Piao, *i.e. statement presented to the Emperor;* and in replying to him the form 勅書 Tche-chu, or *letter sent by special command of the Emperor*, is used.

When in 1790 the 西山 Tay-son rebel 阮惠 NGUYEN-HUE, already invested as king of Annam by 乾隆 K'IEN-LUNG, came to China to salute the Emperor on the occasion of the 55th anniversary of his reign, he took part in the ceremonies of the palace in company with the Tartar Princes of the first and second rank, performing with them the various court rites, such as kneeling three times and bowing nine times before His Imperial Majesty.

This state of affairs would seem to have been changed by the treaty signed at Saigon on the 15th March 1874

between the French Rear-Admiral Dupré, Governor and Commander-in-Chief of Lower Cochinchina, and the Annamese Ambassadors 黎順 Le-thuan and 阮萬 Nguyen-van. Article II. of that treaty states that the President of the French Republic, recognising the sovereignty of the King of Annam and his entire independence of all foreign powers whatsoever, promises him aid and assistance, and engages to give him, on his demand and gratuitously, the necessary means for maintaining order and tranquility in his state, to defend it against all attacks, and to destroy the piracy which desolates a portion of the coasts of the kingdom. In recognition (Art. III.) of this protection, His Majesty the King of Annam engages to conform his foreign policy to that of France, and in no way to change his present diplomatic relations.

The independence of Annam cannot be stated in more explicit terms than those given above; nevertheless, three years later, in 1877, King 嗣德 Tu-duc suddenly recalled to his mind that he was still a vassal of China and sent an embassy to Peking bearing tribute. The *Peking Gazette* of the 31st March 1878 publishes a Memorial from 涂宗瀛 T'u Tsung-ying, Governor of Kuang-si, reporting the arrival of this mission on its way back to Annam. The report says that the members expressed themselves profoundly grateful for the generous and liberal treatment they had received from the hands of His Majesty the Emperor, who, they informed the memorialist, had been graciously pleased to grant them an audience, and bestow upon them some complimentary scrolls. His Majesty had also given them an Imperial Letter for the King of Annam, with presents of silks, satins and other articles. After resting a few days at the provincial capital, they were sent on under escort to their own country.

This political constitution of a double character, which in European states would lead to endless warfare, does not seem to affect to any great extent the authority of eastern monarchs. In Annam, for instance, the king yields to outside

pressure only when obliged to do so by force of arms; within his own territories his rule is absolute and despotic; he neither takes into consideration his state of vassalage to the Emperor of China, nor does he hold himself bound by treaties signed by him with other Powers.

V.

Mines.

To get nearer the subject of this work, *i.e.* the currency of Annam, we must first throw a glance at the mines and the mining industry of the country.

Annam is very rich in mines, though poor in metals, on account of the Government making the working of the mines a monopoly, or rendering it unprofitable to work them by the imposition of restrictions and by oppressive measures of every kind.

Nearly all the mines are situated in the mountainous districts of the kingdom, namely, in High Tunquin, with the exception of one gold mine in the province of 北寧 Bac-ninh. Metals of every kind are abundant, as proved by the following official list of mines paying royalties to the Government; and yte this list does not comprise the names of all mines worked at the present day.

GOLD MINES.

Province of 北寧 Bac-ninh.

1.—煤豐恆 Moi-phaong-hang. Makes an annual payment to the Treasury of seven oz. of gold.

Province of 太原 Thai-nguyen.

2.—純茫煤 Thuan-mang-moi. Makes an annual payment of ten oz. of gold.

3.—金喜煤 Kim-hi-moi. Makes an annual payment of twenty oz. of gold.

4.—寶囊煤 Bao-nang-moi. Makes an annual payment of six oz. of gold.

5.—爽木煤 Sang-moc-moi. Makes an annual payment of fifteen oz. of gold.

PROVINCE OF 諒山 LANG-SON.

6.—那邑煤 Na-ap-moi. Makes an annual payment of six oz. of gold.

7.—春陽煤 Xuan-duong-moi. Makes an annual payment of four oz. of gold.

PROVINCE of 高平 CAO-BANG.

8.—上坡煤 Thuong-ba-moi. Makes an annual payment of four oz. of gold.

9.—下坡煤 Ha-ba-moi. Makes an annual payment of four oz. of gold.

10.—清陀煤 Thanh-da-moi. Makes an annual payment of ten oz. of gold.

11.—賦內煤 Phu-noi-moi. Makes an annual payment of ten oz. of gold.

PROVINCE OF 興化 HUNG-HOA.

12.—蜴喻煤 Dich-hop-moi. Makes an annual payment of ten oz. of gold.

13.—本曾煤 Ban-tang-moi. Makes an annual payment of ten oz. of gold.

PROVINCE OF 宣光 TUYEN-QUANG.

14.—粘山煤 Niem-son-moi. Makes an annual payment of ten oz. of gold.

15.—玉聲煤 Ngaoc-lien-moi. Makes an annual payment of eight oz. of gold.

16.—靈湖煤 Linh-ho-moi. Makes an annual payment of eight oz. of gold.

17.—仙橋煤 Tien-kieu-moi. Makes an annual payment of eight oz. of gold.

SILVER MINES.

Province of 太原 Thai-nguyen.

1.—成樂煤 Thanh-lac-moi. Makes an annual payment of one hundred oz. of silver.

2.—仙山煤 Tien-son-moi. Makes an annual payment of four hundred oz. of silver.

3.—送星煤 Toung-tinh-moi. Makes an annual payment of one hundred and thirty oz. of silver.

4.—美和煤 Mi-hoa-moi. Makes an annual payment of twenty oz. of silver.

5.—叫和煤 Khieu-hoa-moi. Makes an annual payment of sixty oz. of silver.

Province of 宣光 Tuyen-quang.

6.—南登煤 Nam-dang-moi. Makes an annual payment of thirty oz. of silver.

COPPER MINES.

Province of 興化 Hung-hoa.

1.—萊昌煤 Lai-xaong-moi. Makes an annual payment of three hundred pounds of copper.

2.—裕登煤 Du-dang-moi. Makes an annual payment of four hundred pounds of copper.

Province of 宣光 Tuyen-quang.

3.—聚龍煤 Tu-long-moi. This mine has silver and copper, and makes an annual payment of eighty oz. of silver and twelve thousand pounds of copper.

PROVINCE OF 山西 SON-TAY.

4.—玲琛煤 Linh-tham-moi. Makes an annual payment of three hundred pounds of copper.

TIN MINES.

PROVINCE OF 太原 THAI-NGUYEN.

1.—廓儒煤 Guach-nho-moi. Makes an annual payment of six hundred pounds of tin.

The working of mines in Annam was first begun when the country was still a part of the Chinese Empire, and before the coming into power of the 吳 NGO Dynasty, but it has been impossible to obtain any reliable information relating to this period.

In the *Annals* of Annam it is mentioned that in King 大行 DAI-HANH's palace the throne room, called 百寶千錢殿, was fitted up with gold and silver; and that the roof of a pavilion called 竜錄殿 was composed of silver tiles. In 1010 King 太祖 THAI-TO of the 李 LY Dynasty, when going to a place called Co-phap, made presents of silk and silver to the aged people of the villages. In the accounts of the accession of some of the later kings we read of similar presents of precious metals being made to the people.

The various savage tribes inhabiting the mountains of the Tunquin frontier and the range of hills lying parallel with the Eastern coast have been from a very early period in the habit of working the mines and bringing down the metals in their rough state, in exchange for different articles. This is still done by the Moi, the Muong, and other tribes who thus bring to the Annamese markets considerable quantities of gold, silver, iron, and lead.

At the time of the occupation of Annam by the Chinese under the 明 Ming Dynasty, in 1414, the Annamese were forced to work the gold and silver mines, without pay, and the metals extracted were sent to China as compensation for the

war expenses. Later on, King 太祖 Thai-to of the 黎 Le Dynasty gave a great impulse to the extraction of large quantities of metals, the work being carried on under Government supervision and on its account. The first king who allowed mines to be worked by private individuals was 裕宗 Du-tong. In 1708 he established a scale of royalties to be paid by each mine, and this scale or tariff exists to the present day in the form given above, with but little variations.

The Chinese were the only people who availed themselves of this permission, and King Du-tong, in order to avoid too great a concourse of miners and the troubles that might thereby ensue, gave orders that the number of Chinese working in each mine should be limited to three hundred, and that they should be under the supervision of Government officials, who were entrusted also with the collection of all dues.

In 1729, King 永慶帝 Vinh-khanh-de issued a curious decree ordering the closing of all mines in the royal province of 清華 Thanh-hoa, the reason for this being that he did not wish to disturb the "veins of the earth that had produced the royal race of the Le Dynasty."

Since that time the mines in Annam have been worked solely by Chinese, who have no doubt made very considerable profits therefrom, inasmuch as, quite recently, the Mandarins of Tunquin complained to the king that the country was being ruined by the exportation to China of all the gold and silver obtained from the mines. It is hard to convince eastern nations that the exportation of precious metals from a country does not affect its resources in any way.

To open up a new mine in Annam it is necessary to obtain the sanction of the Government; and any one venturing to do so without this permission is punished with death by decapitation.

Under the Penal Code thefts in the mines are also punished very severely. This Code says that any one working in gold,

silver, copper, tin or mercury mines and appropriating any of the mineral, shall be punished as having stolen money; he who offers resistance to those coming to arrest him shall be deported, and should he wound or kill any officer arresting him, he shall be decapitated. The crime of stealing minerals is still more severely dealt with if committed by a company of thirty or more people.

The Code also punishes overseers of mines allowing fraudulent extraction of metals.

VI.

Manufacture of Coins.

Nearly every kind of metal has been used in Annam in the manufacture of coins, and there are now in circulation coins made of gold, silver, copper, zinc, and lead; and up to within a short time ago there were also coins made of iron.

Gold and silver coins were not made except under the last dynasty, and in a very limited number ; but the kings of the present dynasty have given a greater impulse to their mintage. According to the laws for casting coins in those metals, those used for paying Mandarins are to be round, and in lingots for payment to the troops in time of war. There exists also a large number of gold and silver medals with inscriptions and allegories relating to the 五寶 Ngu-bao or *Five Precious Things;* and these are distributed by the king in return for services to the state. These medals, however, pass into circulation and are taken as currency according to weight. The classification of these gold and silver coins and medals would take up too much space in the present work and we therefore leave it for future consideration.

The minor currency of Annam is identical with that of China; in fact nearly all the coins which were in circulation

up to the 15th century were actually cast in the provinces of 廣東 Kuang-tung, 廣西 Kuang-si, and 福建 Fu-kien, and brought direct to Annam in Chinese junks. The coins thus imported were smaller than the ordinary Chinese cash; they bore the Nien-hao or *name of reign* of various Emperors of the 宋 Sung Dynasty of China, and are still to be found in large numbers. In Annam coins were cast only under a few of the kings of the dynasties 丁 Dinh, 前黎 former Le, 李 Ly, and 陳 Tran, who reigned before that period. The description of these coins will be found further on.

In early days, the casting of cash was the prerogative of the king, according to rules contained in the 九府圜法 Cuu-phu-hoan-phap, or *Uniform Laws for the Nine Phu.* The text is rather obscure, but we gather from it that the cash were either cast at nine mints or stored in nine magazines in order to prevent an excessive circulation, in the following nine places: 太府 Thai-phu, 王府 Vuong-phu, 內府 Noi-phu, 外府 Ngoai-phu, 泉府 Tuyen-phu, 天府 Thien-phu, 職內 Chuc-noi, 職金 Chuc-kim, and 職幣 Chuc-te.

In the time of King 顯宗 Hien-tong of the 黎 Le Dynasty (1740-1786) mints were established in the capitals of some provinces, and it was ordered that on the reverse of the coins the name of the place whence they came should be indicated. At the present day two mints exist in Annam, where cash are cast for the use of the Government: one in Hue, the ancient capital of Cochinchina and now the capital of the whole kingdom; and the other in Hanoi, the ancient capital of Tunquin. Besides these, private speculators are allowed to cast cash with the permission of the Government who send deputies to inquire into the number of furnaces used and the monthly quantity of cash made, on which a contribution is levied. This contribution is usually paid twice over by the manufacturers on account of the exactions of the Mandarins.

Coins are also cast in Macao for circulation in Annam; and from a very recent report addressed by the Governor of that

Colony to the Portuguese Government it would appear that there exist at the present moment six manufactories of Annamese coins, employing twelve furnaces and three hundred and twenty workmen, and producing daily 700,000 cash.

In 1528 iron coins began to come into circulation in Annam. The Annals state that, when the usurper 莫登庸 MAC DANG-DUNG proclaimed himself king under the name of 明德 MINH-DUC, he wished to have coins cast, and having no copper made use of iron. This is the only occasion on which we see iron employed in the casting of Annamese coins.

Zinc coins appeared for the first time during the reign of the King 顯宗 HIEN-TONG (1740.) They were also made by 阮岳 NGUYEN-NHAC, chief of the 西山 Tay-son rebels, who was proclaimed king in 1764. This example was followed by the King 嘉隆 GIA-LONG in consequence of the great scarcity of copper in the kingdom. This king was the first who had coins made out of lead. The reasons which led to the use of these different metals, as well as the different amalgams of copper, tin, lead, and zinc, will be explained afterwards.

Various laws were passed at different times with reference to the circulation of the currency. In 1230 the King 太宗 THAI-TONG of the 陳 TRAN Dynasty regulated the value of the cash, ordering that each string or *tien* which the peasants had to pay to the Treasury should contain seventy cash, and only sixty those which dwellers in the cities paid in. The founder of the 黎 LE Dynasty reduced the tien to fifty cash; but its value was very soon raised by his successor, who in 1435 ordered all collectors of taxes to accept the old copper cash so far as it could be put in strings, and increased the tien to sixty cash. At the present day the tien is still composed of sixty zinc cash; and ten tiens make one *quan-tien*.

We have searched in vain for any law relating to the different standards of copper, zinc and lead coins. Their value depends altogether on the market, which in the ports open to

foreign trade is regulated by the price of the Mexican Dollar. At present, one copper cash or 錢 Dong is equal to ten zinc cash; and one quan-tien (600 zinc cash) is worth a little more than fifteen cents of a dollar. A box large enough to hold four hundred strings of zinc cash, equal to sixty Mexican Dollars, would have to be three cubic feet in size! The value of lead coins is still smaller than those of zinc, but they are fortunately very little used.

In payments to the Government six hundred and four zinc cash are counted to the tien, the four extra cash being required in compensation for the expense of transport of this cumbersome coinage.

VII.

False coinage, and Penal Laws relating thereto.

When speaking of false coinage we do not refer to coins issued by the rebels, who continually devastated the provinces, as these coins circulated in small quantities along with those issued by Royal authority. Many of the coins made by rebels were of so fragile a nature, that in the course of time they have entirely disappeared.

It seems rather improbable that, considering the very small value of Annamese cash, any one should be able to forge them and still make a profit on the operation. But, as in other parts of the world, makers of base coin prospered like some other flourishing industries in Annam, the manufacture being in the hands of Chinese.

Book 3rd, Part 6th, Section 5th of the 皇越律例 *Hoang-viet-luat-le*, or Penal Code of the Annamese Kingdom, prescribes the penalties to be inflicted upon persons forging the coins of the realm. Any one concerned in the making of false coins is liable to the punishment of death by strangulation. Those who knowingly buy false coins are

liable to perpetual banishment to a distance of three thousand *le* from their residence, and to one hundred blows. The informer receives a reward of fifty taels of silver. A mandarin who permits the manufacture of false coins is liable to a penalty of one hundred blows. Any one reducing the size of the current cash for the sake of the metal, receives one hundred blows. Those who attempt to make foreign gold or silver coins out of copper, lead, or quicksilver are punished by being kept three years in irons and receiving one hundred blows; and any person dealing in such coins is liable to a punishment of two years and a half in irons and ninety blows.

Besides these laws, there are two supplementary statutes, which lay down the penalties for new forms of forgery. By the first statute the punishment of three years in irons and one hundred blows is prescribed for the following offences: (1) making holes in silver coins and filling up with copper or lead; (2) making shoes of sycee of which the interior consists of copper or lead; (3) employing copper or lead mixed with silver in the proportion of not more than two, three, four or five tenths of silver in the whole coin.

The second statute imposes the same punishment upon those who make coins with the name and title of deceased kings.

Notwithstanding these severe penalties, false coinage is practised on a very large scale, not only in Annam, but also in China and Hongkong. Not long ago a considerable quantity of false cash was discovered in the colony of Hongkong, the makers of which were brought before the Courts. They were allowed to go free on their shewing that the cash were intended for Annam; and it was fortunate for the credit of the Annamese officials that the investigations were not pushed any further, as the very cash in question were taken to Annam by the "Bouranne," one of King 嗣德 Tu-duc's gunboats then in Hongkong for the purpose of being repaired.

VIII.

Magazines for coins, and Laws referring to them.

There are two kinds of magazines for coins belonging to the Government: one the regular Treasury, and the other where superabundant coins are kept.

In the Treasury is received the produce of the taxes, which are collected by the Huong-than, or chief of each Municipality, assisted by two elders called Quan-vien. When the taxes are all paid, the amount is taken to the provincial Treasury, and there the coins and ingots of silver are tested by the chief of the guild of goldsmiths, who answers by all he is worth for the accuracy of his judgment. In the case of zinc coins, as it is only necessary to arrange them in parcels consisting of strings of 604 cash.

Each provincial Treasury is under the charge of a minor official called Chu-thu-thuong-vieu, or "Superintendent of the Magazine," assisted by one Doi, or Captain of the military guard, who also controls the receipts and expenditure of the coins.

The Treasurer sends each month his balance to the Minister of Finances, and his accounts are also examined at stated times by Inspectors sent from the court of Hué.

Robberies from these magazines are by the Annamese Code subject to the following scale of punishments:—

For the theft of	1	tael	80	Blows.
do.	2½	taels	90	do.
do.	5	,, ...100		do.
do.	7½	,, ...	60	do. and 1 year in irons.
do.	10	,, ...	70	do. and 1½ years do.
do.	12	,, ...	80	do. and 2 do.
do.	15	,, ...	90	do. and 2½ do.
do.	17½	,, ...100		do. and 3 do.

For the theft of 20 taels	100	Blows and banishment	to 2000 le.
do. 25 „	100	do. and banishment	to 2500 le.
do. 30 „	100	do. and banishment	to 3000 le.
do. 40 „	.....Decapitation.		

The above scale is applicable to robberies committed by any of the employés of the Magazine. For common thefts the penalty is not so severe, as only a robbery of 80 taels or more is punished with death by strangulation.

There are also storehouses where small coins are kept when there is a great abundance in the market. Such storehouses also exist in China, and have been of great utility in times of public calamities. In the Annamese *Annals* mention is frequently made of the opening of such storehouses, either for assistance to the poor, or for rewards to the people. The first notice of such an occurrence dates as far back as the year 1028, when the King 太宗 THAI-TONG of the 李 LY Dynasty, on coming to the throne, ordered a distribution amongst the people of the coins in those magazines. In the fourth moon of the year 1074, in consequence of a great drought which destroyed the crops, the granaries, as well as these storehouses were opened for the succour of the needy.

Other distributions were made at later periods, one being recorded in the 6th moon of the year 1448, when there was a great famine in the provinces of Tuyen-quang, Qui-hoa, Giao-hung and Da-giang. The last of those donations was made by King 嘉隆 GIA-LONG, in 1801, after the pacification of the country, when he had destroyed the 西山 Tay-son rebels. On that occasion he remitted to the people one year's taxes, distributing to his troops one thousand taels of gold, ten thousand taels of silver, and thirty thousand strings of cash. To the auxiliary army of Cambodia he also gave thirty taels of gold, three hundred of silver, and three thousand strings.

IX.

Customs and superstitions connected with Coins.

The Annamese have the same ideas as the Chinese concerning the efficacy of hanging coins round the necks of children, or over the beds of sick people, &c.; but no further explanation is required here, the fact being well known to those at all acquainted with the numismatics of these countries.

When dealing with the different kinds of metal employed in the manufacture of cash, it was mentioned that the Annamese Government had several reasons for employing the most fragile materials. An explanation of this is given in an excellent work published in Manila in 1858 by the Dominican Missionary Manuel de Rivas, entitled *Idea del Imperio de Anam*. The following extract from page 103 of that book is here translated:

"It is a common belief on that in the Annamese Kingdom gold and silver exist in great abundance, hidden in the bowels of the earth; and for that reason, when the rice harvest is good, and there is an influx of money into the country, it at once disappears without any one knowing where it has gone; because what is imported is of little value, whilst the quantity exported is much larger. In the period of 1844-1846 it entered into my mind to take an account of the number of Chinese junks which went to Tunquin to load clean rice; and in the port of Hoa-phaong (Haiphong) alone I saw more than three hundred. Calculating that each junk carried away on an average five hundred quintals each, this would represent a total of $60,000 received at one port alone. At that time there was a large circulation of silver at that port, one bar of the nominal value of fifteen dollars being then only equal to forty-five strings of cash. In the other ports of the middle provinces, and in Hanoi, the exportation of grain was still

larger, and so was the silver brought into the country; but three months later the silver had all disappeared, and a similar bar cost from seventy-five to eighty strings of cash, by which fluctuation many people made considerable profits. In olden times the currency of Tunquin and Cochinchina consisted of circular coins with a square hole in the middle, called Dong-thien, which were much smaller than the Chinese cash. Without being exported, these coins disappeared entirely from circulation a few months after they had been issued by the mints in large quantities. The Government then ascertained that the people were in the habit of burying all cash that came into their possession, in consequence of which the laws relating to the currency were altered; and the coins, which were previously of copper, were afterwards made from zinc mixed with lead and tin. As this material was of so much more fragile a nature and decomposed rapidly, if buried, the abuses resulting from the old custom were stopped and also the calamities arising from a deficient circulation."

The custom of burying treasure was not new in Annam, and is explained by the want of security existing at all times. In the fourteenth century this custom was accompanied by a very barbarous one, which was the invention of the "Spirit protectors of treasures." It is said that TRAU-CANH, a famous doctor of the Palace, having accumulated immense wealth and wishing to secure it, buried it in a deep cave under the guard of the Spirits. To that end, he buried near the treasure a young virgin, with a root of ginseng in her mouth to preserve her from hunger and thirst, and lighted the cave with a large jar full of oil.

The Chinese who accumulated money in Annam and could not take it to their own country, also buried it in secret places, putting it under the guard of the innocent victims converted by superstition into Spirit protectors. This custom was a universal one, all classes of society following it, as King 廢帝 PHE-DE of the 陳 TRAN Dynasty, wishing to

preserve his riches from the hordes of Ciampa who had invaded the kingdom, ordered them to be buried in a cave in the Thien-kien mountain, where the people say they still remain, the secret of the position of the cave having been lost.

X.

Paper-money in Annam.

Shortly after the introduction into China by the Mongols of paper-money, it also circulated in Annam. In 1397 General 胡祚季 Ho Qui-ly, the real ruler of Annam under King 少帝 Thieu-de, prohibited the circulation of copper coins and ordered that paper-money only, called 通寶會鈔 Thong-bao-hoi-sau, should be used. This paper-money had a design, peculiar to each different class, indicating its exchange value for the copper coins which it had just supplanted.

The paper-money of the value of 10 cash was marked with the design of grass.

That of 30 cash with waves.
„ 60 „ „ clouds.
„ 120 „ „ turtle.
„ 180 „ „ unicorn.
„ 300 „ „ phœnix.
„ 600 „ „ dragon.

The Government made great efforts to ensure the circulation of this paper-money, and impose it on the people. To that end it was ordered that all copper coins in circulation should be taken to the Treasuries, where the value of one string and two tien of paper-money was given for one string of cash. The forgery of paper-money was punished with death by decapitation, and there were also severe penalties imposed on those who had copper coins in their possession.

But in spite of those orders and restrictions, paper-money soon fell into discredit and the old copper coins circulated freely. In fact the very General Ho Qui-ly ordered copper cash to be cast when he rebelled and usurped the Royal authority.

PART II.

History of the Coinage.

XI.

The 吳 Ngo Family. The twelve 使 君 Suquan. The 丁 Dinh Dynasty. The former 黎 Le Dynasty.—940-1010 A.D.

The 吳 Ngo Family.—940-948.

Ngo-guyen, an Annamese of the state of Ai-chao, was the founder of this family, which held the reins of power for eighteen years. Ngo-guyen took the name of 前吳王 Tien-ngo-vuong, governing for six years, which were passed in continuous wars.

He left the crown to his son, a minor, under the regency of 三哥 Tam-ca, who usurped the throne, proclaiming himself king under the name of 平王 Binh-vuong. Tam-ca, however, was soon defeated by another son of Ngo-guyen, called 後 Hau, who in an expedition against the rebels of 太平 Thai-binh was killed by an arrow in 958.

During this period there is no record of the issue of any coins in Annam.

The twelve 使 君 Su-quan.—958-968.

At the time of the death of Hau the country was divided into twelve 州 Chau. Their Governors refused to recognize the authority of the Ngo Family, and each of them proclaimed himself king in his own district. This state of things lasted for ten years.

The 丁 Dinh Dynasty.—968-981.

One of the above-mentioned Governors took into his service DINH BO-LANH, an Annamese, who fought against, and finally conquered the other eleven Governors, and in 968 proclaimed himself king under the name of 先皇 TIEN-HOANG, giving to his kingdom the name of 大越 Dai-viet.

His reign lasted 25 years and was very glorious. He made a commencement in the work of organizing the country, passed good laws which were fairly administrated, kept up a regular army, and coined cash. At his death the country again fell into a state of anarchy. He had nominated as his successor his third son HAN-LANG, but this prince was murdered by his elder brother. The second brother TRIEU, aged six years only, then reigned for a short time, under the regency of a General of the palace; but soon this General found it more convenient to proclaim himself king, thus putting an end to the DINH Dynasty.

No. 1.—Obverse.—大平興寶 THAI-BINH-HUNG-BAO.

Reverse.—The character 丁 DINH, the name of the Dynasty.

No. 2.—Obverse, same as before.

Reverse, plain.

Coins made by the king 先皇 TIEN-HOANG. White copper.

The former 黎 Le Dynasty.—981-1010.

General LE-HOAN ascended the throne under the name of 天福 THIEN-PHUOC, and, following the policy initiated by his predecessor, secured peace on the frontiers by successful wars against China and Ciampa.

His son and successor, called LONG-VIET, was murdered by his brother 卧朝 NGOA-TRIEU, three days after he had come to power. This prince, whose conduct was extremely cruel and bad, soon afterwards proclaimed himself king and committed

every kind of excess and crime, inventing new tortures and ruining the country in every way. With his death the LE Dynasty came to an end.

No. 3.—Obverse.—天福鎮寶 THIÊN-PHUOC-TRAN-BAO, or provincial coin of Thien-phuoc. At that time, as some fifty years before in China, the provinces of Annam were called 鎮 TRAN.

Reverse.—The character 黎 LE, the name of the Dynasty.

No. 4.—Obverse.—Only the character 黎 LE in the lower part of the square hole.

Reverse, plain.

The above two coins were cast in the 5th moon of the 5th year of 大行 DAI-HAN (986). They were made principally of white copper, and are rather smaller than the ordinary Chinese cash.

XII.

The 李 Ly Dynasty.—1010-1225.

Another general of the palace, LY CONG-UN, proclaimed himself king, and was afterwards known by the name of 太祖 THAI-TO. At this time the kingdom of Annam became known by the name of 交趾 Giao-chi, given by the Chinese Emperors; and the capital was established in 河內 Ha-noi. Thai-to found the necessary elements for the consolidation of the royal authority, and made good use of them, giving birth to the first of the three great dynasties which ruled Annam prior to the present century. During his reign regular taxation was established upon fisheries and agriculture, such taxes being paid in rice and cash. The civil administration and the army were also re-organized; and for the first time the king received solemn investiture from the Emperor of China, thus admitting the right of sovereignty which the Chinese Empire pretends to hold over Annam. It is from this time that the Chinese claimed tribute, and later on, to enforce those claims, their armies invaded and occupied the country.

Thai-to was succeeded in 1028 by his son 太宗 THAI-TONG, who during his reign of twenty-eight years had to fight only against the rebels who rose in arms in the frontier provinces. In 1036, having restored peace on the frontiers of China, he received from the Emperor the title of 南平王 *Nam-binh-vuong*. The most important of these rebellions was that under 治高 TRI-CAO, who, defeated in 1050, revolted again in 1052, invaded the Chinese provinces of 廣東 Kuang-tung and 廣西 Kuang-si, and with the Annamese province of 廣原 Quang-nguyen founded the kingdom called 大南 DAI-NAM, in which he was proclaimed king by his followers under the name of 仁惠 NHON-HUE. In the early days of his reign success attended him, and he defeated the various Chinese armies sent against him; but finally he was beaten, and his kingdom disappeared with him in 1054.

During the reign of Thai-tong, Buddhism made great progress in Annam, the king ordering in 1031 the construction of nearly one thousand monasteries.

In 1055 聖宗, THANH-TONG, son of Thai-tong, came to power, and his first act was to change the name of the kingdom to that of 大越 Dai-viet, used during the DINH Dynasty. His reign was peaceful, and in 1072 he was succeeded by his son 仁宗 NHON-TONG, notorious for his wars against the Chinese. The Emperor 眞宗 CHIN-TSUNG of the Northern 宋 Sung Dynasty had decided to conquer Annam, and to that end he sent a numerous army, which, however, did not pass the 廣原 Quang-nguyen frontiers. The army was detained for several months on these frontiers, and suffered great loss in every engagement it had with the Annamese, till at length peace was signed, and the invaders returned to their own country.

神宗 THAN-TONG, a nephew of the last king, occupied the throne in 1128, and reigned until 1139; the only notice taken of him in the *Annals* was that he was mad. He was succeeded at his death by his son 英宗 ANH-TONG, during whose reign

the port of Hai-phong was opened to trade with Siam, the Malay Peninsula, and Burmah. In 1142 a bonze called 晉利 THAN-LOI raised a rebellion, and was proclaimed king under the name of 平王 BINH-VUONG. He was, at first, successful, collected numerous forces, and went to besiege the capital; but, routed on the way to Hanoi, he sought refuge in the mountains of Tunquin, where he was made a prisoner, taken to the capital, and decapitated.

In 1176 高宗 CAO-TONG, son of Anh-tong, came to power, and ten years afterwards he received his investiture from the Emperor of China, being called for the first time 安南王 An-nam Vuong, or *King of Annam*. He was corrupt and addicted to vice, and was dethroned by a military rebellion in 1211. His son 惠宗 HUE-TONG, supported by his father-in-law 陳李 TRAN-LY, succeeded to the throne. The kingdom was in a very disturbed state: the 李 Ly Dynasty had already lost the prestige acquired by its first kings, and the fear of imaginary or real dangers which surrounded the life of the king made him lose his reason and his throne. He became mad and abdicated in 1225 in favour of his daughter 昭感 CHIEU-THANH. The 陳 TRAN family did not lose such a good opportunity to obtain the crown; one of its members 陳景 TRAN-CANH married the queen, and, on her abdicating in favour of her husband, the Ly family, the true founders of the Annamese kingdom, disappeared from power.

No. 5.—Obverse.—順天大寶 Thuan-thien-dai-bao.

Reverse: plain.

Coin issued during the reign of 太祖 THAI-TO, the first king of this dynasty, (1010 to 1028).

The two following kings issued no coins.

No. 6.—Obverse.—乾符元寶 Can-phu-nguyen-bao.

Reverse: plain.

This coin was issued during the reign of the Emperor 太宗 THAI-TONG. (1028-1055.) It was during this epoch that the

use of small thin cash was first introduced, on account of the great scarcity of copper then existing in the kingdom. The Chinese traders immediately took advantage of this circumstance, and had Chinese cash recast into smaller ones, exporting them from their own country into Annam. In consequence of the abundance of coins caused by this proceeding the manufacture of cash was suspended by the Annamese government for a period of fifty years.

No. 7.—Obverse.—天符元寶 Thien-phu-nguyen-bao.

Reverse: plain.

Diminutive coin made during the reign of the Emperor 仁宗 Nhon-tong in his seventh nien-hao. It is of white copper, and the character 元 Nguyen of the obverse is written in seal characters.

No. 8.—Obverse —大定通寶 Dai-dinh-thong-bao.

Reverse: plain.

No. 9.—Obverse.—Same as No. 8.

No rim on the Reverse.

No. 10.—Obverse.—Same as No. 8, but varying in the distribution of the four characters.

Reverse: plain.

Diminutive coins made during the reign of King 英宗 Anh-tong (1139-1176), during his second nien-hao.

No. 11.—Obverse —天感通寶 Thien-cam-thong-bao.

Reverse: plain.

Diminutive coin made during the reign of the same king in his fourth nien-hao.

No. 12 —Obverse.—天資通寶 Thien-tu-thong-bao.

Plain reverse.

Diminutive coin issued by the King 高宗 Cao-tong (1176-1211), in his second nien-hao.

No. 13.—Obverse.—治平通寶 Tri-binh-thong-bao.

Reverse without rim.

Nos. 14 and 15.—Obverse.—治平元寶 Tri-binh-nguyen-bao. The character 元 nguyen is written in two different forms of the *tchuen* or seal characters.

Reverse.—No. 14 plain; No. 15 without rim.

Diminutive coins issued by the former king in his fourth nien-hao.

XIII.

The 陳 Tran Dynasty.—1225-1414.

By the marriage of the Queen 昭皇 CHIEU-HOANG with the Prince 陳 景 TRAN-CANH the new dynasty came to power which governed Annam for two centuries.

TRAN-CANH, afterwards known by the name of 太宗 THAI-TONG, was so unfortunate in his domestic affairs, that he ran away from the palace and took refuge in a pagoda, refusing to reign any longer. He was requested by his courtiers to return to the capital, but as the Chinese were then invading the kingdom, he went to the frontier with his army and drove them back to their own country.

Tired however of the throne, Thai-tong abdicated in 1258 in favour of his son 聖宗 THANH-TONG, who had to fight and drive away the Mongols then invading Annam for the first time. But he ultimately had to agree to pay a triennial tribute to China, which has been continued to the present day. The rest of his reign was peaceful; following his father's example, he abdicated in 1279 in favour of his son 仁宗 NHON-TONG.

When this king ascended the throne, an order was received from the Emperor KUBLAI that he should personally appear at his court. The king refused to accede to this demand, and thus originated the second Mongol invasion of the country, in 1285, by an army of 500,000 men commanded by OMANHI. A brother of the king, called TRAN ICH-TAC, took the side of the Mongols, and together they defeated the Annamese

army, driving the king to the mountains of the 清華 Thanh-hoa province. Once masters of the country, the invaders raised the treacherous Tran Ich-tac to the throne, but the loyal Annamese very soon gathered a fresh army which defeated the Mongols in several battles, and compelled them to recross the frontiers. In 1286 another Mongol expedition came to Annam, but was also defeated and driven back to China. In 1288 peace was signed. Four years afterwards the King Nhong-tong abdicated in favour of his son 英宗 ANH-TONG. Nothing particular is mentioned about him in the *Annals*, except that he abolished the custom followed by his predecessor of tattooing on the legs the picture of a dragon as a mark of nobility and sign of valour.

Anh-tong also abdicated in 1314 in favour of his son 明宗 MINH-TONG, whose reign was peaceful and devoted to the organization of the country. Following the rule established by his predecessors, the king ceded the throne in 1330 in favour of his son 憲宗 HIEN-TONG. This king died after a reign of twelve years without leaving a direct heir, so his younger brother 裕宗 DU-TONG was made king under the regency of his father, the King Minh-tong.

During the reign of Du-tong the kingdom was on several occasions desolated by droughts and floods, which necessitated frequent distributions of rice and cash to the needy. There was also a considerable number of rebels and thieves in the provinces, which were taken prisoners and beheaded. At this time the export trade of Annam was largely developed, and the number of foreign vessels arriving at its coasts became quite important.

King Du-tong died in 1368 without leaving a direct heir, and on this account there is an interregnum of two years in the history of Annam, passed in fights and quarrels between the members of the Royal family. At last, in 1370, 藝宗 NGHE-TONG was proclaimed king; at first he had to maintain his rights against another Royal Prince, and three years later

he was driven from his capital by the hordes of Ciampa who invaded the country. The king then abdicated in favour of his younger brother 睿宗 Due-tong, who in 1378 was killed in a war against Ciampa.

Then came to power a nephew of the King Nghe-tong, called Prince Kien, and designated by the name of 廢帝 Phe-de, who, after a reign fraught with disturbances and rebellions, was dethroned and succeeded in 1390 by 順宗 Thuan-tong. It was at this period that the decline of Annam's power set in. The kings were unable either to repress the rebellions which broke out in the provinces, or to resist the invasions of neighbouring tribes. The people lived in a continual state of war, and this contributed to the rise, above their ordinary sphere, of the more fortunate generals. The result was the same as in every country in the world: the military prestige gained by the victories of those generals increased their ambitious views and made them anxious to place the crown on their own heads, either by palace intrigues, or by a rebellion of the soldiers under their command. Thus, during the reign of Thuan-tong, it was easy to predict the course of events. His power was altogether in the hands of General 胡 釐 季 Ho Qui-ly, whose influence during the last reign had already been paramount. In the same year in which Thuan-tong was proclaimed king, General Ho had the good fortune to defeat the mobs of a rebel bonze who had revolted in the province of Thanh-hoa under the name of 昌 符 Xuong-phu; and to bring to a successful close a long campaign against the armies of Ciampa. Peace was restored in the country, and its real ruler Ho Qui-ly devoted himself to its administration, instituting the laws relating to Paper-money, as we have already seen. He also ordered the construction of a new city which was to be made the capital of the kingdom. This town, built in the province of 淸 華 Thanh-hoa, was called 西 都 Tai-do or *Western Capital*, and the Court took possession of it in the 11th moon of 1398.

Four months later Ho Qui-ly forced the King Thuan-tong to resign in favour of 少帝 THIEU-DE, a boy three years old. During the ceremonies of his proclamation, Ho Qui-ly nearly became the victim of a conspiracy against his life by the Lords and Mandarins; but they had to pay dear for it, as nearly four hundred of them lost their heads in consequence. At last this general became weary of supporting mock kings, and in 1402 took the throne for himself. His history will be continued later on when dealing with other rebels. He was dethroned in 1407 by the intervention of the Chinese army, and the Annamese proclaimed 簡定帝 GIAN DINH-DE as their king, and proceeded to fight in the 爻安 Nghe-an province against the customary invaders of the country. But another 陳 Tran Prince raised his banner against him, and having assembled a numerous army, proclaimed himself king in 1410 under the name of 重光帝 TRUNG QUAN-DE. This political division of the country was only favorable to the Chinese invaders, as was soon seen by the two Annamese parties, who in consequence joined hands under the supremacy of TRUNG QUANG. But it was already too late, as the Chinese had made great progress, and at last, in 1414, made Trung Quang prisoner, subdued Annam, and caused it to become a province of the Chinese Empire.

No. 16.—Obverse.—元豐通寶 Nguyen-phong-thong-bao.

Reverse without rim.

No. 17.—Same as before, but having the character 元 written in the running hand style.

Diminutive coins issued by King 太宗 THAI-TONG (1225-1258) in his third nien-hao.

No. 18.—Obverse.—紹豐平寶 Thieu-phong-binh-bao, or cheap coin of Thieu-phong.

Reverse without rim.

No. 19.—Same as before, but having the character 紹 written in the running hand style.

No. 20.—Obverse.—Same as before, but having 元寶 Nguyen-bao or original coin, instead of 平寶 Binh-bao. The four characters are written in the seal style.

Diminutive coins issued by King 裕宗 Du-tong (1342-1370) in his first nien-hao.

No. 21.—Obverse.—大治通寶 Dai-tri-thong-bao.

Reverse: plain.

No. 22.—Same as before, but of smaller size.

No. 23.—Same as before, but having 元寶 Nguyen-bao instead of Thong-bao.

Of all kings of the Tran Dynasty, Du-tong cast most cash, and this was due to the calamities suffered by the country during his reign; for, owing to the repeated loss of crops, there were frequent distributions of cash to the people. This king was also the first who, during his second nien-hao, cast the three above coins of size equal to those current in China.

His successor did not cast cash, but some were issued by the rebels who were in arms from this period until the end of the dynasty.

XIV.

Rebels.

In Annam not only those chiefs are considered rebels who revolted in the provinces and held out for a longer or shorter time, but also those who succeeded in obtaining possession of the capital of the kingdom and took their seat upon the throne, without being recognized as true kings in the *Annals*. During the Tran Dynasty, as well as during the following 黎 Le and 阮 Nguyen Dynasties, there were insurgent chiefs without number who raised the standard of rebellion in the Annamese provinces, but only those who cast cash will be mentioned. And it will not perhaps be out of place to say that the chapters on rebel coinage must not be taken as complete, for after experiencing great difficulties in classifying the coins

under this head, there still remains a quantity of cash about the issue of which no satisfactory information could be obtained.

Rebel 日 禮 Nhut-le.
1368-1370.

The king DU-TOGN died in the 5th moon of 1368 without leaving a successor to the throne, and NHUT-LE appeared as pretender. He was the son of an actress, who, being *enceinte*, married Prince 恭 CUNG, brother of DU-TONG. When that king died, Nhut-le, supported by his mother and by some officials of the palace, was proclaimed king in the capital and took 咸紹 CAM-THIEU for the name of his reign. His government lasted until the 10th moon of 1370, when the proper king took the palace by storm, and making Nhut-le a prisoner, put him to death by bambooing.

No. 24.—Obverse.—咸 紹 元 寶 Cam-thieu-nguyen-bao.
Reverse without rim.

No. 25.—Same as before, but having the character 寶 Bao written in a contracted form.

Coins cast by the rebel above referred to.

Rebel 阮 Nguyen.
1381-1382.

King 廢 帝 PHE-DE, whose treasury was exausted owing to the heavy expenses incurred in the prosecution of the war on the frontiers, ordered the taxes to be raised. This measure caused great discontent among the people, and the province of 北 江 Bac-giang revolted under a man of low extraction called 阮 NGUYEN, who in the 8th moon proclaimed himself king under the name of 熙 元 HI-NGUYEN. Soon afterwards troops came to pacify the province, and at the beginning of 1382 Hi-nguyen disappeared.

No. 26.—Obverse.—熙元通寶 Hi-nguyen-thong-bao.

The characters 元 nguyen and 寶 bao are written in the seal form.

Reverse without rim.

Coin cast by Hi-nguyen.

Rebel 使 Su.

1391-1392.

This Su was a bonze who rose in arms in the 6th moon of 1391. As for some time he had no royal troops to oppose him, he proclaimed himself king under the name of 天聖 Thien-thanh, and had time and leisure to recruit a numerous army which arrived before the capital and surrounded it. The capital was captured in the 12th moon of 1391, and he reigned in it three days, but was soon afterwards defeated, and being made a prisoner by General 皇 Hoang, was put to death by being slowly cut to pieces.

No. 27.—Obverse.—天聖元寶 Thien-thanh-nguyen-bao.

The character 寶 Bao written in the seal form.

Reverse without rim.

No. 28.—Same as before, but with 元寶 Nguyen-bao written in seal characters.

No. 29.—Same as No. 28, but of smaller size.

Coins cast by the rebel Nhut-le.

The 胡 Ho rebellion.

1402-1407.

Rebel 胡絳季 Ho Qui-ly.—1402-1403.—When referring to the history of the Tran Dynasty, mention was made of General Ho Qui-ly, who in 1402 proclaimed himself king. In fact Ho Qui-ly was more than an ordinary rebel, and he may be styled an usurper, as he had possession of the capital, and governed the whole of Annam under the name of reign

of 聖元 Thanh-nguyen. In 1403 he abdicated in favour of his son Ho Han-thuong.

Nos. 30-33.—Obverse.—聖元通寶 Thanh-nguyen-thong-bao.

Reverse, without rim.

These four coins are different in size, and are made of white copper. No. 31 has the hole in the middle round instead of square.

Rebel 胡漢蒼 Ho Han-thuong.—1403-1407.

In the third moon of 1403, as mentioned above, Ho Qui-ly left the throne he had usurped to his son Han-thuong, though still keeping the reins of government for himself. The first act of the new king was to try to obtain investiture from the Emperor of China, and to this end he sent several embassies announcing that the Royal Tran family was extinct. The Court of Nanking ordered exact information to be furnished of what had happened in Annam, and for this purpose sent to that country the Imperial Commissioner 季 Li, who on his return from his journey to Annam made a report to the Emperor in which he stated that both Ho Qui-ly and Ho Han-thuong were only common rebels. In 1406, the Chinese decided to occupy the country, taking advantage of the great confusion existing at the time, and passed the frontiers in great numbers. After several battles between the Chinese armies and the troops of the rebels Ho, in which victory remained with the former, in the 5th moon of 1407 both Ho Qui-ly and Ho Han-thuong were made prisoners by the Chinese in the province of 清華 Thanh-hoa, and were murdered by the guard escorting them to China.

The Chinese remained in Annam, fighting against the followers of the Tran Dynasty who had revolted and proclaimed king 簡定帝 Gian-dinh-de.

No. 35.—Obverse.—漢元通寶 Han-nguyen-thong-bao,

or original coin of HAN-NGUYEN, the name of the reign of HO HAN-THUONG.

Reverse, plain.

Coin cast of red copper.

No. 36.—Same as before, but having the characters 聖寶 Thanh-bao, or holy coin, instead of 元寶 Nguyen-bao.

Rebel 天平 Thien-binh.

1405-1406.

THIEN-BINH was an Annamese who had taken refuge at the Chinese court at Nanking when the throne of his country was usurped by HO QUI-LY. In 1405, he ordered the standard of rebellion to be raised in the province of 爻安 Nghe-an, and represented himself to be a descendant of the Royal TRAN Family. His followers proclaimed him king under the name of 天平 THIEN-BINH, but, in default of the aid promised to them by the Chinese, they were defeated in 1406 by the troops sent against them by HO HAN-THUONG. The chief THIEN-BINH remained in Nanking during the revolt of his followers and did not go to Annam.

No. 37.—Obverse.—天平通寶 Thien-binh-thong-bao.

Reverse, plain.

Coin cast during the above-mentioned rebellion.

Rebel 羅平王 Loc-binh Vuong.

1420.

A slave belonging to the TRAN Family rose against the Chinese invaders, and presented himself as a great-grandson of king 睿宗 DUE-TONG. He gathered his followers in the province of 諒山 Lang-son, and in a month had an army of ten thousand men. He was then proclaimed king of Annam, and took the name of 永寧 VINH-NINH as the designation of his reign. He was soon attacked, however, and defeated by the Chinese troops sent against him, and disappeared from the country, nothing more being ever heard of him.

No. 38.—Obverse.—永寧通寶 Vinh-ninh-thong-bao.

Reverse, plain.

Coin cast by Loc-binh Vuong.

XV.

Chinese domination and war of independence.

1414-1428.

It has already been noticed that the Chinese invaded Annam in 1407, and, after seven years of resistance from the armed rebels and the Annamese who remained loyal to the last two kings of the TRAN Dynasty, they occupied the country, and it was formally annexed to China. But this domination was never consolidated, and did not last very long, on account of the coming to the front of the Annamese hero 黎利 LE-LOI.

To pay the numerous troops sent to Annam, the Chinese Commander-in-Chief LY-BAN ordered in 1419 the following cash to be cast.

No. 39.—Obverse.—交趾通寶 Giao-chi-thong-bao, or public currency of Giao-chi (Annam.)

Reverse, plain.

The metal employed for the casting of these cash was very bad and mixed with a great quantity of lead and sand. As they were not made in large quantities, specimens are very difficult to procure at the present day.

Towards the end of 1417, there appeared in the province of 交安 Nghe-an the Annamese 黎利 LE-LOI, the chief of the party fighting for independence against the Chinese. His good fortune was by no means continuous, and he suffered several defeats; but his personal valour and his power over the Annamese armies kept up the movement and enabled him to inflict severe losses upon the Chinese army, and to force it to retire from the country.

In 1426 Le-loi proclaimed a descendant of the Tran Dynasty king of Annam under the name of 天慶 Thien-khanh, but his power was always eclipsed by that of Le-loi, who in 1428, when Annam was freed from the invader, proclaimed himself king, giving birth to the second 黎 Le Dynasty.

During Le-loi's rebellion several coins were cast for the payment of his followers. They are all of diminutive size, and the copper employed varies in colour according to the provinces wherein the coins were cast.

No. 40.—Obverse.—安 法 元 寶 An-phap-nguyen-bao.

The character 元 Nguyen written in the seal form.

Plain reverse.

No. 41.—Same as before, but having 元 寶 Nguyen-bao written in seal characters.

No. 42.—Obverse.—Same as before.

Reverse, without rim.

No. 43.—Same as before, but having the hole in the middle round instead of square.

No. 44.—Obverse.—正 法 元 寶 Chanh-phap-nguyen-bao

The characters 元 寶 Nguyen-bao, written in the seal style.

Reverse, without rim.

No. 45.—Obverse.—治 聖 元 寶 Tri-thanh-nguyen-bao.

Reverse, plain.

Only the character 寶 Bao is written in the seal form.

Nos. 46, 47 and 48.—Obverse same as before, but having 平 寶 Binh-bao instead of 元 寶 Nguyen-bao. The four characters written in plain form. No. 48 has the hole in the middle round.

Reverse, without rim.

No. 49.—Obverse.—太 法 平 寶 Thai-phap-binh bao.

Reverse, without rim.

No. 50.—Obverse.—聖 宮 通 寶 Thanh-quan-thong-bao.

Reverse. The adversative particle 乃 noi, the meaning of which is uncertain.

Coin made of tin and lead.

XVI.

The 黎 Le Dynasty.

1428-1785.

1st King.—太 祖 Thai-to. 1428-1437.—The successful 黎 利 Le-loi was the leader of the revolt against Chinese rule. He expelled the invading army from the country, and, on the 15th day of the 4th moon of 1428, proclaimed himself king in 河 內 Ha-noi, giving rise to the dynasty which governed Annam for a long period. The reign of Le-loi was comparatively a quiet one, and all his army had to do was to subdue some wild tribes of 太 原 Thai-nguyen and 復 禮 州 Phuc-le-chau. Le-loi obtained investiture from the Emperor of China, by the payment of 50,000 taels of gold; he devised good administrative laws, which, however, were no sooner published than they were, unfortunately, altogether lost sight of.

2nd King.—太 宗 Thai-tong. 1434-1443.

The reign of Prince 元 龍 Nguyen-long, younger son of Le-loi, was a peaceful one. He contributed materially to the development of the interests of the country, but made several mistakes in his policy, one of the greatest being the sentence of death passed upon General 黎 察 Le-sat, a colleague of Le-loi. In 1437 he obtained investiture from the Emperor of China, receiving a gold seal in the form of a camel, weighing one hundred taels.

3rd King.—仁 宗 Nhon-tong. 1443-1459.—The Prince 邦 畿 Bang-ki, son of the last-mentioned king, ascended the throne when he was only two years old. He had some difficulties with China about the kingdom of Ciampa, but these were soon settled by his yielding to the Imperial will, and giving liberty to the king of Ciampa, who had been detained in An-

nam as a prisoner. In the 10th moon of 1459 BANG-KI was murdered by the followers of his elder brother 宜民 NGHI-DAN, who proclaimed himself king, and reigned during eight months. His name is not included in the list of sovereigns in the *Annals*, as he was considered a rebel.

4th King.—聖宗 THAN-TONG. 1460-1498.—Nghi-dan having disappeared, his brother 思誠 TU-THANH, fourth son of THAI-TONG, was proclaimed king. During his reign the kingdom of Ciampa was destroyed, and its territories incorporated with Annam. The *Annals* are loud in the praise of this king, who evidently raised the country to its highest degree of splendour and wealth.

5th King.—憲宗 HIEN-TONG. 1498-1505.—Out of thirty four sons left by the last monarch, the crown passed to the elder, called 鏘 TANG, who devoted himself to the organisation of the army, although the kingdom had the good fortune of remaining in a peaceful state during his reign.

6th Kign.—肅宗 TUC-TONG. 1505.—The Prince 遵 TUAN, third son of the last king, only occupied the throne during six months. His history may be briefly summed up by stating that as soon as he had performed the burial rites over the remains of his father, he died himself.

7th King.—威穆帝 OAI-MUC-DE. 1505-1509.—This Prince was the second son of king HIEN-TONG. Proclaimed king by a palace intrigue, he immediately showed his cruel nature by ordering the murder of the Queen Dowager and of the Minister of Rites. During his reign the 莫 MAC family began to assume the first position in the kingdom. The disorderly conduct of this monarch very soon disgusted the mandarins as well as the people; and the army, which then began to be of first importance in the country, revolted under the command of General 黎譓 LE-NINH. The king, being incapable of putting down this rebellion, committed suicide by taking poison, on the 1st day of the 12th moon of 1509.

8th King.—襄翼帝 FUONG-DUC-DE. 1509-1517.—During this rebellion General MINH had proclaimed as king of Annam

his own brother 宗 TONG, whose history will be found with that of the rebels. When TONG died, MINH seized the throne for himself in the last moon of 1509, taking 洪順 HONG-THUAN for the name of his reign. The example of his revolt and success was contagious, rebels appearing in all the provinces, and in 1511 the king very nearly lost his throne, being saved by the personal valour of General 鄭 TRINH. This king did not attend to the well-being of his people, but devoted himself entirely to his own pleasures. He ordered the construction of boats to be manned by naked women, and invented many other ways of pandering to his lustful desires. To the mild remonstrances made on this subject by General TRINH, the king replied by ordering him to be bambooed. The General revenged himself by rebelling with his troops, and he murdered the king in 1517.

TRINH, being then master of the country, took advantage of this to proclaim as king a boy of eight years called 光治 QUANG-TRI, who reigned only three days, and was later on strangled in the province of 清華 Thanh-hoa.

Another general called 阮 NGUYEN appeared in arms against the General TRINH, and he proclaimed as king the Prince 誼 Y. At that time the rebels had in their power more than half the kingdom, and allusion will subsequently be made to their struggles. Then began the rivalry between the two families of 鄭 TRINH and 阮 NGUYEN. Their power increased to such an extent that they ended by abolishing the royal authority altogether. The NGUYEN family were soon compelled to retire to 廣南 Quang-nam, where they became independent, giving birth to the kingdom of Cochinchina, which two hundred years afterwards conquered Tunquin.

The Trinh, being Lords of the Palace, except on very rare occasions, always lived at the royal court of the LE kings. They were at the head of the army, they appointed successors to the kings, and they governed the country under the veil of a king who was made to disappear when he did not serve the

interests of the Lords. This great authority at length became hereditary, and thus called forth another dynasty side by side with the Royal LE.

Another family of successful Generals then appeared on the scene, and ultimately becoming more powerful than the two last-named, drove out the LE Dynasty and usurped the throne. This was the 莫 MAC family, whose real power began in 1508, when one of its members was appointed Commander-in-Chief of the 天武 Thien-vo, the king's guards. The history of this family will be treated in chapter XVIII.

9th King.—昭宗 Chieu-tong. 1517-1523.—Was the Prince 誼 Y, who practically neither reigned nor governed. He had no personal history, and that of his country is reduced to a record of the contests between the Generals TRINH, NGUYEN, and MAC. The latter had the advantage for a time, and 莫登庸 MAC DANG-DUNG had the good fortune of overcoming not only his rivals, but also the rebels who existed in the provinces. He obtained from the king the appointment as Lieutenant-General of the kingdom, and his power was so great, that the king himself tried to escape from it, and one night quietly ran away from the palace to General TRINH's camp to obtain assistance. MAC at once took advantage of the situation, and after having appointed as king the Prince 春 Xuan, pursued the fugitive monarch as far as the Laos frontier, where he was made a prisoner, kept in captivity for five years, and finally murdered.

10th King.—恭皇 CUNG-HOANG. 1523-1527.—The Prince 春 XUAN mentioned above was proclaimed king under the name of 統元 THONG-NGUYEN, and led a happy life to the end of his reign. He was relieved of the duties of his position by MAC DANG-DUNG, who enlivened his days with every sort of pleasure up to the 4th moon of 1527, when the king was forced to abdicate in favour of his first general, who lost no time in signing the king's death sentence. Then Mac Dang-dung proclaimed himself king of Annam under the

name of 明德 Minh-duc, and occupied the whole country until 1533, when he had to retire to the North.

11th King.—莊宗 Trang-tong. 1533-1549 —One son of the Prince 誼 Y, called 寧 Ninh, came down from the Ai-lao, where he had taken refuge, in company with General 阮金 Nguyen-cam, and with an army of ten thousand followers began the work of reconquering his kingdom from the usurper. His first act was to send an embassy to China to explain to the Emperor 嘉靖 Kia-tsing the political occurrences which had taken place in Annam. In consequence of this, an Imperial Commissioner was appointed in 1536, and supported by a strong army, passed over the frontier from the province of Kuang-si. On the strength of the Commissioner's report to the Emperor, the sovereignty over Cochinchina was given to the descendant of the Le family, and Tunquin was left to be occupied by the Macs. But Prince Ninh, who reigned under the name of 元和 Nguyen-hoa, continued the war against the Macs, taking from them the provinces of 清華 Thanh-hoa and 山南 Son-nam.

12th King.—中宗 Trung-tong. 1549-1557.—During this reign began the supremacy of the Trinh family, to whom all the Le kings were soon subordinate. General 阮金 Nguyen-cam the restorer of the Le, had died of poison, and as his two sons were still of tender years, his position was occupied by General 鄭檢 Tring-kiem. The whole of this reign was passed by this general in making war against the Macs, and fearing the power that might be exercised by the two sons of Nguyen-cam on arriving at majority, he made them feudal lords of the provinces of 順化 Thuan-hoa and 廣南 Quang-nam then occupied by the Macs. The history of the principality thus formed, and from the rulers of which the present dynasty descended, will be found in chapter XIX.

13th King.—英宗 Anh-tong. 1557-1572.—Trinh-kiem followed up the war against the Macs, and with an army of fifty thousand men entered the province of 山南 Son-nam where he

was defeated. He soon, however, got men together again, and in 1560 reached the neighbourhood of Ha-noi, the capital of the Macs. In 1569 he transferred his power to his son 鄭 從 Trinh-tong, who was unable to occupy his position until he had fought against one of his brothers. He continued the war against the Macs in the province of Thanh-hoa, and for the first time, in 1572, sent the royal troops to fight against the Nguyen in the Quang-nam; but they were defeated.

The power and authority of Trinh-tong in the palace were so great that the king was practically put aside. Desirous of ending this thraldom, Anh-tong ran away secretly to the province of 爻 安 Nghe-an. Trinh-tong acted as the Macs had done previously; he appointed another king and went to Nghe-an where he made Anh-tong prisoner, and murdered him.

14th King—世 宗 The-tong. 1572-1599.—This king, who was proclaimed by Trinh-tong, was naturally under his tutelage. The wars against the Macs went on, the king sometimes having to protect his territories against their invasions, and at other times invading Tunquin from the provinces of 寧 平 Ninh-binh, 南 定 Nam-dinh, and 興 化 Hung-hoa.

Trinh-tong's good fortune carried him as far as the walls of Hanoi, which capital he took by storm in 1592, burning and destroying it, and capturing Mau-hiep, the Mac king. The same fate befell Mac Tuyen and Mac Kinh-chi, and after some diplomatic negotiations with the Emperor of China, Thrinh-tong was allowed to exercise royal authority over the new provinces conquered from the Macs, who had only one small state left on the frontier. Then (1599) Trinh-tong was appointed 平 安 王 Binh-an-vuong, or *Peaceful Prince*. The king being sick he nominated his successor to the throne.

15th King.—敬 宗 Kinh-tong. 1599-1619.—He was made king by the will of his father, but by the authority of Trinh-tong. This powerful Lord had to quell several military rebellions, and at one time he was very seriously menaced by

a conspiracy in which one of his own sons and the king had taken part. The conspiracy was discovered in time, and Trinh-tong, having made the king prisoner, hanged him in his own palace.

16th King.—神宗 THAN-TONG. 1619-1642.—This king was also nominated by TRINH-TONG, who was now growing old and feeble. He tried to secure the succession to his power by dividing it between his two sons, in order to avoid dissensions. But jealousy broke out in his family even before his death, as not only both his sons but also one of his brothers tried to secure his power. Trinh-tong was taken ill to his brother's house and there his younger son was murdered. The elder, called 鄭㮮 TRINH-TANG, hearing of this, ran away to the province of Thanh-hoa, taking with him the king and the royal family. Trinh-tong was then driven away from his brother's place, and abandoned by the servants who had carried him away in a sedan chair, died alone on the road. So ended the statesman who had more capacity and energy than any other man mentioned in the whole of Annamese history, and who for the prosperity of the kingdom, as well as for his own protection, severed the heads of five kings and gave to the old LE dyn asty a territory to govern.

TRINH-TRANG succeded his father on the throne, and seing the power of the Macs reduced to the small state of Cao-bang, directed his activity to subdue the Nguyen; but the royal armies were repulsed in every expedition they made against the Quang-nam.

In 1642 King THAN-TONG abdicated in favour of his son 祐 HUU.

17th King.—眞宗 CHON-TONG. 1642-1648.—Nothing worthy of notice occurred during his reign, except an expedition against the Quang-nam principality, where the Le troops again had to take to flight. The king died in 1648, and his father Than-tong ascended the throne for the second time.

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神宗 THAN-TONG (2nd time) 1648-1662.—TRINH-TANG was attacked in 1653 by the NGUYEN armies, which took possession of the province of 爻安 Nghe-an, after having annihilated the royal troops sent against them. He died of grief in 1654 and was succeded by his son 鄭碩 TRINH-THAC, who at once despatched an army against the Nguyen, but was likewise defeated. In 1662 the king died.

18th King.—玄宗 HUYEN-TONG. 1662-1673.—During his reign foreigners were forbidden to live in Annam, either for purposes of trade or religion. The king had still less power, if possible, than his predecessors, as Trinh-thac claimed the right of writing to and saluting him on equal terms, and of taking a seat on his left side at official receptions. In 1667 the Macs were finally driven away from Cao-bang.

19th King.—嘉宗 GIA-TONG. 1672-1675.—During his reign Trinh-thac organized a formidable expedition against the Quang-nam principality, where he made war for seven months. But unable to obtain possession of the citadel of 陳寧 Tran-ninh, which he had besieged, and his army suffering great losses, he retired again to Tunquin.

20th King.—熙宗 HI-TONG. 1675-1705.—He was a brother of the last king, and his reign was a more peaceful one than that of many of the former kings, as all he did was to quell some small rebellions and to fight against an invasion made from China by the Macs in 1677.

In 1683 TRINH-THAC died, leaving his position to his son 鄭干 TRINH-CAN, who was able to devote himself to the organization of public affairs in Tunquin and made several good laws, one of them forbidding gambling, for instance.

21st King.—裕宗 DU-TONG. 1705-1727.—He was the son of the last king, who was forced to abdicate by Trinh-can. But this Lord had but little time to use this new and serviceable instrument, as he died in 1708 leaving his authority to his son 鄭杼 TRINH-CANG. The latter passed many good laws, some of them relating to mining and

coinage, of which mention has already been made. He persecuted the Christian missionaries without mercy, and in 1723 passed sentence of death upon one European, which sentence was duly carried out. In 1727 he forced the king to abdicate in favour of one of his sons, but some time afterwards both the king and himself died within a short space of time of each other.

22nd King.—永慶帝 VINH-KHANH-DE. 1727-1731.—The new Lord, son of TRINH-CANG, and called 鄭江 TRINH-GIANG, was very active, and took great pains for the good administration of the country. But like his predecessors, he wanted to govern as an absolute ruler, and not finding VINH-KHANH so serviceable as he desired, he degraded and imprisoned him in a fortress, where he was murdered four years afterwards.

23rd King.—純宗 THUAN-TONG. 1731-1735.—During his short reign no important event took place, with the exception of the printing of Annamese official books by order of the Government.

24th King.—慤宗 Y-TONG. 1735-1750.—Trinh-giang was still the absolute master of the government, but the extent of his authority was the cause of his ruin. He indulged in every kind of vice, and to obtain money for his pleasures put the public offices up for sale. He obtained from the Emperor of China the title of 安南上王 An-nam-thuong-vuong, or *Supreme King of Annam*, and this was the signal for the rushing to arms of the adherents of the LE Dynasty. It was then seen that the real king of Annam had no power as compared with the TRINH Lords. Rebels appeared in every part of the kingdom, and to hasten the destruction of the Trinh family, its representative GIANG handed over his power to a favorite eunuch. He was relieved of it in 1739, and 鄭營 TRINH-DINH took his place. In the following year the king abdicated.

25th King.—顯宗 HIEN-TONG. 1740-1786.—The rebellions which broke out in Tunquin during this period, were almost

without number. Princes belonging to the Royal family, generals, civil mandarins, common people, and out-casts from the hills, all rose in the provinces against the tyranny of the Trinh, as well as for their personal interests. Hien-tong was no more king than his predecessors, and Trinh-dinh bore up bravely against the weight of so many wars, which were at last subdued through the good organization of his army, and owing to the rapidity with which he moved from one province to the other. He died in 1765 and was succeeded by his son 鄭森 TRINH-SUM, who, having restored peace in Tunquin, availed himself of the troubles in Cochinchina caused by the 西山 Tay-son rebellion, to invade that country with an army of thirty thousand men, who soon occupied Hue, the capital of the Nguyen. Trinh-sum received there the submission of the rebel chief and handed over to him the government of the Quang-nam province. Hearing that rebels had made their appearance in Tunquin, Trinh-sum hurried back to Ha-noi, having king Hien-tong still with him. He died in 1781 and was succeeded by his son 鄭佳 TRINH-GIAI, who, seeing his power seriously endangered by a rebellion among his own troops, committed suicide in 1785, to avoid falling alive into the hands of the Tay-son chief 文惠 VAN-HUE. King Hien-tong was ill in his palace, when the rebel entered it and submitted at once to the royal authority. The king died in the 9th moon of 1785.

26th King.—昭統帝 CHIEU-THONG-DE. 1785 —The chief Tay-son, who perhaps at that time thought of reigning over Cochinchina only, consented to the proclamation of this king, and returned to his own country. But CHIEU-TONG made the same mistake as his predecessors in calling back the TRINH family and allowing them to resume their hereditary title of Lords. On receiving this news, HUE came at once to Tunquin, and in the 11th moon of the same year again took Ha-noi, the king escaping to 化寧 Bac-ninh. But Chieu-tong did not receive help from any quarter, and hiding himself in the

mountains, awaited the Chinese intervention which his wife and son went to seek from the Emperor K'IEN-LUNG. His reign ceased from that date, although he still continued to rank as king in the Chinese army. However, his power and authority were gone, and when the Chinese army was defeated, he had to fly to Pekin, where he was appointed a Chinese mandarin of the fourth rank and was inscribed under the Tartar banners. His family also remained in China, and from that date the inhabitants of Tunquin, who had not lost their hatred for the Nguyen invaders, expected to find in every rebel who raised the flag of rebellion in their country a descendant of the old royal race. The last of these insurrections was that of the Brigade General LI HUNG-TSAI in 1878.

No. 51.—Obverse.—順天元寶 Thuan-thien-nguyen-bao.

Reverse plain.

Copper coin issued by King 太祖 THAI-TO, founder of the 黎 LE Dynasty.

The political convulsions which disturbed Annam at the begining of the fifteenth century, prevented the casting of any legal coin by the last seven kings of the 陳 TRAN Dynasty. But from the date of the accession to power of the Le family there was a manifest improvement in the manufacture of coins; excellent metal was used for the casting, and the work is equal to the best specimens of coins circulating in China at that time.

No.52.—Obverse.—紹平通寶 Thieu-binh-thong-bao.

Reverse plain.

Copper coin issued by King 太宗 THAI-TONG during his first nien-hao (1434-1440.)

No 53.—Obverse.—大寶通寶 Dai-bao-thong-bao.

Reverse plain.

Copper coin issued by the last named king, during his second nien-hao (1440-1443.)

No 54.—Obverse.—太和通寶 Thai-hoa-thong-bao.
Reverse plain.

No. 55.—Same as before, but of diminutive size, and reverse without rim.

Copper coins issued by King 仁宗 NHON-TONG during his first nien-hao, (1443-1453.) During his reign, Annam was engaged in a long continued war against the kingdom of Ciampa and the tribes of Phuc-le-chao, Bon-man, Bao-lac, Tham-da, and An-phu, which caused again a scarcity of copper; and the Queen Regent of the kingdom during the minority of the king had to revert once more to the old system of casting small cash.

No. 56.—Obverse.—延寧通寶 Dien-ninh-thong-bao.
Reverse plain.

Copper coin issued by the above king during his second nien-hao (1453-1460.)

No. 57.—Obverse.—光順通寶 Quang-thuan-thong-bao.
Reverse plain.

Copper coin issued by King 聖宗 THANH-TONG during his first nien-hao, (1460-1470.)

No. 58.—Obverse.—洪德通寶 Hong-duc-thong-bao.
Reverse plain.

Copper coin issued by Thanh-tong during his second nien-hao, (1470-1498.)

The coins of this king reflect the great prosperity which existed in Annam during that period. The metal is of very good quality, and the casting resembles the *Kai-yuen* coins of China.

No. 59.—Obverse.—景統通寶 Kien-thong-thong-bao.
Reverse plain.

Copper coin issued by King 憲宗 HIEN-TONG (1498-1505.)

No. 60.—Obverse.—端慶通寶 Thoai-khanh-thong-bao.
Reverse plain.

Copper coin issued by King 威穆帝 Oai-muc-de (1505-1510.)

No. 61.—Obverse.—洪順通寶 Hong-thuan-thong-bao.

Reverse plain.

Copper coin issued by 襄翼帝 THUONG-DUC-DE (1510-1517.)

No. 62.—Obverse.—光紹通寶 Quang-thieu-thong-bao.

Reverse plain.

Copper coin issued by King 昭宗 CHIEU-TONG (1517-1523.)

No. 63.—Obverse.—統元通寶 Thong-nguyen-thong-bao.

Plain reverse.

Copper coin issued by King 恭皇 Cung-hoang (1523-1528.)

No. 64.—Obverse.—元和通寶 Nguyen-hoa-thong-bao. The two first characters are written in the seal style.

Reverse plain.

No. 65.—Same as before, but with the characters 通寶 Thong-bao written in a different style.

Copper coins issued by King 莊宗 TRANG-TONG (1533-1549.)

No. 66.—Obverse.—永壽通寶 Vinh-tho-thong-bao.

Reverse plain.

No. 67.—Same as before, but with the characters of the obverse written in the running hand style.

Copper coins issued by King 神宗 THAN-TONG during his third nien-hao (1655-1661.) On account of the great disorder prevailing in the kingdom at that time, there is no record of any coins having been cast from the middle of the sixteenth century until 1675, with the exception of the ones just referred to.

No. 68.—Obverse.—永治通寶 Vinh-tri-thong-bao.

Reverse plain.

No. 69.—Same as before but having on the obverse the character 元 nguyen instead of 通 thong, and the characters 治 元 tri-nguyen written in the seal style.

Copper coins issued by King 熙宗 HI-TONG during his first nien-hao (1675-1689.)

No. 70.—Obverse.—正和通寶 Chanh-hoa-thong-bao.
Reverse, plain.

Copper coin issued by the former king during his second nien-hao (1689-1705.)

No. 71.—Obverse.—永盛通寶 Vinh-thanh-thong-bao.
Reverse, plain.

No. 72.—Obverse.—Same as before.

Reverse. A dot representing the sun above the hole, and the moon below.

No. 73.—Obverse.—Same as before.

Reverse. The cycle character 巳 ti on the left of the hole, probably meaning that the cash was ordered to be cast during a fourth moon.

Coins issued by King 裕宗 DU-TONG during his first nien-hao (1705-1719.)

No. 74.—Obverse.—保泰通寶 Bao-thoi-thong-bao.
Reverse plain, with a narrow rim.

No. 75.—Obverse same as before.

Reverse. The sun and moon on the right and left sides of the hole.

Red copper coins issued by the last-named king during his second nien-hao (1705-1719.)

There is now an interruption of twenty years in the casting of cash till the coming to power of King 顯宗 HIEN-TONG. For some years, in consequence of disastrous inundations, there was a remission of taxation on the Annamese, the loss to the revenue caused thereby being made good by increased taxation on the Chinese. In 1737 the treasury became so empty that to fill it the officials put up honorary titles for public

sale. A mandarin could gain a step in rank by the payment of six hundred strings of cash, and the commonest man in the kingdom was able to obtain the highest rank by the payment of two thousand eight hundred strings.

In 1740 King HIEN-TONG ascended the throne, and during his reign a larger quantity of cash were cast than during that of any former king. Some of the coins issued under his directions have on the reverse the characters denoting the province or mint in which they were cast; and others, instead of the characters 通寶 thong-bao, *current coin*, or 元寶 nguyen-bao, *original coin* on the obverse, have other characters substituted as will be seen hereafter.

It was also at that time that the casting of larger cash began, these being meant to be given away as a royal reward to deserving officers; but owing to their number and the value of the copper used they soon found their way into circulation.

No. 76.—Obverse.—景興通寶 Canh-hung-thong-bao.

Reverse plain, with a broad rim.

Red and white copper.

No. 77.—Obverse.—Same as before.

Coin of smaller size and made of tin mixed with a little copper.

No. 78.—Obverse.—Same as No. 76.

Reverse. A round dot over the hole.

No. 79.—Obverse.—Same as No. 76.

Reverse. A dot on the right of the hole.

No. 80.—Obverse.—Same as No. 76.

Reverse. A dot at the top, another at the bottom, and a moon on the left side of the hole.

No. 81.—Obverse.—Same as No. 76.

Reverse. The character 一 nhat, *one*, meaning one cash, the value of the coin.

No. 82.—Obverse.—Same as No. 76.

Reverse. The character 大 Dai, *great*, for the province of 清 華 Thanh-hoa, the *great province*, in which the coin was issued.

No. 83.—Obverse.—Same as No. 76.

Reverse. The character 小 Siu, *small* or *minor*, meaning the other provinces of Tunquin.

No. 84.—Obverse.—Same as No. 76.

Reverse. The character 京 kinh, *capital*, for Hue.

No. 85.—Obverse.—Same as No. 76.

Reverse. The character 北 Bac, *north*, for the northern provinces.

No. 86.—Obverse.—Same as No. 76.

Reverse. The character 上 Thuong, *superior*, for the provinces near Yunnan.

No. 87.—Obverse.—Same as No. 76.

Reverse. The character 中 Trung, *middle*, for the province of Thanh-hoa.

All the above-mentioned coins have the character of the reverse above the hole.

No. 88.—Obverse.—Same as No. 76.

Reverse. The character 太 Thai, for the province of 太 原 Thai-nguyen.

No. 89.—Obverse.—Same as No. 76.

Reverse.—Same as No. 82.

The two last-named have the character of the reverse on the right side of the hole.

No. 90.—Obverse.—Same as No. 76.

Reverse. The character 工 Coung, for the Board of Public Works by which the coin was issued.

No. 91.—Obverse.—Same as No. 76.

Reverse. The character 西 Tay, *west*, for the western provinces.

No. 92.—Obverse.—Same as No. 76.

Reverse. Same as No. 87.

The last three coins have the character of the reverse under the hole.

No. 93.—Obverse.—Same as No. 76.

Reverse. The cyclical characters 庚 申 Canh-than, corresponding to the year 1740.

No. 94.—Obverse.—Same as No. 76.

Reverse. The cycle characters 辛酉 Tan-dau, corresponding to the year 1741.

No. 95.—Obverse.—Same as No. 76.

Reverse. The cycle characters 壬 戌 Nham-thuat, corresponding to the year 1742.

No. 96.—Obverse.—Same as No. 76.

Reverse. The characters 山 西 Son-tay, name of a province of modern Tunquin.

No. 97.—Obverse.—Same as No. 76.

Reverse. The characters 山 南 Son-nam, former name of a province of Tunquin.

No. 98.—Obverse.—Same as No. 76.

Reverse. The characters 八 文 Bat-van, written in the 科 斗 Khoa-dan style, meaning that the value of the coin is equal to eight small cash.

No. 99.—Obverse.—Same as No. 76.

Reverse. The characters 六分 Luc-phan, written in the 體篆 The-triem or *seal* style, in allusion to the weight of the cash.

No. 100.—Obverse.—Same as No. 76, but with the character Bao written in a contracted form.

Reverse plain.

No. 101.—Obverse.—Same as No. 76, but with the character 寶 Bao written in the running hand style.

Reverse plain.

No. 102.—Obverse.—Same as No. 76, but with the characters 景 寶 Canh-bao written in the seal style.

Reverse plain.

No. 103.—Obverse.—Same as No. 102.

Reverse with two dots on the right side and under the hole.

No. 104.—Obverse.—Same as No. 102.

Reverse. Four curved lines on the four sides of the hole.

No. 105.—Obverse.—Same as No. 76, but with the characters 景 通 Canh-thong written in the seal style.

Reverse plain.

No. 106.—Obverse.—Same as No. 105.

Reverse. Four straight lines on the four sides of the hole.

No. 107.—Obverse.—Same as No 76, but with the four characters written in the seal style.

Reverse plain.

No. 108.—Obverse.—Same as No. 107.

Reverse. A dot above the hole.

No. 109.—Obverse.—Same as No. 107.

Reverse. A dot on the left hand corner above the hole.

No. 110.—Obverse.—Same as No. 107.

Reverse. Two dots above the hole.

No. 111.—Obverse.—景 興 巨 寶 Canh-hung-cu-bao, or *Precious currency of* CANH-HUNG.

Reverse plain.

No. 112.—Obverse.—Same as before, but with the character 寶 Bao written in a contracted form.

No. 113.—Obverse.—Same as No. 111.

Reverse. A dot above the hole.

No. 114.—Obverse.—Same as No. 111.

Reverse. The character nhat, *one*.

No. 115.—Obverse.—Same as No. 111.

Reverse. The characters 八 文 Bat-van, as explained in No. 98.

No. 116.—Obverse.—景興永寶 Canh-hung-vinh-bao, or *Perpetual currency.*

Reverse plain.

No. 117.—Obverse.—The characters 正寶 Chinh-bao, or *Legal currency.*

Reverse plain.

No. 118.—Obverse.—The characters 大寶 Dai-bao, or *Great currency.*

Reverse plain.

No. 119.—Obverse.—The characters 用寶 Dung-bao, or *Usual currency.*

Reverse plain.

No. 120.—Obverse.—The characters 太寶 Thai-bao, or *Great currency.*

Reverse plain.

No. 121.—Obverse.—The characters 重寶 Trung-bao, or *Heavy currency.*

Reverse plain.

No. 122.—Obverse.—The characters 順寶 Thuan-bao, or *Favourable currency.*

Reverse plain.

No. 123.—Obverse.—The characters 泉寶 Tuyen-bao, or *Rich currency.*

Reverse plain.

No. 124.—Obverse.—The characters 宋寶 Tong-bao, or *Honourable currency.*

Reverse plain.

No. 125.—Obverse.—The characters 中寶 Trung-bao, or *Central currency.*

Reverse plain.

No. 126.—Obverse.—Same as before, but with the character 寶 Bao written in contracted form.

Reverse plain.

No 127.—Obverse.—The characters 內寶 Noi-bao, or *Interior currency.*

Reverse plain.

No. 28.—Obverse.—Same as before, but with the character 寶 Bao written in a contracted form.

No. 129.—Obverse.—The characters 至寶 Chi-bao, or *Good currency.*

Reverse plain.

No. 130.—Obverse.—Same as No. 76.

Reverse plain.

This coin has a line running round the rim, both on the obverse and reverse. Its value is 50 copper cash.

No. 131.—Obverse.—Same as No. 76.

Reverse plain.

Value 100 copper cash.

No. 132.—Obverse.—Same as No. 123.

Reverse plain.

This cash also has a line running round the rim on the obverse and reverse. Value 50 copper cash.

No. 133.—Obverse.—Same as No. 76.

Reverse. The character 工 Coung, for the Board of Public Works.

Value 100 copper cash.

No. 134.—Obverse.—Same as No. 76.

Reverse. The characters 平有 Binh-huu, the name of the Mint where the cash was cast.

Reverse plain.

Value 50 cash.

No. 135.—Obverse.—景興通用 Canh-hung-thong-dung, or usual currency of CANH-HUNG.

Reverse. Same as No. 134.

Value 50 cash.

No. 136.—Obverse.—Same as No. 76.

Reverse. The characters 山西 Sou-dau, the name of the mint by which the coin was issued.

Value 100 cash.

No. 137.—Obverse.—Same as No. 76, but with a line running round the rim.

Reverse. The characters 平南 Binh-nam, name of the mint.

Value 100 cash.

No. 138.—Obverse.—Same as No. 76.

Reverse. The cycle characters 壬戌 Nham-thuat, corresponding to the year 1742.

This coin has a double rim on the obverse and reverse. Value 100 cash.

No. 139.—Obverse.—Same as No. 76.

Reverse. The cycle character 癸亥 Qui-hoi, corresponding to the year 1743, above and below the hole, and on both sides two dragons.

Value 100 cash.

No. 140.—Obverse.—Same as No. 76.

Reverse. A dragon.

Value 100 cash.

No. 141.—Same as before, but thicker and of larger size.

Value 100 cash.

No. 142.—Obverse.—Same as No. 76.

Reverse. A dragon playing with a pearl.

Nos. 143-148.—Obverse.—Same as No. 76.

Reverse. A dragon.

All these coins have a circular line running close to the rim on the obverse and reverse. They present many differences in the writing of the characters, the position of the dragon, and the thickness of the metal. All are of 100 cash value.

All the coins comprised between the numbers 76 and 148 were issued by King 顯宗 Hien-tong, (1740-1786.)

No. 149.—Obverse.—昭統通寶 Chieu-thong-thong-bao.

Reverse plain.

No. 150.—Obverse.—Same as No. 149.

Reverse. The number nhat, *one*, on the top of the hole.

No. 151.—Obverse.—Same as No. 149.

Reverse. The number *one* on the bottom of the hole.

No. 152.—Obverse.—Same as No. 149.

Reverse. The moon on the right hand side of the hole, and the sun on the left side.

No. 153.—Obverse.—Same as No 149.

Reverse. Four curved lines on the four sides of the hole.

No. 154.—Obverse.—Same as No. 149.

Reverse. The character 中 Trung, *middle*, for the province of Thanh-hoa, in the upper part above the hole.

No. 155.—Obverse.—Same as No. 149.

Reverse. The character 山 Son, for the Son-nam province in which the coin was issued.

No. 156.—Obverse.—Same as No. 149.

Reverse. The character 大 Dai, for the province of Thanh-hoa in which the coin was issued.

No. 157.—Obverse.—Same as No. 149.

Reverse. Same as No. 155, but with the character 山 Son at the foot of the square hole.

No. 158.—Obverse.—Same as No. 149.

Reverse. Same as No. 154, but having also the character 中 Trung on the lower part of the hole.

No. 159.—Obverse.—Same as No. 149.

Reverse. The character 正 Chanh, for the upper provinces of Tunquin. This coin is smaller than the others issued during this period, and is made of copper mixed with tin.

No. 160.—Same as No. 159, but of the ordinary size.

No. 161.—Same as No. 160, but with a small dot on the right hand corner of the lower part of the square hole.

No. 162.—Obverse.—Same as No. 149.

Reverse. The characters 山 南 Son-nam, the name of the province in which the coin was issued.

All the above coins from No. 149 to No. 162 were issued by King 昭統帝 Chieu-tong-de (1786 to 1789.)

XVII.

Rebels.

1459-1532.

Rebel 諒山王 Lang-son Vuong.

1459-1460.

The prince of 諒山 Lang-son, called 宣民 Nghi-dan, was the eldest son of 太宗 Thai-tong, the second king of the 黎 Le Dynasty. Having been excluded from the succession to the crown by the nomination of his younger brother 邦畿 Bang-ki in 1443, he conceived the design of murdering him and ascending the throne. Nghi-dan set about his plans with great caution, endeavouring to gain over to his cause several mandarins, and at last, on the third day of the 10th moon of 1459, he secretly penetrated into the palace and ordered the king and his own mother to be killed.

Proclaimed king under the name of 天興 Thien-hung, his first care was to send an embassy to China asking for the imperial investiture; but another palace intrigue put an end to his reign on the 6th moon of 1460. After having been degraded by the mandarins, he was sentenced to death.

No. 163.—Obverse.—天興通寶 Thien-hung-thong-bao.

Reverse plain.

Coin made by the rebel king.

Rebel 金江王 Cam-giang Vuong.

1509.

Tired of suffering the tyranny of King 威穆帝 Oai-mucde, a general of fortune called 黎譓 Le-ninh, who had distinguished himself in 1508 by driving back from Annam a

Chinese savage tribe then invading its frontiers from Yunnan, raised the banner of rebellion in Cochinchina in 1509, putting forward his brother 宗 Tong, prince of 金江 Cam-giang, who was proclaimed king under the name of 太平 THAI-BINH. The war was carried on with great rapidity, and the rebels soon invaded Tunquin after defeating the royal troops in several engagements. King Oai-muc-de, who had detained in his palace the prince of Cam-giang, ordered him and two of his younger brothers to be murdered. General UINH, exasperated at the receipt of this news, started at once for the capital, and arrived there just as Oai-muc-de had committed suicide.

For the payment of the rebel troops the following coins were issued.

No. 164.—Obverse.—交治通寶 Giao-chi-thong-bao.

Reverse plain.

No. 165.—Obverse.—太平通寶 Thai-binh-thong-bao.

Reverse without rim.

Coin of diminutive size.

No. 166.—Same as the last, but with the characters 聖寶 Thanh-bao instead of Thong-bao.

There were two different kinds of metal employed in the manufacture of the two last-named coins, white and red copper.

Rebel 陳新 Tran-tuan.
1511-1512.

This rebel revolted in the province of 興化 Hung-hoa, and soon had a numerous army which spread terror into the neighbouring countries. General 鄭 Trinh was despatched against him by the court, but his army was defeated, and TRAN-TUAN laid his plans for besieging the capital. The confidence which Tran-tuan acquired by his successes was ultimately the cause of his ruin; for no proper watch being

kept in his camp, General Trinh entered it one night, followed by thirty men, and penetrating into the chief's tent, murdered him.

No. 167—Obverse—陳新公寶 Tran-tuan-cong-bao.
Reverse plain.
Coin issued by the above-named rebel.

Rebel 陳景 Tran-cao.
1516-1521.

This rebel appeared in the province of 海陽 Hai-duong, giving himself out to be a great-grandson of King 陳太宗 Tran Thai-tong, and pretending that he were a living incarnation of Buddha. He soon gathered a numerous army, his soldiers being all dressed in black and having their heads shaved. After twice besieging Hanoi, he took it by storm in 1517, and then proclaimed himself king under the name of 天應 Thien-ung. He soon had to leave the capital, however, as the royal troops gathered round it in great numbers, and Thien-ung took refuge in the provinces of 朗原 Lang-nguyen and 海楊 Hai-duong, transferring his authority to his son 恭 Cung and finally becoming a priest.

Cung took 宣和 Tuyen-hoa as the name of his reign and succeeded in establishing a small kingdom consisting of the provinces of 朗原 Lang-nguyen and 京北 Kinh-bac. There he reigned in peace until 1521, when he was attacked and killed by the armies of 莫登庸 Mac Dang-dung.

No. 168—Obverse—天應通寶 Thien-ung-thong-bao.
Reverse plain.
Coin issued by the rebel king Tran-cao.

Rebel 光紹帝 Quang-thieu-de.
1531-1532.

During this period the Mac family had usurped the throne of Annam, but did not actually reign. Rebels without number revolted against their rule, and one of these was Quang-thieu,

a member of the royal LE family. In 1531 he assembled an army of loyal followers in the province of 清華 Thanh-hoa. Having defeated the troops commanded by MAC DANG-DUNG in person, he hastened to besiege the city of 西都 Tay-do (Hué.) His first successes were the cause of his ruin, just as it had happened before to many other rebel chiefs, for he allowed himself to be ignominiously surprised by General 莫國 MAC-QUOC, and being made a prisoner, he was transferred to Hanoi and sentenced to death by cutting to pieces. His followers were soon disbanded and took refuge in the province of Ailao.

No. 169—Obverse—光統通寶 Quang-thieu-thong-bao.
Reverse plain.

These coins have the same inscriptions as those issued by King 昭宗 Chieu-tong; (1517) but they are not of such good workmanship, and the copper is nearly black.

XVIII.

The 莫 Mac and 阮 Nguyen Governments.

The 莫 Mac family.

1527-1667.

莫登庸 MAC DANG-DUNG. 1527-1530.—In chapter XVI notice was taken of General Mac Dang-dung, who made away with the LE Dynasty and proclaimed himself king under the name of 明德 MINH-DUC. Although numerous bands of rebels rose up in arms against him in nearly every province, he at first reigned over the whole of Annam, having his capital at Hanoi.

莫登瀛 MAC DANG-DINH (1530-1537) succeeded in 1530 through the abdication of his father MAC DANG-DUNG. In 1536 the Emperor of China sent a commission to study the political status of Annam, and in consequence of the report received he declared war against the MAC. Mac Dang-ding died at the

very time that the Chinese armies passed the frontiers of the kingdom in 1537, and his father, resuming the management of affairs, hurried to submit to the Imperial will, and declared himself to be a vassal of China. The Emperor then divided the territories of Annam into two kingdoms, giving that of Cochinchina to the LE family, and declaring Tunquin to be a feudatary state of China under the government of the Mac.

莫福海 MAC PHUOC-HAI. 1541-1546.—As already shown, on the death of MAC DANG-DING, his father MAC DANG-DUNG again took up the reins of government. He died in the second moon of 1541, and his grandson Phuoc-hai succeeded him. This prince at once asked for the confirmation of his power, which was granted him on the payment of a valuable tribute. He was very unfortunate in his wars with the LE rulers in the south, and lost several provinces in Tunquin.

莫福源 MAC PHUOC-NGUYEN. 1546-1561.—Was the son of PHUOC-HAI, and to hold the throne, he had to fight against his younger brother 中 Trung, who aspired to that position.

莫茂洽 MAC MAU-HIEP. 1561-1592.—Was the son of the last-named ruler. In his wars against the LE he lost his capital Hanoi, which he however reoccupied in 1573. Forgetting to take a lesson by his past misfortunes, he gave himself up to pleasure, and paid no attention to the great invasion of Tunquin which TRINH-TONG was then preparing. In 1592 he again lost his capital, and was made a prisoner by the LE troops. Carried to Hanoi, MAU-HIEP was condemned to be exposed to the sun in an iron cage for three days, and he was afterwards sentenced to be put to death by being slowly cut to pieces.

莫宣 MAC TUYEN. 1592.—His father MAU-HIEP had abdicated in his favour sometime before having been made a prisoner. TUYEN was not less unfortunate, however, for his troops were defeated by the LE armies. Soon after his accession he was made a prisoner and murdered.

莫敬至 Mac King-chi. 1592-1593.—This prince came to power by the death of Tuyen. He assembled the dispersed bands of his troops and formed in 東朝 Dong-trieu an army of seventy thousand men, with whom he defeated the forces sent against him by Trinh-tong. But fortune soon turned against him, and in the first moon of 1593 his army was utterly defeated, and he himself made a prisoner by the royal Le troops.

莫敬恭 Mac King-cung. 1593-1616.—The rest of Mac's army retired to the North of Tunquin, establishing the court and their camps in 萬寧 Van-ninh. Thence they began to devastate the territories of the Le, and became so troublesome that the king had to appeal to the Lord Nguyen for help. With his aid the royal troops defeated the Mac several times, but the power of these Lords becoming very feeble, they appealed to the Emperor of China, accusing the Lords Trinh of having usurped the royal authority and making use of the name of the Le Dynasty merely to screen their position as real rulers of the country. The Emperor again despatched a Commission to Annam, and after hearing its report in 1598, he gave to the Mac family the sovereignty over the two provinces of 太原 Thai-nguyen and 高平 Cao-bang.

From this time the Lords Mac lost all their importance, and could only maintain themselves in their small territory by the help they received from China. They attempted the invasion of Tunquin on several occasions, but were always defeated, and in 1667 they were finally driven away from Cao-bang by Trinh-tac. They reappeared as invaders of Tunquin in the same year, but their army, composed of undisciplined Chinese bands, was completely routed; and the Emperor of China put an end to their last hopes by ordering them away from the Annamese frontiers.

No. 170—Obverse—明德元寶 Minh-duc-nguyen-bao.

Reverse plain.

Iron coin issued by Mac Dang-dung.

No. 171—Obverse—明德通寶 Minh-duc-thong-bao.

Reverse. The characters 七分 Phat-phan, indicating the weight of the coin. They are written in the The-triem style.

Copper coin issued by Mac Dang-dung.

No. 172—Obverse—大正通寶 Dai-chang-thong-bao.

Reverse plain.

Copper coin issued by MAC DANG-DINH.

No. 173—Obverse—廣和通寶 Quang-hoa-thong-bao.

Reverse plain.

Diminutive copper coin issued by MAC PHUOC-HAI.

No. 174—Obverse—Same as before, but with the four characters written in the seal style.

Reverse plain.

Diminutive copper coin issued by Mac Phuoc-hai.

No. 175—Obverse—永定通寶 Vinh-dinh-thong-bao.

Reverse plain.

Diminutive copper coin issued by MAC PHUOC-NGUYEN.

No. 176—Obverse—永定之寶 Vinh-dinh-ti-bao.

Reverse without rim.

Diminutive copper coin issued by Mac Phuoc-nguyen.

The 阮 Nguyen Family.
1562-1776.

Mention has already been made before of how the Lord TRINH, moved by jealousy, confined the two sons of General 阮金 NGUYEN-CAM to the territories afterwards known by the name of 廣南 Quang-nam. The elder of the two brothers, known under the name of 阮皇 NGUYEN-HOANG, and under the title of 仙王 Tien-vuong, was considered the chief of the principality. He went to Cochinchina in 1562, establishing himself in the provinces of Quang-nam and 順化 Thuan-hoa, where he passed ten years, occupied in the work of subduing the native chiefs who would not submit to his authority. In 1572 the Lords MAC, who then pretended to be the real sovereigns

of these states, sent against the Nguyen an army of ten thousand men, which was defeated. The Lords Trinh likewise sent some royal troops to fight against the Nguyen, but they also were repulsed by Hoang, whose authority was much strengthened by these victories. Nevertheless, the Lords Nguyen did not consider themselves sufficiently strong to resist openly the royal power of the Le rulers, still maintained with great vigour by the iron hand of the Lords Trinh. In 1593 the chief Hoang went personally to the court of King The-tong, bringing with him a tribute from his provinces, and an army to be employed against the Lords Mac.

In 1622 the NGUYEN declared themselves in open rebellion against the LE Dynasty and the Lords Trinh, and refused to pay any more tribute, or to send any more soldiers. At that time they were able to resist several invasions of their territory by the royal armies.

In 1637 a Dutch settlement, which existed till 1700, was founded on the coast of Quang-nam.

In 1653 the NGUYEN armies invaded Tunquin for the first time, and after defeating the royal troops, occupied the province of Nghe-an, but had to give it up again in 1660, owing to the rivalry existing between the two generals in command. They also enlarged the principality on its Southern and Western frontiers by occupying the whole of Cambodia and annexing it to Cochinchina.

The division of the kingdom was then practically made, and the name of Annam was applied to Tunquin only in the possession of the LE family. Cochinchina formed another kingdom under the name of 農耐 Dong-nai, with its capital at Hué.

Then followed a long period of peace which was employed by the Lord 義王 NGAI-VUONG and his successors in reorganizing the country, exhausted and tried by so many wars. However, the faults to be found in the constitution of any Annamese power were soon revealed in the government of

the Quang-nam Principality. To the first NGUYEN rulers, good and intelligent men, had succeeded others, full of vice and ready to commit any kind of crime. Thus was the way prepared for the great rebellion of the Tay-son, which overthrew all the old institutions of the kingdom. This rebellion is perhaps the most important event in the whole history of Annam.

XIX.

The 西山 Tay-son Rebellion.
1764-1801.

Annam is certainly the country in which there have been the greatest number of rebellions, and the most important one is without doubt that of the *Western Mountaineers*, who rebelled in 1764 in the province of 平定 Binh-dinh, and soon afterwards became the masters of the whole Annamese territory.

There exist two different versions of the origin of this great rebellion. According to the Annamese version, as given by Mr. PETRUS VINH-KY, there lived in the country of Binh-dinh a Tunquinese family of prisoners of war who had formerly inhabited 爻安 Nghe-an, and who were taken down to Cochinchina by the NGUYEN armies during the reign of 神宗 Than-tong. One of the members of this family, called 阮文岳 NGUYEN VAN-NHAC, rose to the position of Bien-lai or *Treasurer* of the Customs station at Van-don. This Nguyen Van-nhac lost heavy sums by gambling, and to pay these amounts he embezzled Government money under his charge. Fearing discovery, he fled to the Tay-son mountains, and there soon collected around him about three thousand criminals, thiefs and pirates. He appointed his two brothers 文惠 VAN-HUE and 文綠 VAN-LU lieutenants of this army, whose first operations were to attack and plunder the Customs stations on the frontier and to pillage the rich families in the country. The men of that army took the name of 西山 Tay-son, and the revolt is known by the name of the *Rebellion of the Western Mountaineers.*

The Tay-son rebels successfully resisted the armies sent against them, emboldened by the victories they obtained, until they seized the citadel of Binh-dinh, having entered its walls by a stratagem somewhat similar to that of the famous wooden horse of the siege of Troy. The rebel chief however soon found himself hard pressed on the North by the royal troops of the Le Dynasty, under the command of Trinh-sum, and on the South by those of the Lords Nguyen. Van-nhac thought it prudent to cast in his lot with that of the Lords Trinh, by whom he was soon employed to expel the Nguyen from the country. This end being obtained, he was created 鄭靖王 Trinh-thanh Vuong, in 1775, and appointed by royal authority Governor of Quang-nam. In 1776 the war against the Nguyen was continued and their last King 睿宗 Duc-tong and his son were made prisoners and beheaded in Saigon. In 1777 Van-nhac took advantage of the royal armies having returned to Tunquin to proclaim himself king of Cochinchina under the name of 泰德 Thai-duc.

But at the same time a nephew of King Duc-tong, the last representative of the Nguyen family, raised his standard against the Tay-son rebels, and after many contests in which success and reverses were equally divided, he put an end to the rebellion, and in 1801 occupied the throne of Annam, taking 嘉隆 Gia-long as the name of his reign and founding the present Dynasty of the country.

The Chinese version of the Tay-son revolt is that the Lords Trinh, in order to take advantage of every possible way of destroying the power of the Nguyen, bribed two of their officials, Van-nhac and Van-hue, and commanded them to revolt and take the capital Hué, and thus annihilate the race of their rulers. It is easy to perceive that this version is not a correct one, as it was Lord Trinh himself who took Hué and subsequently received the submission of the Tay-son.

We have seen that in 1777 Van-nhac proclaimed himself king and appointed his brother Hue commander-in-chief.

Rivalry soon broke out between the two brothers, and a fight ensued between their two armies, but a common danger brought them together again. In order to prevent such differences for the future, they divided, in 1785, the territories already conquered into three kingdoms, each kingdom to be governed by one of the brothers. The following table will give an exact idea of this division.

First brother.

Name.	Accession.	Name of reign.	Year of adoption of name of reign.
阮文岳 Nguyen Van-nhac	1764	泰德 Thai-duc	1777
Second brother.			
阮文惠 Nguyen Van-hue	1785	光中 Quang-trung ...	1786
阮文纘 Nguyen Van-toan	1791	景盛 Canh-thanh ...	1791
		寶興 Bao-hung ...	1800
Third brother.			
阮文錄 Nguyen Van-lu	1785	東定 Dong-dinh ...	1785

Van-nhac took the title of 大皇帝 Dai-hoang-de or Emperor, and occupied the territories of the 廣安 Quang-nam to the South of 平定 Binh-dinh, his capital being at the port of Quinhon. He died in 1792 leaving as successor his son 思朝 Tu-trieu, who was immediately deposed and some time afterwards murdered by his uncle Hue.

Van-hue occupied the whole of Tunquin and a part of Cochinchina, having his capital at first in Hué and afterwards in 中都 Trung-do, in the province of 爻安 Nghe-an. In December of 1789 he received his investiture and seal from

the Emperor of China, and being thus recognized as king of Annam, he sent to Peking the amount of two tributes. He died in 1791, and in the following year his son and successor 文纘 VAN-TOAN incorporated with his kingdom the territories belonging to the son of VAN-NHAC.

VAN-LU was a bonze and his reign but a short one. Proclaimed king of 平順 Binh-thuan and lower Cochinchina in 1785, he established his capital at Saigon, whence he was soon driven away by the army of GIA-LONG, which in 1788 conquered the whole of LU's kingdom.

The above notices will be sufficient to give an idea of the importance of the Tay-son rebellion. These rebels occupied in fact the whole of Annam, and the Chinese Emperor K'IEN-LUNG, after having invaded that country and failed to restore the throne of the last LE Prince, recognized Van-hue as king, in 1789, and received him in his summer palace at Jehol.

The story of the contest between the armies of the Tay-son and those of GIA-LONG is a long one, and of no special interest, as it merely consists of a long list of battles in the Annamese style, in which appears as victor the very same chief who the day before had been defeated. Gia-long had the good fortune of being assisted by the Bishop of Adran who caused the French Government to interfere for the first time with the affairs of Annam. In 1801 Quinhon, the last stronghold of the rebels, fell into his hands, and thus ended the most formidable rebellion that has ever devastated Annam.

No. 177.—Obverse.—泰德通寶 Thai-duc-thong-bao.

Reverse plain. Copper.

No. 178.—Obverse.—Same as before.

Reverse. The sun and the moon above and below the square hole. Copper.

No. 179.—Obverse.—Same as No. 177.

Reverse. The sun and the moon on the right and left of the hole. Copper.

No. 180.—Obverse.—Same as No. 177.

Reverse. The sun above, and the sun and moon together below the hole. Copper.

No. 181.—Obverse.—Same as No. 177.

Reverse. The moon on the left of the hole. Copper.

No. 182.—Obverse.—Same as No. 177.

Reverse. The moon below the hole. Copper.

No. 183.—Obverse.—Same as No. 177.

Reverse. Four crescents round the hole. Zinc.

No. 184.—Obverse.—Same as No. 177.

Reverse. The characters 七 分 That-phan, indicating the weight of the cash. Copper.

All the above coins were issued by the rebel chief 阮文岳 NGUYEN VAN-NHAC (1777-1792). Except the one made of zinc, they are all of red copper imported into Annam from Japan.

No. 185.—Obverse.—光中通寶 Quang-trung-thong-bao.

Reverse plain.

Two kinds of metal were employed in the manufacture of this cash, viz: Copper and tin.

No. 186.—Same as before, but with the character Bao written as follow: 寶.

No. 187.—Same as No. 185, but without any rim on the reverse.

No. 188.—Obverse.—光中大寶 Quang-trung-dai-bao.

Reverse plain. Red copper.

No. 189.—Obverse.—Same as No. 185.

Reverse. A dot below the hole. Copper.

No. 190.—Obverse.—Same as No. 185.

Reverse. A straight line above the hole. Red copper.

No. 191.—Obverse.—Same as No. 185.

Reverse. A line below the hole.

No. 192.—Obverse.—Same as No. 185.

Reverse. A line on the left of the hole.

No. 193.—Obverse.—Same as No. 185.

Reverse. Four crescents round the hole. Tin mixed with a small quantity of copper.

No. 194.—Obverse.—Same as No. 185.

Reverse. Four crescents round the rim. Same metal as above.

No 195.—Obverse.—Same as No. 185.

Reverse. Two crescents above and below the hole. Same metal as above.

No. 196.—Obverse.—Same as No. 185, but with a line round the rim.

Reverse.—A line round the rim, similar to the one on the obverse. Tin. This coin is a little smaller than the others.

No. 197.—Obverse.—Same as No. 185.

Reverse. The character 工 Cung, for the Board of Public Works, below the hole. Tin.

No. 198.—Same as before, but with the character 工 Cung of the roverse above the hole. Copper.

No. 199.—Obverse.—Same as No. 185.

Reverse. The character 一 Nhat, *one*, denoting the value of the cash, above the hole, and below the character 正 Chinh, the meaning of which has already been explained. Copper.

No. 200.—Obverse.—Same as No. 185.

Reverse. The characters 山 南 Son-nam, written in the 隸 Le style. They denote the province in which the coin was made. Red copper.

No. 201.—Obverse.—Same as No. 185.

Reverse.—Same inscription as on the obverse, but with the characters upside down.

The above coins, from No. 185 to 201, were issued by the rebel chief 阮 文 惠 Nguyen Van-hue (1786-1791).

No. 202.—Obverse.—景盛通寶 Canh-tanh-thong-bao. Reverse plain. Tin.

No. 203.—Obverse.—Same as before.

Reverse without rim. Copper.

No. 204.—Obverse.—Same as No. 202.

Reverse. A straight line below the hole. Copper.

No. 205.—Obverse.—Same as No. 202.

Reverse with four crescents round the hole. Tin mixed with copper.

No. 206.—Obverse.—Same as No. 202, with a line round the rim.

Reverse. A line round the rim. Tin.

No. 207.—Obverse.—Same as No. 202.

Reverse. The inscription 光中通寶 Quang-trung-thong-bao, referring to the rebel Quang-trung. The characters are upside down. Tin.

No. 208.—Obverse.—Same as No. 202.

Reverse. Same inscription as on the obverse, with the characters upside down. Tin.

No. 209.—Obverse.—Same as No. 202, but with plain rim.

Reverse. Two fish and two flowers. On the rim the same design as on the obverse. Yellow copper.

No. 210.—Obverse.—Same as No. 209, the design on the rim varying a little.

Reverse. A dragon and a fish. Yellow copper.

The coins numbered 202 to 210 were issued by the rebel 阮文纘 Nguyen Van-toan (1791-1800). Nos. 209 and 210 were cast for the purpose of being given away as medals.

No. 211.—Obverse.—寶興通寶 Bao-hung-thong-bao.

Reverse plain. Copper.

In 1800 Van-toan changed the name of his reign to Bao-hung and issued this coin, of which a very small quantity only was cast, as this rebel soon disappeared from Annam.

XX.

Chinese intervention in Tunquin, and the 阮 Nguyen Dynasty.

At the request of the wife and son of King CHIEU-TONG, who was hiding himself in the Cao-bang mountains, the Emperor K'IEN-LUNG ordered his armies to enter Annam and to re-establish the former state of affairs, that is to say, to restore to the LE Dynasty the entire territory of Tunquin of which they had been deprived by the Tay-son rebels.

The Viceroy of the Liang Kuang provinces, 孫士毅 SUN CHE-I, was appointed commander-in-chief of the Chinese armies, and assisted by General 許世亨 SHIU CHE-HENG, he entered Annam from Kuang-si in November 1788 at the head of ten thousand Cantonese soldiers. Another Chinese army commanded by General 烏大經 HU TA-KING invaded Annam from Yunnan. They were joined by the irregular Annamese troops who had remained faithful to the fallen dynasty, and after several easy victories following each other in rapid succession, the Chinese commander-in-chief entered Ha-noi in December of the same year and re-instated King CHIEU-TONG on the throne.

A month afterwards, however, the rebel chief HUE entered Ha-noi by stratagem, and having come upon the Chinese unawares, completely routed them and forced the Viceroy and the Annamese king to re-cross the frontier into China.

The court of Peking degraded the Viceroy SUN and gave the supreme command of the army to 富綱安 FU KANG-NGAN, Viceroy of the 雲貴 Yun-Kuei (Yunnan and Kuei-chao). The new commander-in-chief re-entered Annam without delay, concluded a truce with HUE, and wrote a long report to the

Emperor in support of the rebellion. Thereupon K'IEN-LUNG issued the following edict, published in the 大清會典 Ta Tsing Vui-tien in 1789.

"In consequence of a revolution King 黎昭統 LE CHIEU-TONG lost his royal seal and became a fugitive. The Annamese then recognized as head of the Government 阮光平 NGUYEN QUANG-BINH (光中 QUANG-TRUNG, or HUE) who now submits to our authority and craves permission to come to Peking to gaze upon our august Majesty. The provincial judge of Kuang-si, 成林 TCH'ENG-LIN, is hereby commanded to invest him with royal power in our name, and to bestow upon him a gilt silver seal in the shape of a camel."

After the promulgation of this edict the Chinese armies were ordered to retire from Annam, and thus closed the war.

No. 212.—Obverse.—乾隆通寶 Can-long-thong-bao.

Reverse. 安南 An-nam.

White Copper. Cast in Yunnan for the payment of the Chinese troops.

The 阮 Nguyen Dynasty.
From 1776 to the present time.

King 嘉隆 GIA-LONG was the nephew of King DUE-TONG, the last sovereign of Cochinchina, and being gifted with an active mind and with great powers of organization, he determined to reconquer the territory which had been taken possession of by the Tay-son rebels.

His luck was at first a very changeable one, for at one time he reigned in the South of Cochinchina with absolute power, and at another he found himself alone, persecuted, without an army, and forced to take refuge in Siam. At last success favoured him. With the help of the French, secured through the direct intervention of the Bishop of Adran, and assisted by the Siamese and Cambodian armies, he not only re-occupied the former territory of the Quang-nam Principal-

ity belonging to his family, but also took possession of the whole of Tunquin. Out of these conquests he formed the kingdom of Annam, and in 1801 proclaimed himself king, thus founding the NGUYEN Dynasty, which is still in power at the present day.

Since then four kings have ascended the throne. The history of their reign contains but little worthy of note; moreover, it is still of too recent a date to be dealt with impartially. These four kings are principally remarkable for their hatred towards foreigners and for their persecution of the Christians. It is only through the pressure of European armies that they have consented to open several ports to foreign trade, and at this very moment the country seems to be passing through a crisis, menaced as it is by the intervention of the French in Tunquin, who may possibly annex it in the same way as they annexed Lower Cochinchina twenty-five years ago.

No. 213.—Obverse.—嘉隆通寶 Gia-long-thong-bao.

Reverse plain.

Three kinds of cash, made of copper, lead, or zinc.

No. 214.—Same as before, but of larger size. Copper mixed with tin.

No. 215.—Obverse.—Same as No. 213.

Reverse without rim. Some are made of white copper, others of dark red copper.

No. 216.—Obverse.—Same as No. 213.

Reverse. A dot above the hole.

No. 217.—Obverse.—Same as No. 213.

Reverse. A dot on the right of the hole.

No. 218.—Obverse.—Same as No. 213.

Reverse. A dot on the left of the hole.

No. 219.—Obverse.—Same as No. 213.

Reverse. Two crescents above and below the hole.

No. 220.—Obverse.—Same as No. 213.

Reverse. Two crescents on the right and left of the hole.

No. 221.—Obverse.—Same as No. 213.

Reverse. A dot and a crescent on the right of the hole.

No. 222.—Obverse.—Same as No. 213.

Reverse with a double rim.

All the above coins, from No. 216 to 222, are made of copper mixed with tin.

No. 223.—Obverse.—Same as No. 213.

Reverse. The characters 六分 Luc-phan, or *six phan*, indicating the weight of the cash.

No. 224.—Obverse.—Same as No. 213.

Reverse. The characters 七分 That-phan, meaning the weight of the cash. There exist three different cash of this description, made of copper, lead and zinc respectively.

No. 225.—On the obverse and reverse the inscription 嘉隆通寶 Gia-long-thong-bao.

No. 226.—Same as before, but having the inscription on the reverse upside down.

All the above cash, from No. 213 to 226, were issued by King GIA-LONG (1801-1820). They were only made in Hué and Ha-noi.

No. 227.—Obverse.—明命通寶 Minh-mang-thong-bao.

Reverse plain. White copper.

No. 228.—Same as before, but of smaller size. Copper and lead.

The two above coins were issued by King MINH-MANG (1820-1838). The custom of casting medals with inscriptions on the reverse, such as 金玉其相追琢其章 or 風調雨順國泰民安 was followed by this king; but they never went into circulation.

No. 229.—Obverse.—紹治通寶 Thieu-tri-thong-bao.

Reverse plain. White copper.

No. 230.—Same as before, but of smaller size. Copper, zinc, and lead.

The above coins were issued by King THIEU-TRI (1838-1845).

The coins of the reigning king are as follows:—

No. 231.—Obverse.—嗣 德 通 寶 Tu-duc-thong-bao.

Reverse plain. Copper mixed with tin.

No. 232.—Same as before but of smaller size. Two kinds, made of copper or lead.

No. 233.—Obverse.—Same as No. 231.

Reverse. Four crescents round the hole. Zinc.

No. 234.—Obverse.—Same as No. 231.

Reverse. The characters 六分 Luc-phan, indicating the weight of the coin. Copper mixed with tin.

No. 235.—Obverse.—Same as No. 231.

Reverse. The characters 河 內 Ha-noi, where the cash was cast. Lead.

No. 236.—Obverse.—嗣 德 寶 鈔 Tu-duc-bao-sau.

Reverse. The characters 準 文 六 十 Chun-van-luc-tap, or *equal to sixty cash.* These coins were first issued in 1877 from Ha-noi, and the value of one *tien* was given to them; but on account of their inferior intrinsic value the people disliked them, and their circulation was in consequence very limited.

No. 237.—Same as before, but of smaller size.

No. 238.—Same as before, but still smaller and thinner.

No. 239.—Obverse.—Same as No. 236.

Reverse. The characters 準 文 五 十 Chun-van-nghu-tap, or *equal to fifty cash* In order to bring these coins into general circulation the Annamese Government reduced the value of the *tien* to fifty cash, in 1878, and allowed them to be used for the payment of taxes.

XXI.

The Nguy-khoi Rebellion. (1831-1834). The Nung Rebellion. (1832-1835.)—Doubtful Coins. (1600 to date.)

The Nguy-khoi Rebellion.

KHOI was an officer of high rank in the employ of the Government in Lower Cochinchina. He was accused of holding ambitious views and of wishing to assert his independence, and therefore was called to the court of Hué to give an account of his actions. Afraid to appear, he raised the standard of rebellion in the province of Saigon, and very soon became master of the Mytho, Bien-hoa, Baria and Mo-xai districts.

King 明 命 MINH-MANG became seriously alarmed at the proportions of this rebellion, and sent troops by land and sea to quell it. The royal army slowly regained possession of the disturbed districts, with the exception of Saigon, which became the centre of the insurrectionary movement, the inhabitants offering serious resistance. The town was besieged, and had it not been for the treachery of one of the rebel chiefs who opened the gates of the citadel, the royal troops would have been kept in check for a considerable time.

KHOI was made a prisoner, taken to Hué, and condemned to death by being slowly cut to pieces. About the same time nearly two thousand of his followers were put to the sword at Saigon and were buried in the place known to this day as the *Field of Graves*.

No. 240.—Obverse.—治 元 通 寶 Tri-nguyen-thong-bao.

Reverse. A crescent and a dot on the right and left of the hole. Lead.

Coin issued by Khoi (1831-1834).

The Nung Rebellion.

NUNG VAN-VAN was the feudal chief of the Bao-lac district, who, availing himself of the insurrection in Tunquin of a descendant of the 黎 LE Dynasty, followed his example by revolting in 1832, in the provinces of 宣 光 Tuyen-quang, 高 平 Cao-bang, 諒 山 Lang-son, and 太 原 Thai-nguyen. His fortunes

were checkered, and although he twice gained possession of the city of Cao-bang, on each occasion he had soon to retire before the royal troops sent against him.

For three years he kept the troops at bay in the mountains to which he had fled, but having suffered severe defeat at Bao-lac, he found himself compelled to seek refuge in China. On his arrival he was persecuted by the mandarins to whom the Annamese had applied for his extradition, and fearing to be caught, he re-entered Annam and tried to hide himself in the An-quang-xa woods. He was discovered, however, by the Annamese, who, fearing that he might again escape, surrounded the woods and set fire to them. On the following day the charred body of NUNG VAN-VAN was found near some rocks.

No. 241.—Obverse.—元 隆 通 寶 Nguyen-long-thong-bao. The character 元 Nguyen written in the running hand style.

Reverse plain. White copper.

No. 242.—Obverse.—Same as before, but with the four characters written in plain style.

Reverse plain.

No. 243.—Obverse.—Same as No. 241.

Reverse with a double rim.

No. 244.—Obverse.—Same as No. 241.

Reverse. The character 昌 Xuong, the meaning of which is uncertain.

Doubtful Coins.

1600 to date.

Having completed the classification of Annamese coins, there still remain a number of cash bearing the names of Princes, of rebel chiefs, or of various mints. Their Annamese origin is well established, but owing to the want of precise information regarding the history of the country, it has been

found impossible to place them under separate and distinct headings. It has therefore been considered best to class them as *doubtful* until the researches of others shall have supplied the means of determining the respective periods to which they belong.

Among them there are doubtless many from the Quang-nam Principality, the rulers of which were kings *de facto* and issued coins at various times. But in making up the chronological tables of the different Annamese dynasties, the name used by these rulers in their own territory could not be traced, and it has therefore been found impossible to classify the coins issued by them.

The classification of other doubtful coins cast by certain rebels presents still greater difficulties owing to the shortness of time during which some of those chiefs were in arms, and to the fact that the names under which they fought, or the titles they assumed when in revolt, have not as a rule been recorded in Annamese books.

The following is a list of these coins :—

No. 245.—Obverse —紹聖元寶 Thieu-thanh-nguyen-bao.

Reverse. The character 正 Chanh, the meaning of which has already been explained. Copper mixed with tin.

No. 246.—Obverse.—寧民通寶 Ninh-thi-thong-bao.

The character 寶 Bao, written in an abbreviated form.

Reverse. Without rim.

Heavy coin made of white copper.

No. 247.—Obverse.—明定宋寶 Minh-dinh-tong-bao.

The characters Tong-bao written in the seal style.

Reverse plain.

No. 248.—Obverse.—景元通寶 Canh-nguyen-thong-bao.

Reverse plain.

No. 249.—Obverse.—Same as before, but written in seal characters.

Reverse. Without rim.

No. 250.—Obverse—聖宋元寶 Thanh-tong-nguyen-bao.
Reverse plain. Red and white copper.

No. 251.—Obverse.—乾元通寶 Can-nguyen-thong-bao.
Reverse. Without rim.
Red Copper. Seems to have been cast in Upper Tunquin.

No. 252.—Obverse.—福平元寶 Phuoc-binh-nguyen-bao. Written in seal characters.
Reverse plain. Copper mixed with tin.

No. 253.—Obverse.—邵杆通寶 Tieu-qui-thong-bao. Written in running hand and seal characters.
Reverse plain. Yellow copper.

No. 254.—Obverse.—洋元通寶 Thuong-nguyen-thong-bao.
Reverse. Without rim. White copper.

No. 255.—Same as before, but of smaller size. These coins are very thin and of three or four different sizes.

No. 256.—Obverse.—紹符元寶 Thieu-phu-nguyen-bao. Written in seal characters.
Reverse plain. Red copper.

No. 257.—Obverse.—元符通寶 Nguyen-phu-thong-bao. Written in seal characters.
Reverse. Without rim. White copper.

No. 258.—Obverse.—大工聖寶 Dai-cung-thanh-bao.
Reverse plain. Red copper.

No. 259.—Obverse.—開建通寶 Khai-kien-thong-bao.
Reverse plain. Red copper.

No. 260.—Obverse.—崇明通寶 Sung-minh-thong-bao.
Reverse plain.

No. 261.—Obverse.—大和通寶 Dai-hoa-thong-bao.
Reverse. Without rim.

No. 262.—Obverse.—景底通寶 Canh-ti-thong-bao.
Reverse. Without rim.

No. 263.—Obverse.—天元通寶 Thien-nguyen-thong-bao.
Reverse plain.

No. 264.—Same as before, but with the character 元 Nguyen of the obverse written in the seal style.

No. 265.—Obverse.—元 治 通 寶 Nguyen-tri-thong-bao. The characters *tri* and *bao* written in the seal style.

No. 266.—Obverse.—皇 熙 宋 寶 Hoang-hi-tong-bao.

Reverse plain.

No. 267.—Obverse.—開 聖 元 寶 Khai-thanh-nguyen-bao.

Reverse plain.

No. 268.—Obverse.—紹 聖 通 寶 Thieu-thanh-thong-bao.

Reverse plain.

No. 269.—Obverse.—Same as before, but with the character 平 binh instead of 通 thong.

Reverse without rim.

No. 270.—Obverse.—紹 宋 元 寶 Thieu-tong-nguyen-bao.

Reverse without rim.

No. 271.—Obverse.—紹 元 通 寶 Thieu-nguyen-thong-bao.

Reverse plain.

No. 272.—Obverse.—祥 宋 元 寶 Thuong-tong-nguyen-bao.

Reverse plain.

No. 273.—Obverse.—祥 聖 通 寶 Thuong-thanh-thong-bao.

Reverse without rim.

No. 274.—Obverse.—熙 宋 元 寶 Hi-tong-nguyen-bao.

Reverse plain.

No. 275.—Obverse.—應 感 元 寶 Ung-cam-nguyen-bao.

Reverse without rim.

No. 276.—Obverse.—統 符 元 寶 Thong-phu-nguyen-bao.

Reverse without rim.

No. 277.—Obverse.—熙 紹 元 寶 Hi-thanh-nguyen-bao.

Reverse without rim.

No. 278.—Obverse.—正 元 通 寶 Chanh-nguyen-thong-bao.

Reverse plain. Copper mixed with tin.

No. 279.—Obverse.—Same as before.
Reverse without rim.

No. 280.—Obverse.—Same as No. 278.
Reverse. A dot above the hole.

No. 281.—Obverse.—Same as No. 278.
Reverse. A crescent on the left of the hole.

No. 282.—Obverse.—Same as No. 278.
Reverse. A crescent on the right of the hole.

No. 283.—Obverse.—天德元寶 Thien-duc-nguyen-bao.
Reverse without rim.

No. 284.—Obverse.—皇恩通寶 Hoang-ban-thong-bao.
Reverse plain.

No. 285.—Obverse.—天明通寶 Thien-minh-thong-bao.
Reverse plain. Lead. Coin made in the Quang-nam province.

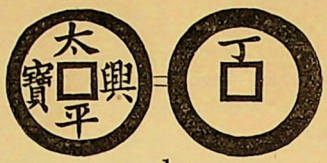
No. 286.—Obverse.—太聖通寶 Thai-thanh-thong-bao.
Reverse without rim.

No. 287.—Obverse.—大聖通寶 Dai-thanh-thong-bao.
Reverse plain.

No. 288.—Obverse.—治平通寶 Tri-binh-thong-bao.
Reverse. A crescent on the left of the hole.

No. 289.—Obverse.—政和通寶 Chanh-hoa-thong-bao.
Reverse. A crescent on the right of the hole.

No. 290.—Obverse.—Same as before.
Reverse. A crescent and dot on each side of the hole.



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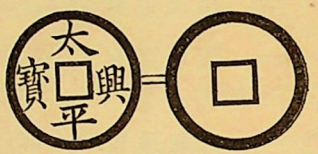

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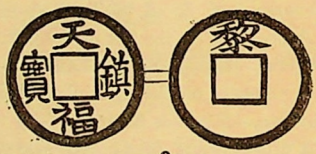

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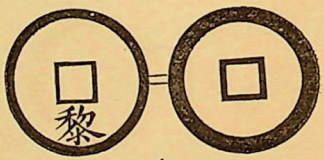

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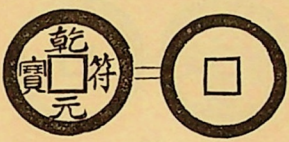

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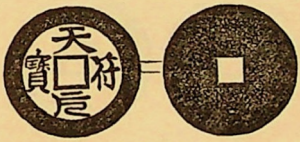

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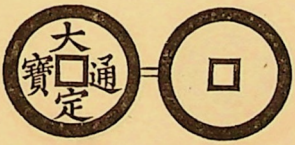

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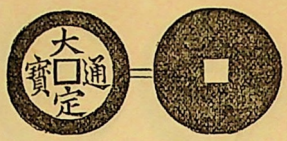

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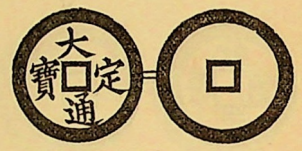

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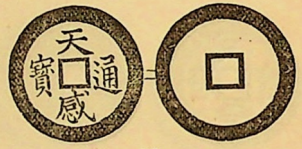

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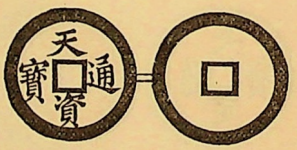

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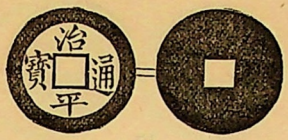

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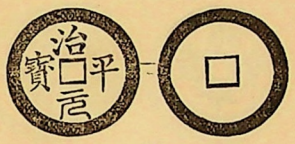

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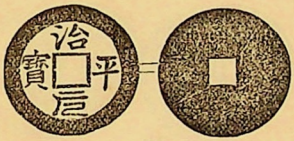

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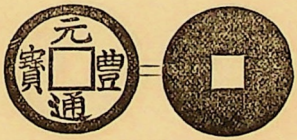

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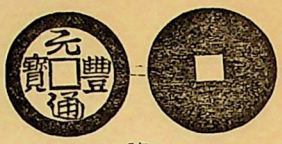

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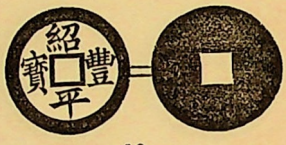

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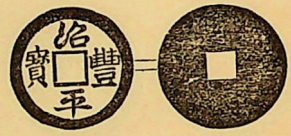

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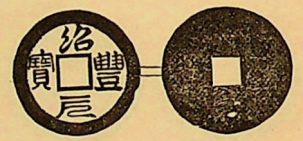

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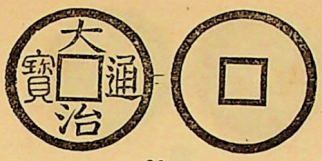

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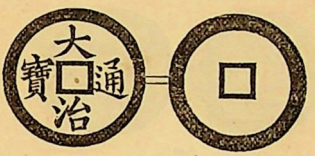

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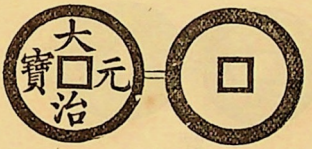

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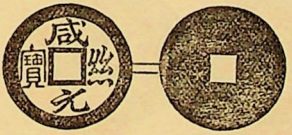

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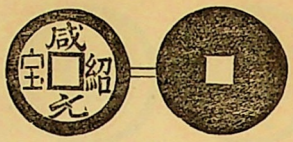

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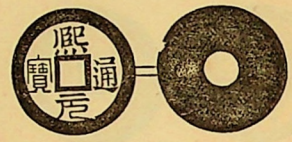

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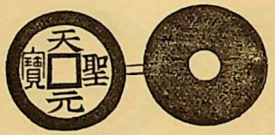

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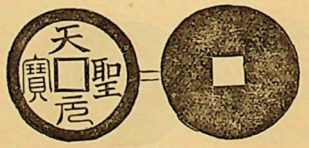

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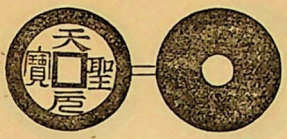

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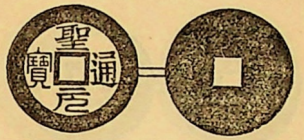

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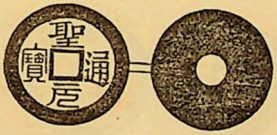

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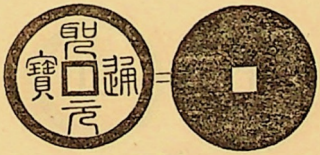

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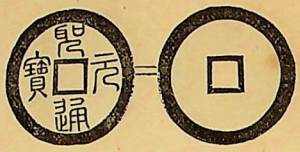

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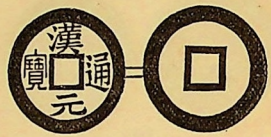

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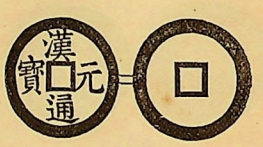

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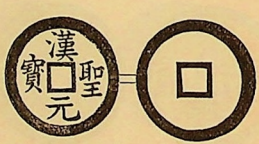

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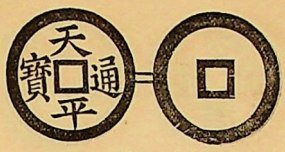

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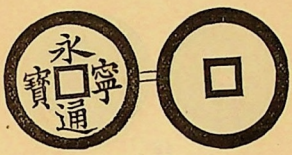

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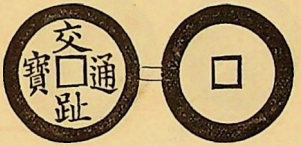

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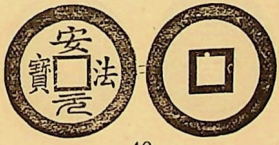

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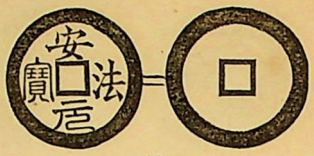

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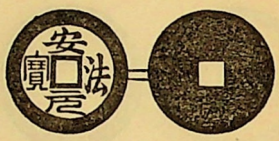

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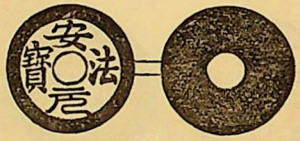

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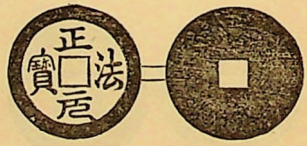

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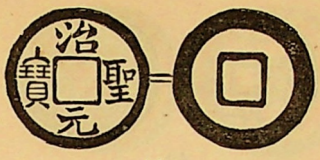

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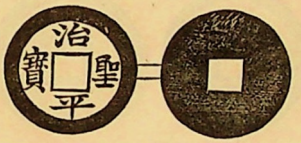

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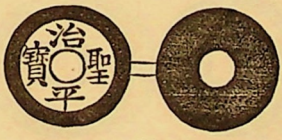

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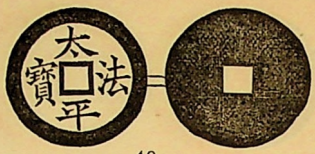

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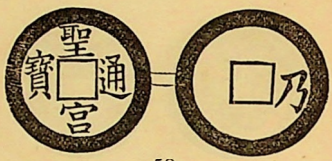

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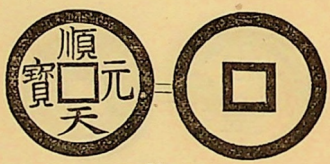

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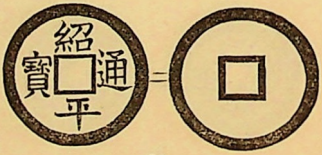

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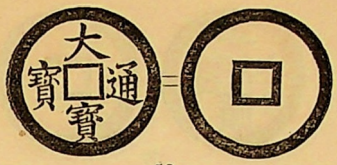

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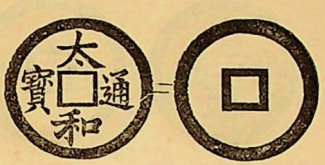

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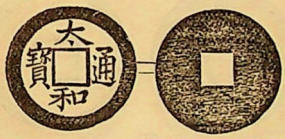

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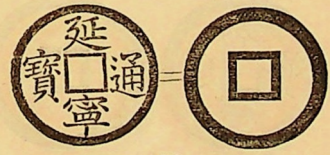

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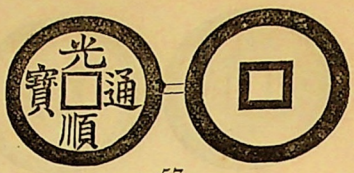

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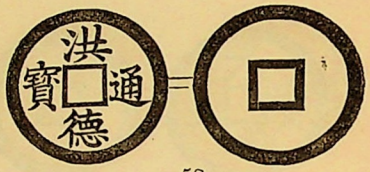

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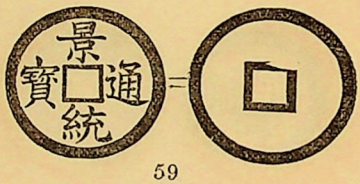

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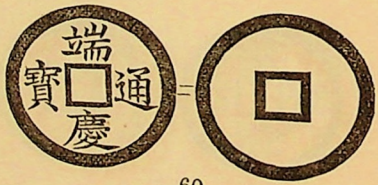

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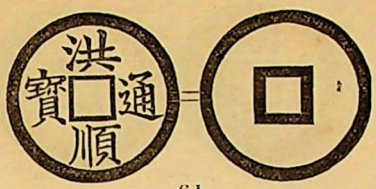

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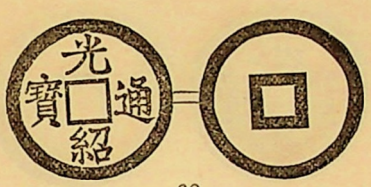

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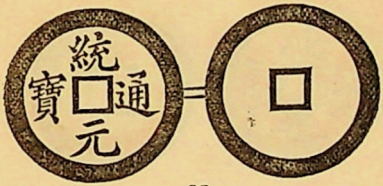

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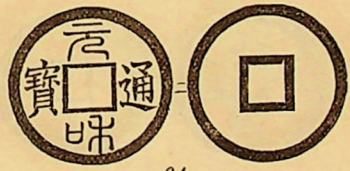

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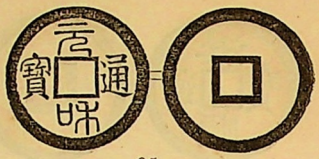

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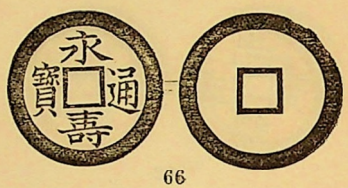

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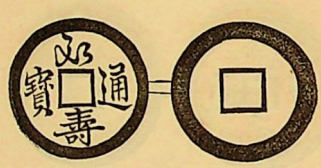

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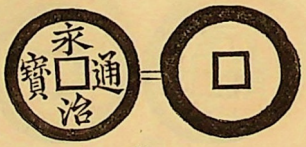

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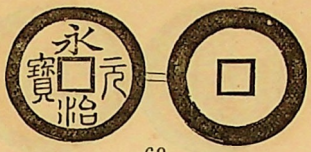

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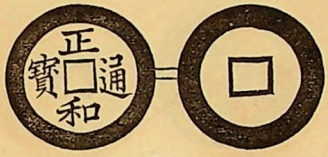

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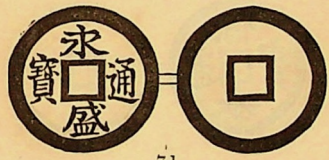

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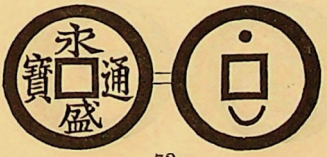

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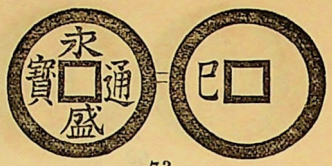

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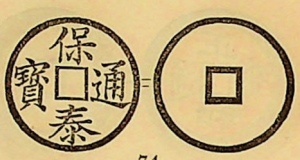

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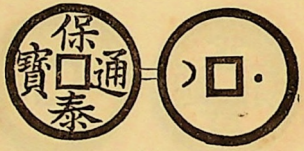

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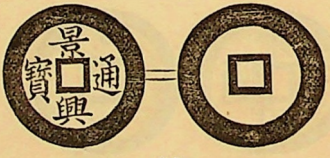

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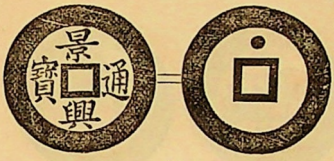

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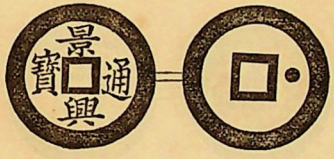

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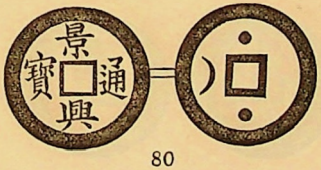

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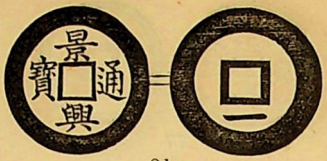

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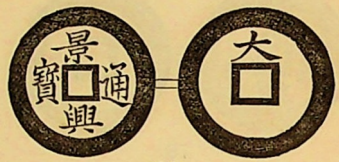

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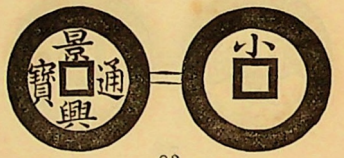

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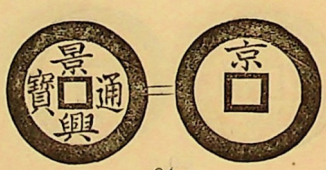

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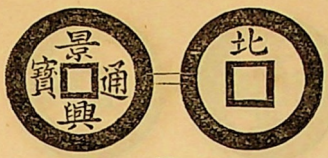

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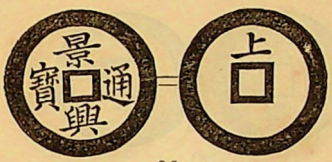

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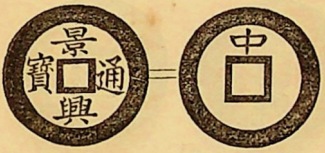

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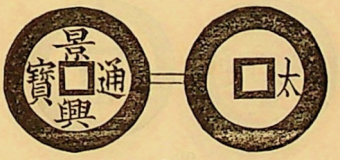

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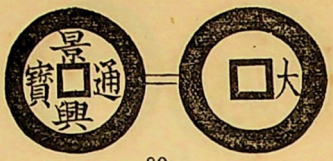

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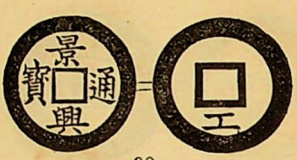

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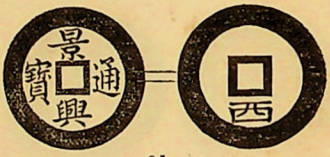

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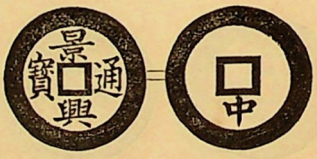

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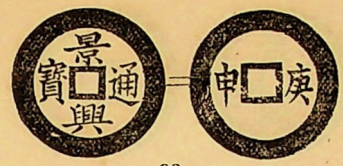

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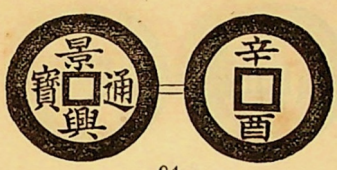

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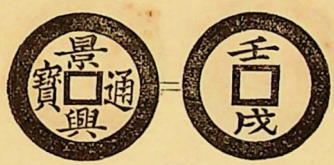

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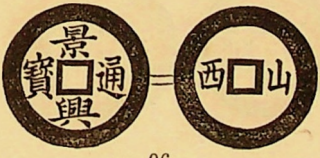

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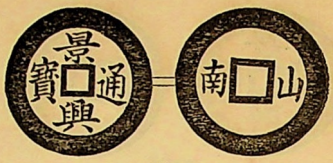

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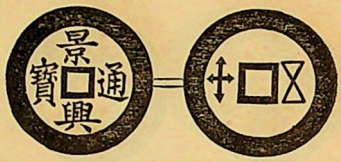

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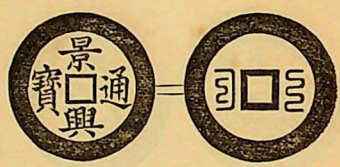

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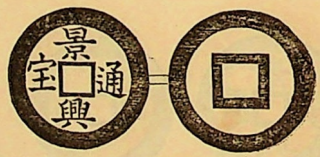

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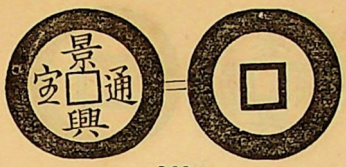

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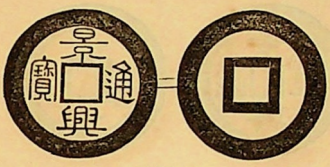

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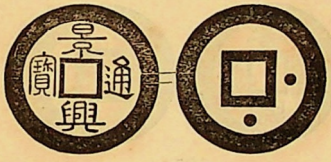

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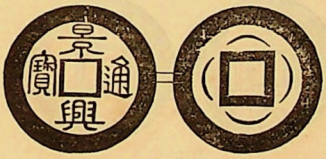

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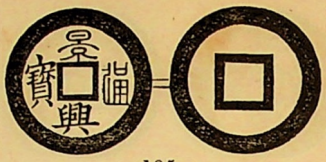

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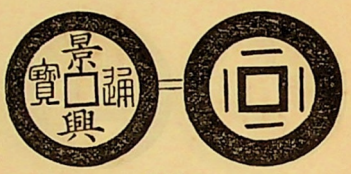

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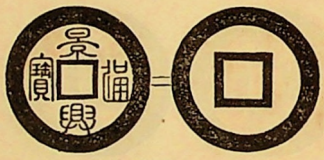

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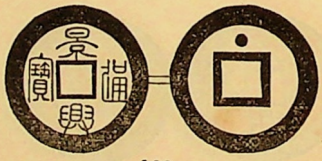

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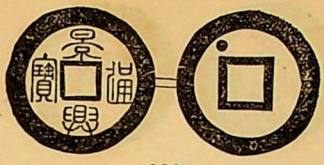

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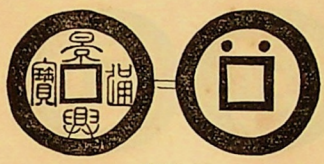

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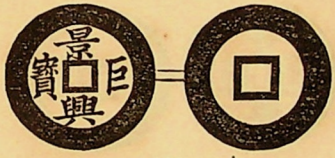

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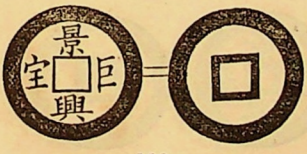

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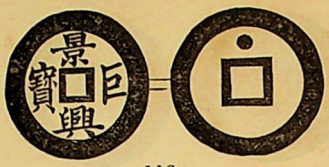

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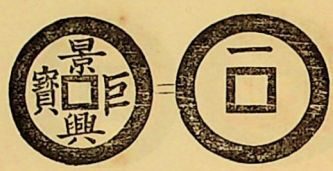

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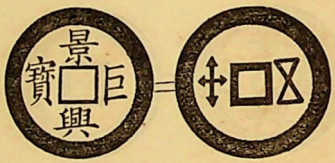

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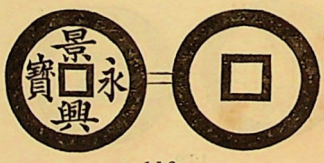

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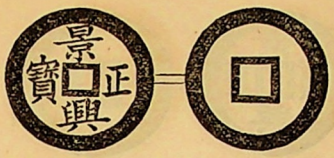

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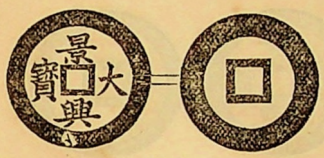

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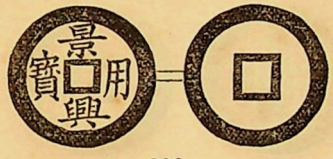

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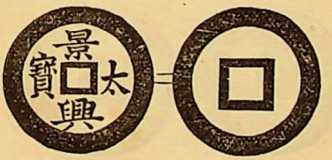

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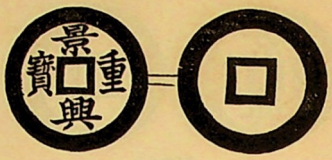

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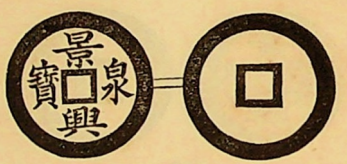

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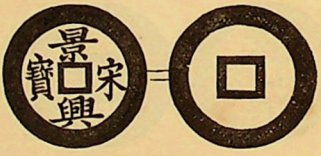

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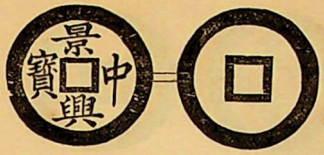

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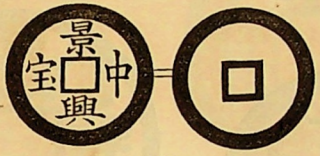

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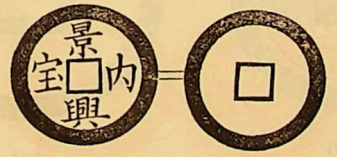

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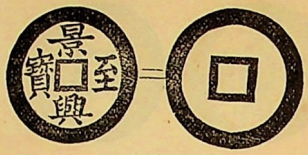

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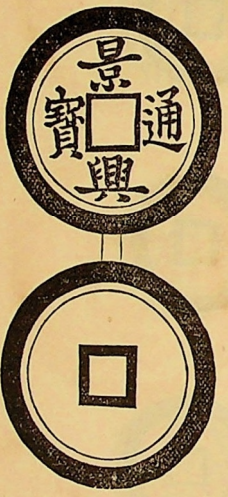

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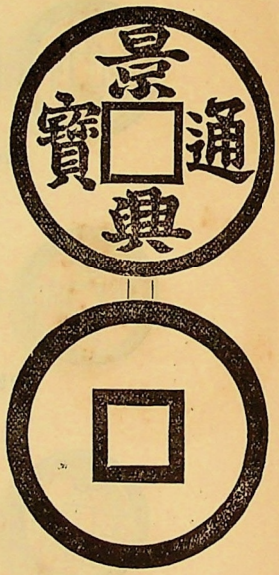

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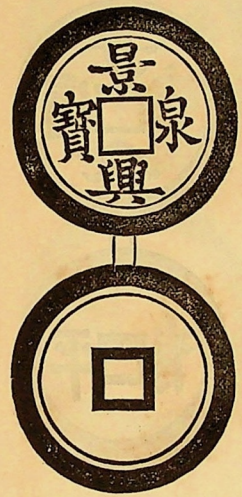

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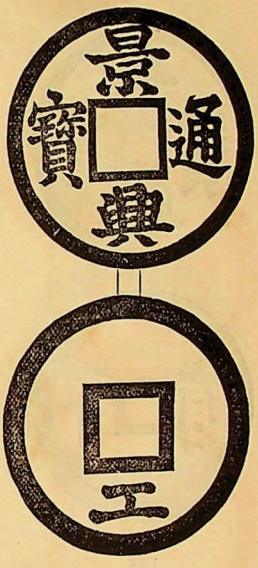

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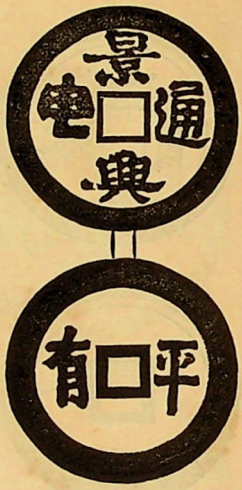

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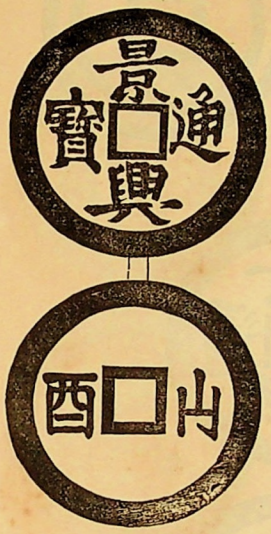

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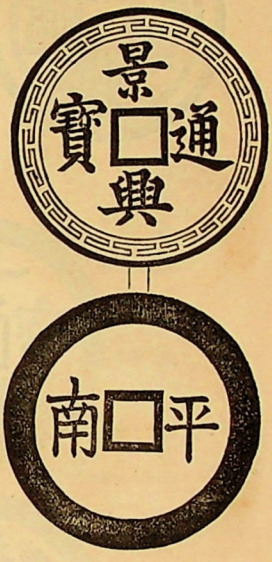

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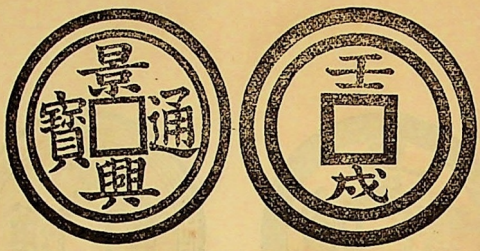

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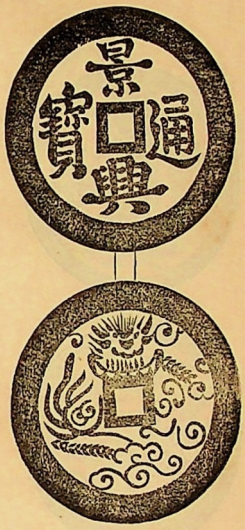

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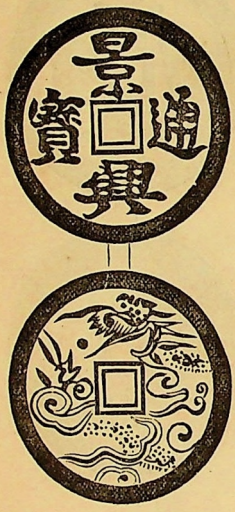

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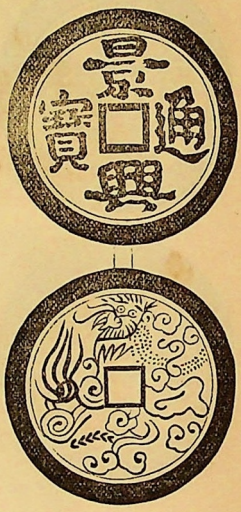

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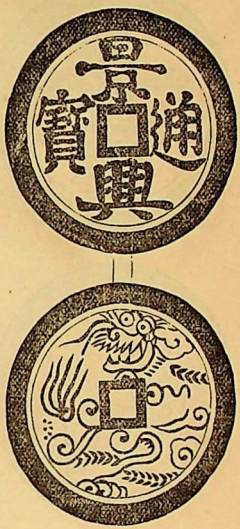

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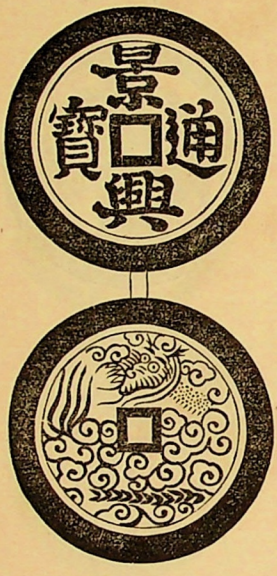

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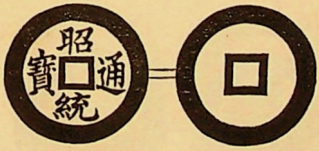

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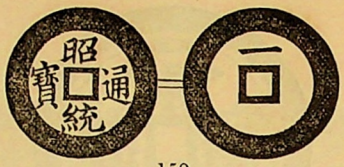

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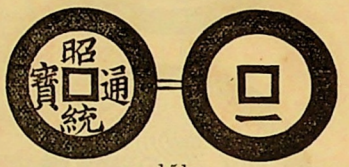

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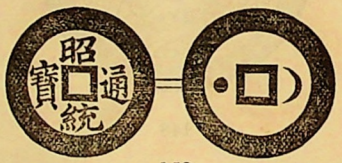

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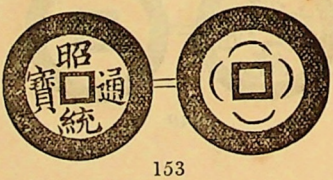

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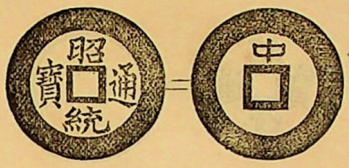

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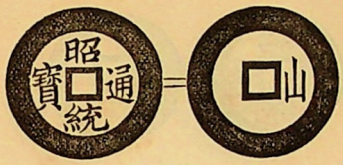

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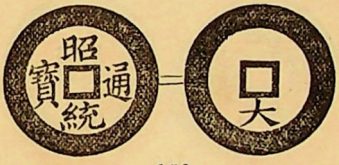

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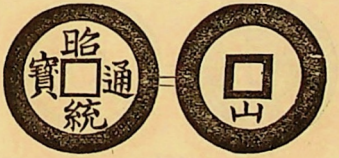

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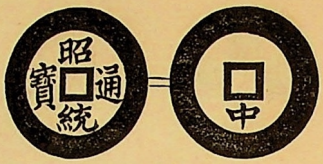

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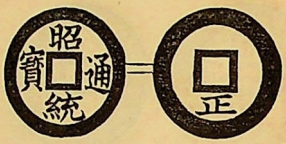

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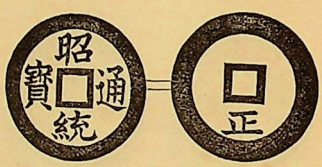

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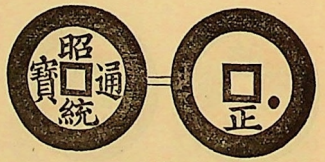

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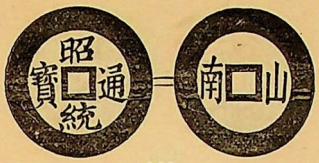

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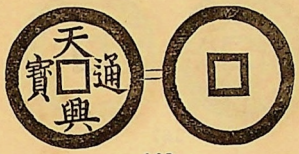

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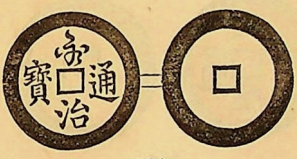

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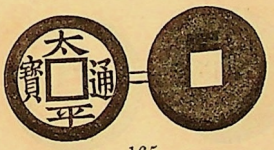

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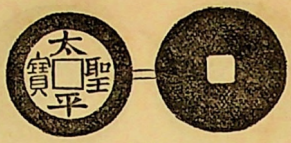

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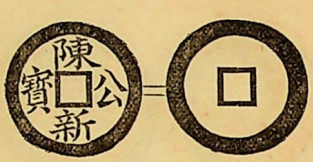

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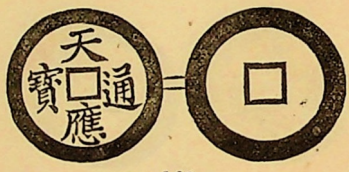

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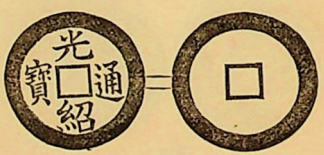

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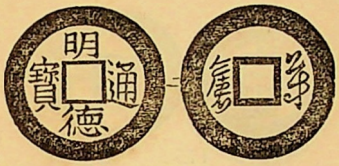

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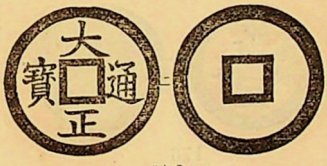

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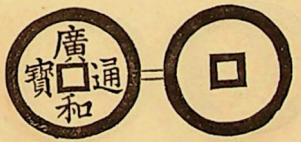

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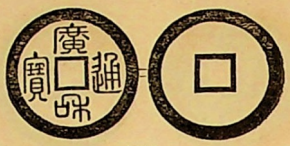

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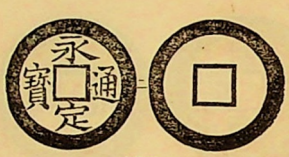

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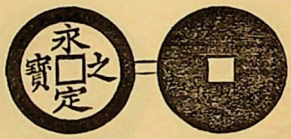

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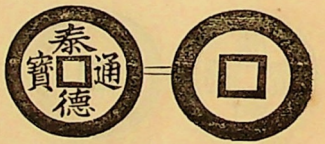

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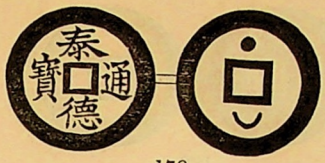

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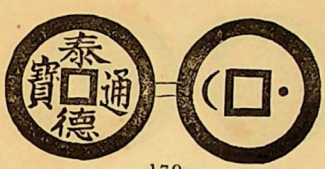

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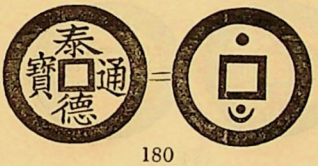

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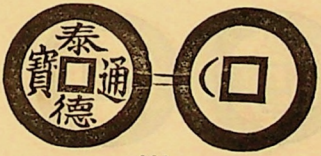

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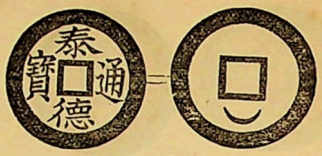

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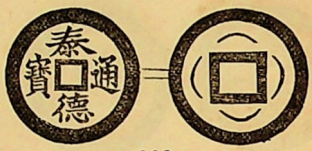

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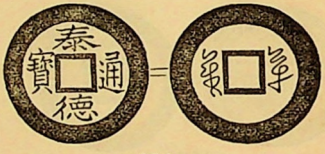

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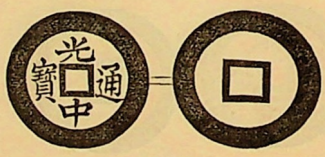

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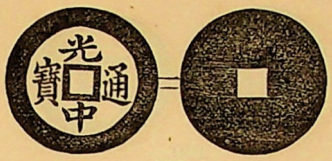

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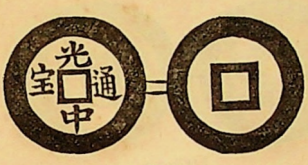

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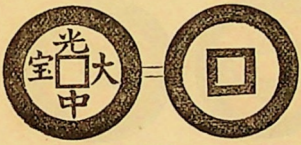

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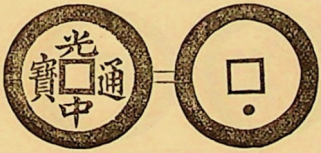

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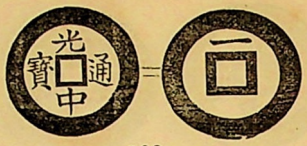

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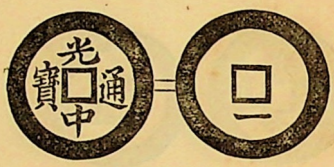

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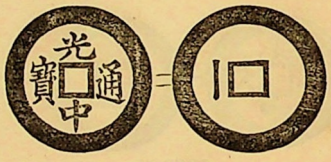

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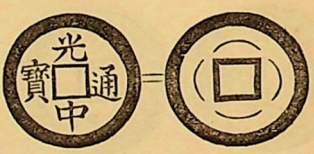

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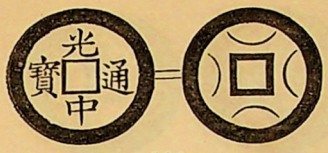

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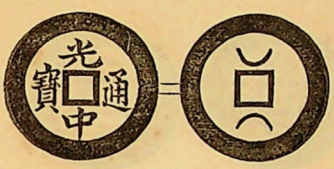

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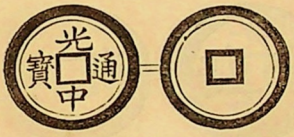

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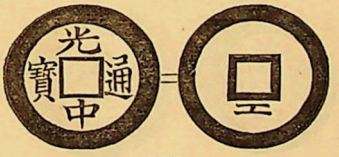

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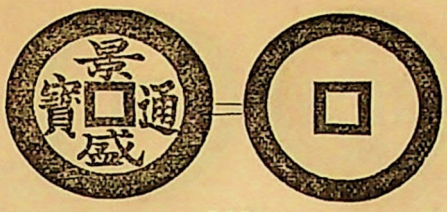

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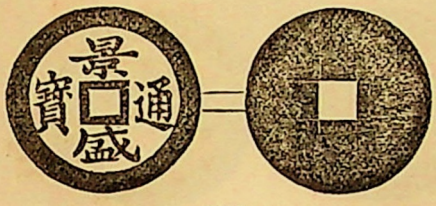

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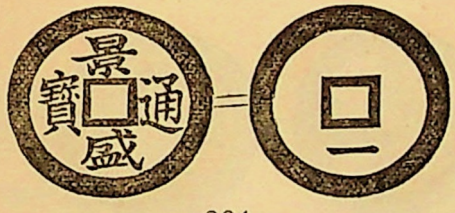

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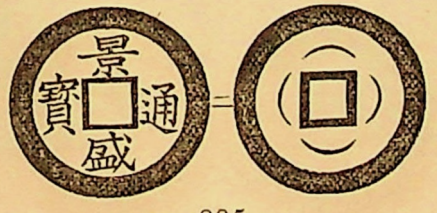

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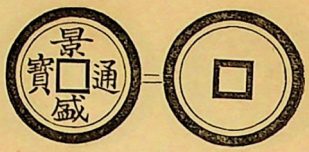

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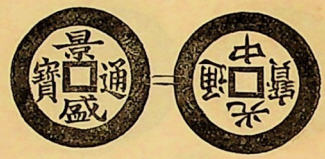

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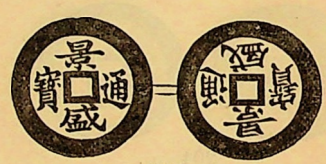

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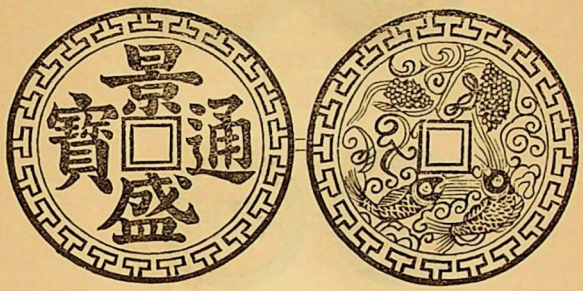

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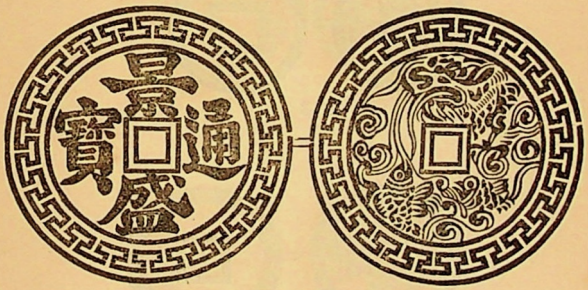

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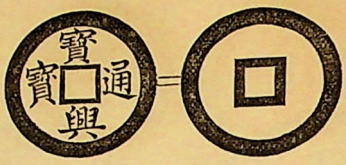

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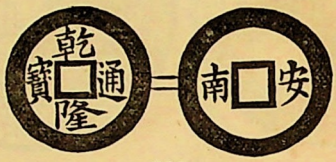

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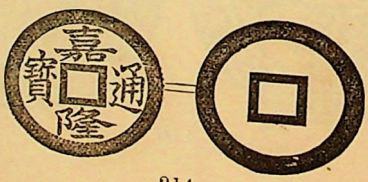

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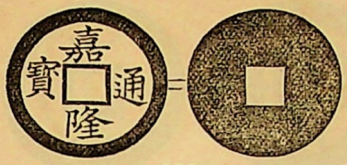

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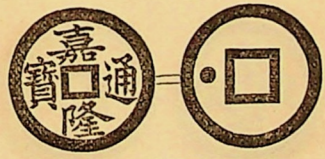

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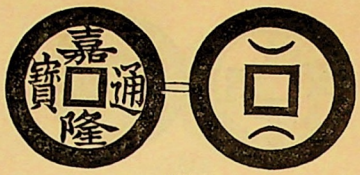

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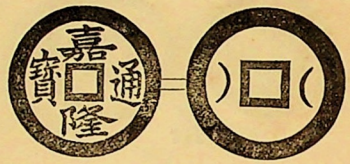

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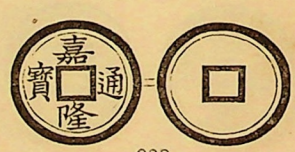

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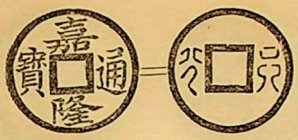

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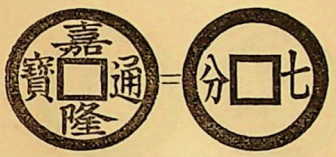

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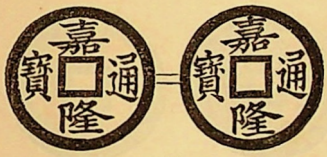

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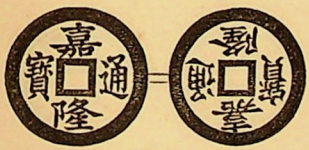

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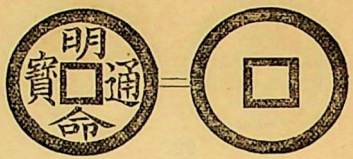

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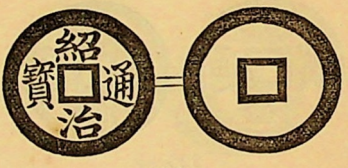

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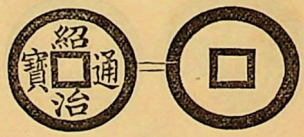

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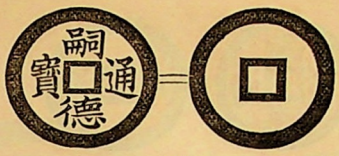

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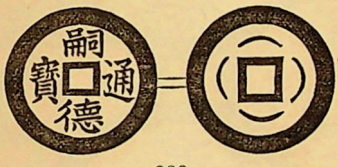

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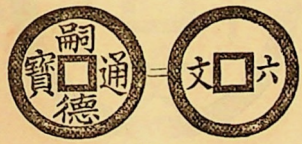

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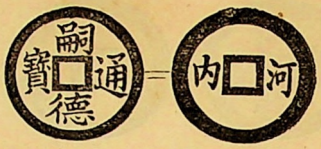

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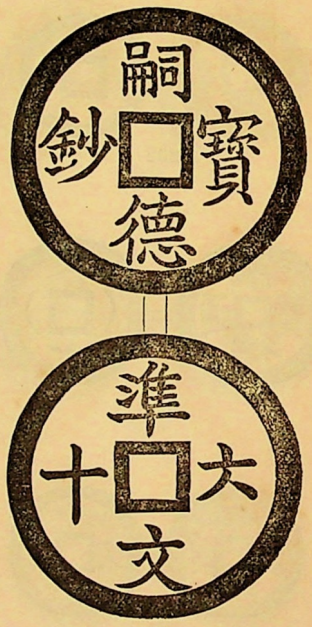

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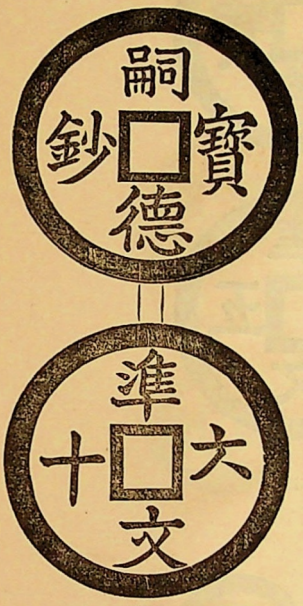

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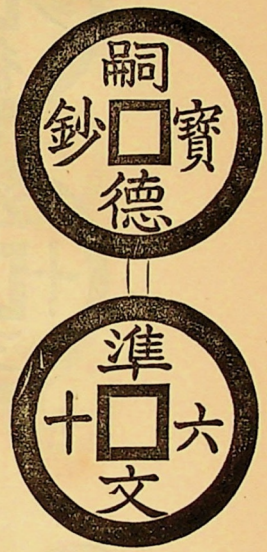

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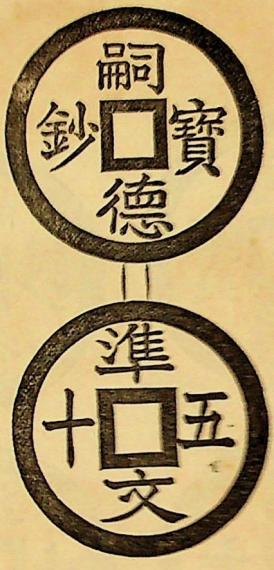

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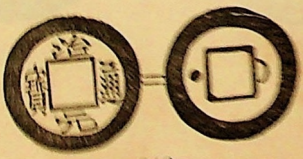

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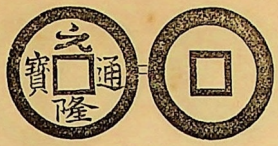

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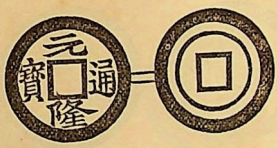

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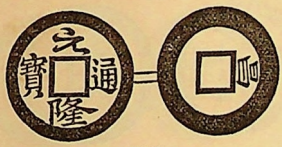

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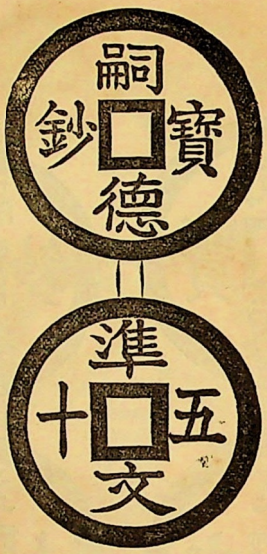

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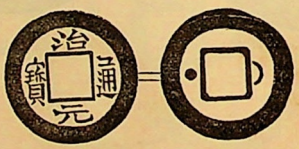

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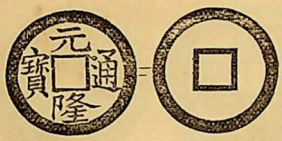

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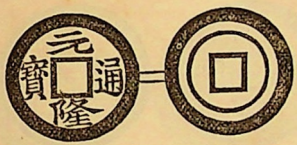

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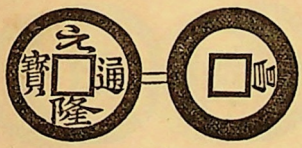

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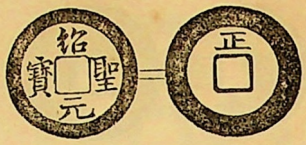

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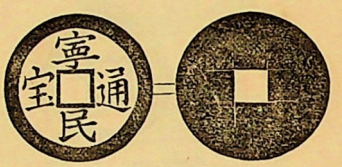

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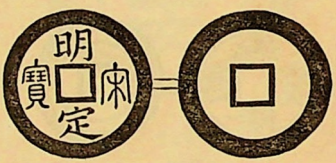

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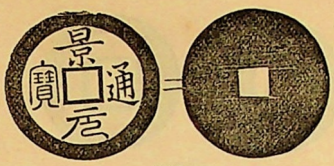

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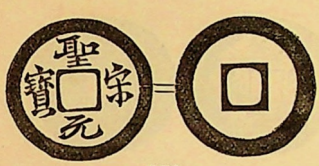

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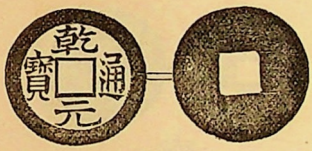

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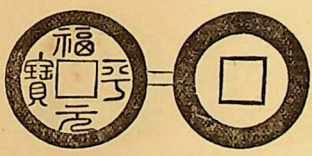

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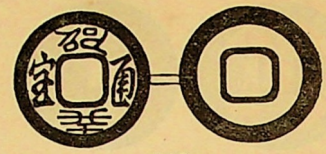

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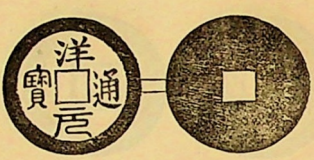

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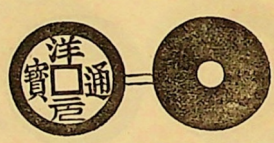

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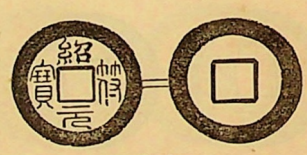

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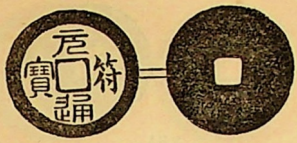

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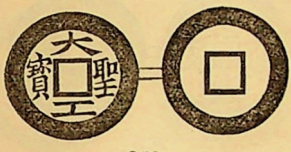

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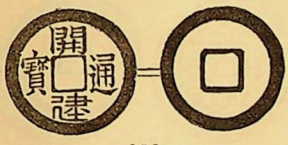

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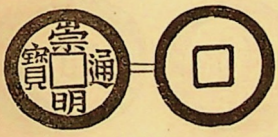

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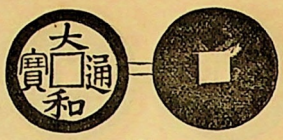

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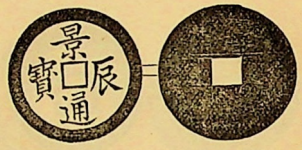

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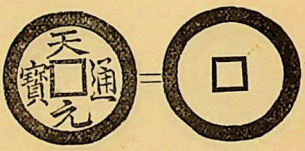

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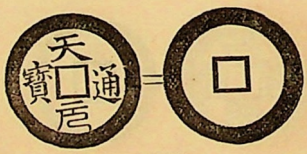

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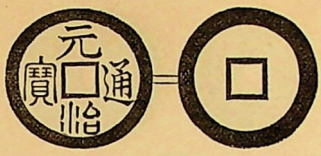

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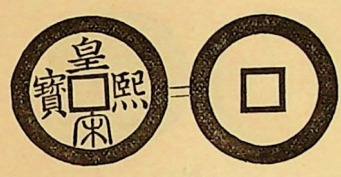

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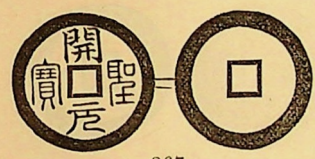

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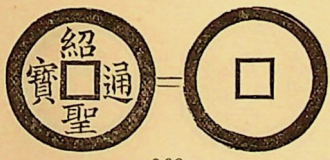

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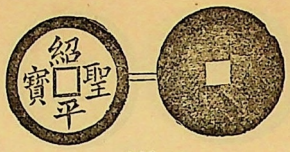

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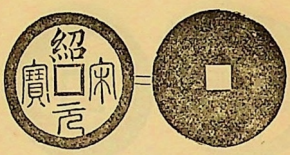

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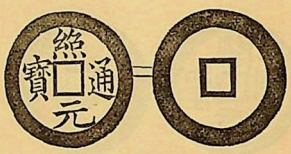

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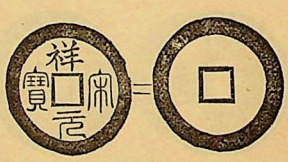

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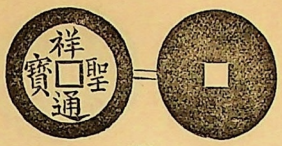

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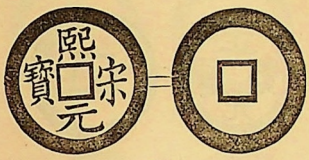

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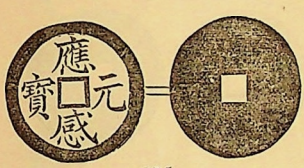

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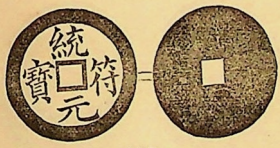

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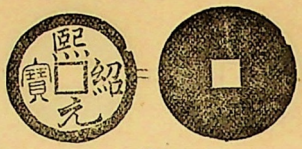

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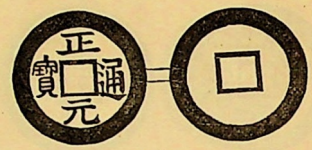

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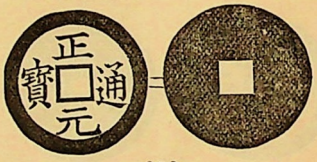

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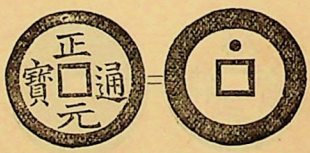

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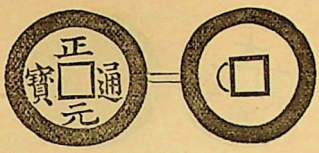

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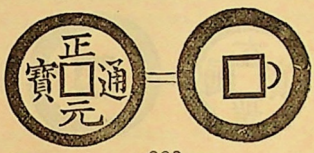

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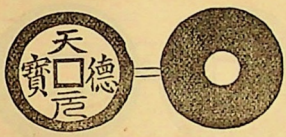

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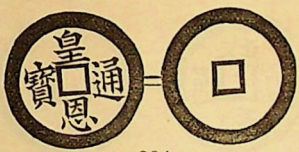

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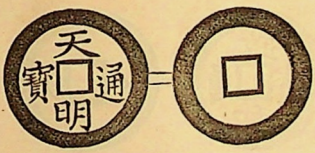

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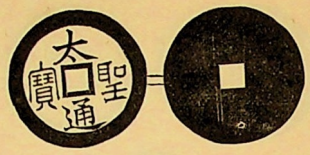

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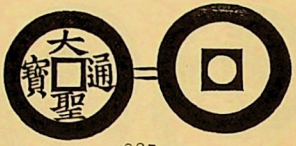

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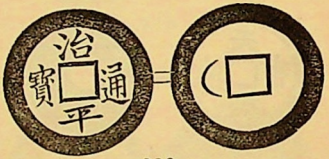

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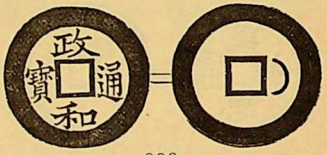

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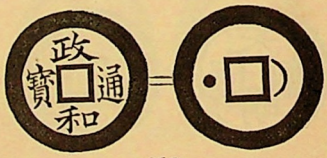

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ERRATA.

Page	45,	Line	9, for "炎"	read	"清"
„	45,	„	10, for "清"	„	"炎"
„	46,	„	7, for "fu"	„	"phu"
„	55,	„	8, for "嘉慶"	„	"嘉隆"
„	62,	„	22, for "xaong"	„	"xuong"
„	76,	„	18, for "大"	„	"太"
„	77,	„	13, for "HAN"	„	"HANH"
„	86,	„	6, for "DU-TOGN"	„	"DU-TONG"
„	87,	„	23, for "NHUT-LE"	„	"SU"
„	93,	„	32, for "LE-NINH"	„	"LE-UINH"
„	93,	„	35, for "FUONG"	„	"THUONG"
„	93,	„	36, for "MINH"	„	"UINH"
„	94,	„	2, for "MINH"	„	"UINH"
„	95,	„	9, for "夭"	„	"天"
„	96,	„	25, for "TRING-KIEM"	„	"TRINH-KIEM"
„	98,	„	13, for "TRINH-TANG"	„	"TRINH-TRANG"
„	99,	„	1, for "TRINH-TANG"	„	"TRINH-TRANG"
„	107,	„	28, for "COUNG"	„	"CUNG"
„	111,	„	21, for "COUNG"	„	"CUNG"
„	114,	„	8, for "宣"	„	"宜"
„	114,	„	29, for "LE-NINH"	„	"LE-UINH"
„	123,	„	15, for "DUC-TONG"	„	"DUE-TONG"
„	123,	„	19, for "DUC-TONG"	„	"DUE-TONG"
„	124,	„	22, for "廣安"	„	"廣南"

ARTICLE V.

THE HOPPO-BOOK OF 1753. *

By F. Hirth, Ph. D.

ON glancing over a catalogue of old and rare books published by an Amsterdam antiquarian firm, my eyes were struck by the following curious item:

"*Hoppo-book*, an explanation of the Custom House books, translated anno 1753 with the manner of settling the duties on all goods imported and exported at the port of Canton. M.S. *Avec quantité de marques et caractères Chinois.*"

I at once wrote for the book and got it. It is a manuscript written on old Dutch paper, in English spelt as words were spelt towards the close of the last century. The writer apparently takes some trouble in writing "the," but every now and then falls back into the *th* of his school days.

The first ten pages contain "an explanation of the Custom House books." They throw some light on the method followed then (in 1753) by the Canton authorities in levying dues and duties upon shipping and goods. No author's name is given. The book was probably written by some factory merchant or a factory employé who collected all available information regarding the taxation of trade at Canton for the benefit of a friend or employer at home. The author quotes an account of the matter given him by a Mr. Lockwood while he was at Limpo (*sic*) in 1756. It appears therefrom that he was at that place, probably a Chinese place, in that year. Mr. Lockwood had procured the information given by him together with a Mr. Pigod. It appears not impossible that the last named gentleman be identical with a Mr. Pigou mentioned as a factory chief in the gunner's case of 1784. (See *Davis, The Chinese*, p. 57 in vol. I of the edition of

* Read before the Society on the 29th August, 1882.

1857.) No mention is made throughout the book of Mr. Flint who had been acting as interpreter to the factories in 1747 and just at the time when our manuscript was draughted must have been at the height of his reputation as a Chinese scholar and a judge of Chinese commercial and fiscal matters.

The second and greater part of the book consists of copies of the three Chinese tariffs then in force (the fixed tariff, the tariff of values and the comparative tariff.) The Chinese text of this part is apparently written by a *Hsien-shêng*, who did his work faithfully from beginning to end, whereas the English version is but partially entered in the spaces left blank for it. The translator did apparently not know Chinese, but made his entries with the assistance of a linguist. He confines his renderings to the names of articles in the tariff with the duty fixed for them. Sentences and other more complicated expressions are left untranslated. One cannot help being struck by the quality of the ink used in the Chinese portion of the tariffs; these characters look as if they were written yesterday, both in shape and in colour; we would have never credited them with a hundred and twenty years age but for the quaint pale English writing they are mixed up with.

The division of the tariff is very much the same as that of the present Chinese one. The goods are brought into certain categories; the tariff units being generally the same as nowadays (100 catties, piece, etc.) Imports and Exports are not distinguished. The duties themselves appear low, though not so if we consider the great difference existing in the value of money then and now. It appears that five kinds of taxes were then levied on foreign trade, viz:—

1.—*An Import Duty*, payable on merchandize imported by a fixed Tariff.

2.—*An Export Duty*, payable on all exports, irrespective of origin (*i. e.*, including foreign goods re-exported to other Chinese provinces, say to Ningpo, to which place foreign ships

resorted under exceptional circumstances), and consisting of a Tariff charge *plus* a six *per cent ad valorem* duty.

3.—*Extra-charges* on merchandize imported or exported, for

a.—Remitting the duty to Peking,

b.—Sundry small charges for weighers, Linguists, "Hoo-poo houses," etc.

These, it is stated, amounted in the case of Imports to nearly half the Tariff duty.

4.—*The Measurage.*

5.—*The Present.*

Copies of the three Tariffs communicated in this manuscript are no doubt procurable at Canton, Peking, or elsewhere, as the Chinese text has been professedly copied "from the Emperor's printed books." To us, however, the remarks made by a Foreign Merchant at those times, with details it is notoriously difficult to procure even as applied to the present day, are of greater interest than the official document. They contain quite a treasure of facts regarding the levy of duties upon goods and shipping which, not being mentioned by other writers of those times, may prove valuable to the student of Foreign and Chinese relations during the middle of the 18th century, and may be regarded a welcome supplement to the accounts of factory trade contained in the first volume of Sir John Davis' "China," in Osbeck's voyage and the Chinese Repository. They read as follows:— ***

An Explanation of the following Custom-house books, translated anno 1753, with the Manner of settling the duties on all goods imported and exported at the Port of Canton.

The Chinese have three books relating to the duties on all goods imported and exported at Canton, which have been examined and authorised by the Court of Hoo-poo, or Superintendence of Duties, Tributes, &c. at Peking, and are as follow:— .

1st Ching Heang Tsé Lé, or the book of true and fixed duties.

2nd Pé Lé, or the book of Comparison.

3rd Coo Keà, or the book of Valuation.

The first of these books was made in the very beginning of the European trade to China, and finished as it now stands, in the 25th year of the Emperor Càng Hè A.D. 1687, and was ordered never to be altered, or added to; on which account it is call'd the book of true and fixed duties.

Upon the increase of the trade to that place it was soon found impossible to do without either adding to the first book, or making a new one; great variety of different goods and toys being brought every year. The way they hit on was to make a second book, called the book of Comparison, in which all new articles are compared with some of the things in the first book of true and fixed duties, and the duty fixed according to the proportion they bear to them. For instance, in folio 3 of the second book, is the following article; Large Wax figures, one, compared with five pieces of Jasper Trifles manufactured, one piece four candareens.

That is to say, Wax figures (being things not mentioned in the book of fixed duties) one compared with five pieces of Jasper (that is; one figure by comparing it with Jasper which is in the first book, is thought equitable to pay equal to five pieces of that Jasper) one piece four candareens, (that is, one piece of Jasper pays four candareens) by which account it will be found, that one Wax figure pays the same duty as five pieces of Jasper, or two mace. To show what little care has been taken in this book, to compare things that have some analogy one to the other, and by that means to fix the duty with some appearance of equity; one need only turn over to the folios 3, 4, 9 and 18, where Tweezar cases, Swords, Hand organs, and Watches, are compared with Spying glasses; and

at folio 50, Mariners compasses with Spectacles, with many others equally improper. *

This book with about 150 articles collected together in it, was first sent to the Court of Hoo-poo at Peking for their approbation, in the end of the 11th year of the late Emperor Yong-ching A.D. 1733; and as there is something or other new coming continually to China, the same method is now used every two or three years, of sending the new articles to Peking, to be approved of there; so that this book which seems invented only to puzzle, will be increasing continually, while the first book which is put in an easy plain form, will be kept as it was above sixty years ago.

The third book is a Valuation price, set upon all goods that are, or may be exported from Canton, on which 6 per cent is drawn, and added to the other duty on such exports. †

* To select a few additional examples, a large Foreign musket paid as a Spying glass; a pair of Spectacles was the head which covered also a Foreign small knife, a pair of scissors, a set of knives and forks, etc.

† These values may in some respect be compared to the "valeur officielle" as opposed to the "valeur commerciale" made use of in the trade statistics of several European countries. They were not subject to the fluctuations of the market, but fixed once for ever. We must assume that the prices contained in the Tariff of values appended to the manuscript were at the time of its being framed, based upon the actual condition of the market, though some of the rates there given strike us now as almost incredibly low. We should not forget, however, that money had quite a different value even in England a hundred years ago, and that the value of commodities may have been lower still in the Far East. We are astonished to read that in 1755 a picul of Silk could be valued at Tls. 100, one of Tea at Tls. 8; that White Sugar was worth Tls. 1.50, Brown Sugar Tls. 1, Sugar Candy Tls. 2.50; Rhubarb Tls. 1.50 per picul, Musk Tls. 1.50 and Opium (called *Ya-pien*) only 5 mace per catty. The value of a chest of opium would therefore, have amounted to not quite a hundred dollars. The existence of opium as an article of trade at Canton is certainly beyond doubt; opium is also mentioned in Kang-hsi's Tariff of 1687, and there pays a duty of 3 candareen per catty, constituting exactly six per cent of the fixed value appearing in the *Ku-chia* Book. There is nothing to show, however, whether the opium then sold at Canton is of foreign or of native origin. The fact of its being mentioned in the "Book of values" proves that it was in the habit of being exported; but this is also the case with many other articles of clearly foreign origin, and it appears that exports and re-exports were then treated alike. Some kind of re-export trade has probably existed from Canton to certain coast ports (we know that trade with Ningpo was constantly aimed at by the factory merchants); this may be concluded from the fact, that amongst the special rules appended to Kang-hsi's Tariff a restriction appears prohibiting the export to Fukien and Chekiang of spelter, foreign satin (*Yang-tuan*) and Cantonese Chinaroot (*T'u-fu-ling.*)

Besides the duty specified in these books, which is to be paid in Sisee, or pure silver; there is another, for charges in carrying the money up to Peking, to be paid in Sisee also: besides which are sundry small charges for Weighers, Linguists, Hoo-poo houses, &c.; making altogether on the Imports, which have no valuation, near half as much as the fixed duty. It is very difficult, if not impossible, to ascertain these charges exactly, as the Merchants, who at present pay the duties, and settle all the Custom House business, are obliged to comply with small encroachments, and are cautious of being too stiff in asserting their right, since those very people who receive it, have it in their power to be very troublesome, and greatly impede their business. The usual method they take is to pay the duties pretty much in the gross, yet if care be taken to get the account of the charges from proper people, they will not differ enough to be of any consequence in trade, not making above six or eight cash difference in a picul of goods; as the following examples of the duty on a picul of Bohea tea, procured from two different people will show.

The 1st Example.

The small charges, called the Peculage, are as folllow:—

	m.	c.	c.
Fan-tow Cooè-li or pecul custom	0	3	8
Chong-soon-quan, or the 1st Custom house going from Canton to Whampoa	0	0	8
Sé-pán Chìng-chew, or the Weighers	0	0	2
Tsé-pán Quàn-tow, or the Writers	0	1	6
Hooe-quan, or the Joss house	0	0	4
Tong-sé, or the Linguist	0	2	0
	0	8	8

	m.	c.	c.	
The fixed duty, as per 1st Book, on one pecul of Bohea tea	2	0	0	
Kea-how, or charges for remitting the money to Peking being 10 per cent on the fixed duty	0	2	0	
Eight per cent to make the Dollars Sisee	0	1	8	
Carried forward ———				2 3 8

Brought forward	2	3	8
Thun-fang, or the account of 2 per cent.	0	0	4
Peculage duty as above	0	8	8
Coo-kea, or the valuation price of Bohea tea, being 8 Taels per pecul, as by that Book, 6 per cent. Drawn thereon (as in all Exports) is	4	8	0
Total duty on 1 pecul of Bohea tea...	8	1	0

The 2nd Example.

	m.	c.	c.			
The fixed duty on 1 pecul of Bohea tea	2	0	0			
Kea-how 10 per cent	0	2	0			
Eight per cent to make the above Sisee	0	1	8			
				2	3	8
Thun-fang 2 per cent				0	0	4
Ping-tow 2 per cent	in Dollar money...			0	0	4
Peculage duty				0	9	0
Coo-kea, or 6 per cent on 8 Taels				4	8	0
Total duty on 1 pecul of Bohea tea...				8	1	6

The Customs on all commodities are calculated in the same manner as above, with this difference only, that the Imports pay no valuation.

The imposition of the Weigher is, upon an average on teas, about 25 per cent; so that the Merchant pays above a Tael per pecul on all teas; and no doubt every other sorts of goods is weighed in the same unjust manner.

There is a deduction made of 10 per cent on the weight of all goods in favour of the Merchant, which is to be taken off before the duty is computed. *

This is designed as an equivalent for the packages, as the goods are all weighed in gross: but in some cases, it by no means answers, for in Tea, where $\frac{9}{7}$ chests are made slight and thin on purpose, instead of 10, the proportion on an average

* Besides this allowance made on account of *tare* some special facilities were granted in the case of certain goods, as is shown in the untranslated portion of the Tariff. Thus of *Chinaware*, which was not put to the scale, every ten pieces were considered to make one picul, and a barrel *(t'ung)* of it was also passed as "a hundred catties,"—old China being always excepted. *Iron Pans, Samshu*, and several other articles were similarly treated. Of *Chinese Spectacles* 2,000 went on a picul, of *Paper Fans*, 1,600.

is above 14 per cent. Of late years indeed since the company have imported large quantities of Cloth, and bought a good deal of Raw Silk, both which are packed in bales, on which there is a considerable advantage; the Merchants, with respect to the English trade, have been nearly on a par as to this allowance.

The Chinese measure all ships that come into their ports to trade, in order to calculate a duty, which ought in strictness (though not now always observed) to be paid before any business is begun. This has been a customary Port charge, ever since the Europeans have traded to China. They reckon three sizes or rates of ships, viz:

	covids.		covids.		Tael Decs.
A first rate is	75	Log.	23	Bro. or upwards and pays	7777 per Covd.
A second rate is	70	„	21	„ an on to a 1st rate pays	7143 do.
A third rate is	60	„	20	„ and on to a 2nd rate, and pays	5000 do.

But it has been always found that when the rate was under a first and above a second, they have reckoned at that rate it was nearst, or else computed the measurage at an average.

To compute the measurage, the length (taken from the center of the fore mast, to the center of the Mizen mast) must be multiplied by the breadth, (taken from inside to inside of the middle Deck—just before the Main mast) and that sum by the price, according to the rate of the ship. The produce is the Measurement, but the Emperor allows a deduction of 20 per cent. The remainder is the Emperors' real duty, on which the Hoo-poo has 10 per cent, and the Yng-fang, or the officiers that attend him, 2 per cent; but the sum due to the Emperor and the Hoo-poo must be paid in pure silver. As our dollars have always been esteemed full $\frac{993}{1000}$th or Touch, we compute the difference at 7 per cent; but according to the present encroachments in the Emperor's Treasury, the merchant, or Linguist, to whom we pay this money is forced to make it 8 per cent; as in the above accounts of the duty on tea, and that sometimes passes with difficulty.

Besides the measurage, every ship whether great or small, is charged with 1950 Tales, in lieu of all presents. This imposi-

tion took its rise from an old custom among the Europeans, of giving small sums of money to different people in the Hoo-poo's Office. An evil of this sort once begun, increased yearly; till a Tsong-too (not many years ago) being appointed Hoo-poo, or custom master general of the port, finding that presents were given at his office, from eighteen hundred to two thousand Tales per ship, made a regular demand of 1950 Tales, and annexed the major part of it to the Emperor's duties, after having got it confirmed at Peking. The French, for what reason I don't know, pay 2050 Tales.

	covd. decs.	
Length of the ship	78,1	Example of a 1st rate.
Breadth	24,2	
	1562	
	3124	
	1562	
	1890,02	This sum to be multipled by the price of a first rate.
	7777	
	1323014	
	1323014	
	1323014	
	1323014	
The measurage	1469,868554	from which deduct 20 per cent.
	293,973710	
The Emperor's Duty	1175,894844	on which the Yng-fang has 20 * per cent and the Hoo-poo 10 per cent to be paid in Sisee for which add 7 per cent
	117,589484	
Emperor's and Hoo-poo's Duty	1293,484328	
	90,843902	
Emperor's and Hoo-poo's Duty	1384,328230	in Sisee
Reckon 2 per cent on Emperor's Duty	23,517896	for the Yng-fang paid in dollar money.
The total measurage	1407,846	
The present	1950,000	
Total Port charge	3357,846	of the measurage and present. †

* This should read "2 per cent." as the calculation shows.

† An error in calculating the 7 per cent levied for Sisee payment (which should read 90,543,902 instead of 90,843,902) makes the total too high by 3 mace.

The Chinese characters, in these books, are copied exactly as they stand in the Emperor's printed books; and I have put just as many articles, and the same number of columns in every page, for the easier settling any of the particulars with the Chinese. Under each character is its pronunciation written in European letters; and in the columns next to the characters is the explanation of each article in English.

The articles left unfinished up and down in many places, are chiefly such linen cloths, stuffs, and silks as are made only for the use of the Chinese; and also of Herbs, Druggs, &c. of which very few of the names, if any, are known in Europe.

The last 39 pages in the Book of true and fixed duties not translated, consist of the Measurage of the Chinese and European ships; the 10 per cent to be taken from all goods in favour of the Merchant; the mixing good and bad sorts of goods together, and making an average duty on them; that good and spoiled things are not to pay alike; the Custom House passes for Chinese ships; the duties on greens and provisions for ships; the duties on fishing boats; with many other things of the same kind. The 10 per cent and the Measurage have been taken notice of above, and the rest are of little use; for as to the mixing of good and bad sorts of goods together and making an average duty on them, these are not above ten articles specified, (which are translated) and in other instances, when a plea is made that spoiled and good things are not to pay alike; the Hoo-poo himself is always the Judge, and settles it according to his own fancy and inclination.

The following account of the Duties and Impositions of a Ship at Canton, which is a very clear and distinct one, I received in a letter from Mr. Lockwood, while I was at Limpo in the year 1756.

"Enclosed you have an account of the Customs and every other charge on a ship at this Port that is procurable, which Mr. Pigod and I have found great difficulty in getting; and I

flatter myself it is tolerably correct. I have found the Merchants very backward in answering my questions, yet I think the intelligence I have got is much, or more, to be depended upon, than if I had entirely got it from them.

	Tls.	m.	c.	c.	
The Emperor's duty per picul on Bohea tea ...	„	2	0	0	
14 per cent on the 2 mace for charges of sending the money to Peking & Secretaries & accountants	„	0	2	8	
m. c. c.					dec.
8 per cent on 2 2 8 to make it Sisee.....	„	0	1	8	24
$5\frac{1}{10}$ per cent on the Valuation, it being 8 Tales. per pecul	„	4	3	2	
A Duty of 1 Mace per pecul, for peculage, particular account of which is below ...	„	1	0	0	
The Linguists charge for victualling the Hoppo's people at shipping off and for boat hire to the ship	„	0	3	0	
	„	8	0	8	24

"Shopkeepers and others who cannot ship off goods, but are forced to employ others for that purpose, pay 8m. 8c. 0c. per pecul for the Export on Bohea tea, viz:

	Tls.	m.	c.	c.	
They pay 6 per cent on the valuation of 8 Tales per pecul which makes their charge more.....	„	0	4	8	
Instead of 3 candareens, they pay 5, for victualing of Hoppo's people &c. which makes the difference of	„	0	2	0	
And commonly the Linguists charge when they collect the duties, to make the money even	„	0	0	3	dec. 76
This the Hongists reap the advantage of.....	„	0	7	1	76

"Formerly the Secretaries and Accountants had a share in the 14 per cent on the 2 mace. Now the Emperor keeps the whole, and pays them wages, but out of it he pays the charges of sending the duties from Canton to his Court.

"The 8 per cent charge on 2m. 2c. 8c. per pecul to make that sum sisee, differs and is some times less.

"The $5\frac{1}{10}$ per cent duty (on what used to be called 6 per

cent) on the valuation of 8 Tls. per pecul is paid in dollar money. Of this $5\frac{4}{10}$ per cent

	dec.
The Emperor has only	4, 8
And the Hospital for poor persons, who have no children to maintain them, has	6
	5, 4

"The Emperor's share is, by his Hoppo, made into sisee for him at his charge.

"The Duty of 1 Mace per pecul, called Peculage, was very lately only 9 Candareens. The Merchants then, for their house of meeting, or Joss House, had only 4 cash per pecul out of the peculage duty, whereas they have now 1c. 4c.

"The distribution of the Peculage Duty viz:—

	m.	c.	c.
The Hoppo has	0	3	8
„ Linguist	0	2	2
„ Weighers	0	0	2
„ Persons of the 1st Hoppo house	0	0	8
„ Hoppo guards or soldiers of which there are 7 rooms	0	1	6
„ Merchants for their Joss or Meeting House	0	1	4
	1	0	0

"Ten per cent. being only deducted for packages they lose $4\frac{80}{100}$ per cent on Bohea chests; and on Singlo's, suppose them to be packed in pecul chests, $6\frac{66}{100}$ per cent.

"But as this 10 per cent is always deducted on all goods imported, whether in packages or not, they are not of opinion they lose anything by that charge.

"There is not the 6 per cent, or $5\frac{4}{10}$ on any valuation for Imports.

"The Emperor's Dotchin and the Merchants are the same. The latter have a standard Dotchin in their meeting house, which agrees with that of the Emperor's. This I had the curiosity to send for the other day, that I might with the greater exactness give you the true weight of their pecul,

which is 132 lbs. 2 oz. 964 dec. avoirdupois. The Weighers are often bribed by the Merchants to make the goods shipped off weigh less than they really do.

"One hundred Tales in Sisee money weighed by a Merchant, or by the Rifiner, when carried to the Receivers of the Customs, is found deficient in weight Tls. 1. 3, or thereabouts. Formerly it was only 3 or 4 mace less. This plunder the Hoppo and his people have.

"Wrought silks pay 1 Candareen per piece more than other goods, as a bribe to the Hoppo, to prevent his searching for yellow colors which are prohibited.

"The Emperor has nearly all the money collected from the measurage of ships, and presents of 1950 Tales.

"The distribution of the 1950 Tales viz:—

	Tls.	m.	c.	c.
To the Emperor on the ships arrival	1089	6	4	0
„ „ on the ships departure	516	5	6	1
„ Leantow, for the poor	132	0	0	0
„ Security's Dispatchador.....	12	0	0	0
„ Scrivans on measuring $\frac{9}{10}$ ship, for boats &c.	8	4	0	0
„ Soldiers who attend $\frac{6}{10}$ measurage for do.	5	5	6	0
„ Soldiers belonging to the Hoppo, on the arrival of the ship.....	16	7	8	0
„ Foyen on notice of the ships arrival ...	2	8	0	0
„ Quang-chu-foo do. ...	2	8	0	0
„ Pan-cu-hien, Whampo do. ...	1	7	0	0
„ Nan-hay hien do. ...	1	2	0	0
„ Kewn-min-foo, Macao do. ...	1	2	0	0
„ Hoppo's officers that attend the ship during her stay in the River, who are allowed 36 Tales per month. This 150 Tales is given the Linguist for that expense, which is little more than enough for 4 months, so that if a ship exceeds that time he is obliged to pay the rest	150	0	0	0
The difference of the Emperor's weights, or rather the plunder of the Hoppo, &c. ...	9	3	5	9
	1950	0	0	0

"The Linguist is also obliged to make the following presents per ship, before her departure.

	Tls.
To the 1st Hoppo house	10
„ 2nd do.	5
„ Whampo do.	10
	25

"Also 12 Taels per month, for all the ships, to $\frac{c}{y}$ Hoppo on Danés Island for [having] permitted the English sailors to walk there.

"The charges of unloading a ship at Whampo per day are as follow:—

	Tls.	m.	c.	c.
To the Hoppo	2	0	0	0
„ Kow-fang, or Secretary		7	2	0
„ Writer		7	2	0
„ Linguist		7	2	0
„ Whampo Hoppo for eating		3	0	0
„ do. for tea, Beetle, &c.		3	0	0
„ Weigher	1	1	1	0
„ 3 Hoppo houses		7	2	0
„ Hoppo man for taking care of the goods		2	0	0
The Hoppo's people eating at the Factory comes to about	3	0	0	0
For the hire of a Boat	1	4	4	0
Tales	11	2	3	0

"The charge on a Boat of goods from Canton to Whampo, is the same as a Boat from the Ship.

"The fees, at going away, to the 3 Hoppo-houses are increased to near 40 dollars per ship. They were formerly only a few dollars, 3 or 5 per ship. What the Merchants give can't be known, and what the Linguists give, is already mentioned.

"The Hoppo continually wants presents to send to Court. For all clocks, he pays from 40 to 80 Tales; for Pearls about 300 Tales; for what costs the merchants 1000 Tales.

"The Hoppo in 1755 demanded of $\frac{c}{y}$ Merchants at his leaving Canton, 15,000 Tales, and they by great intercession, got off for Tales 3,300.

"The Linguist gets 2c. 2c. part of the peculage duty but he abates from it 20 per cent that he may be paid in Dollar money, instead of money of 75 or less touch. This reduces it to 1c. 7c. 6dec., so that

If a ship Imports	5000		
„ „ Exports	5000		
	10000	which is accounted to him only as	9000 peculs,
because 10 per cent is taken off for packages, his gain therefore on that is		Tls.	158
He has a present besides of about		„	70
			228

"What he gets by impositions is impossible to be known."

BIBLIOGRAPHY.

CHINESISCHE GRAMMATIK mit Ausschluss des NIEDEREN STILES und der HEUTIGEN UMGANGS-SPRACHE. Von GEORG VON DER GABELENTZ.

OF all the Chinese grammars so far published this is the most perfect, inasmuch as it unites with the fulness of Premare's work * the scholarly clearness of Schott's "Chinesische Sprachlehre." Its author is the son of a renowned Chinese and Manchu scholar and now occupies the Chinese chair at the University of Leipsic; he has for a considerable number of years made the analysis of ancient written Chinese his chief study, and appears thus to have been specially qualified for the work he has given us. In writing this exhaustive work he meant it to become a detailed scientific hand-book for the classical and post-classical language, embracing all the material the present state of sinology furnishes; one of its main purposes would appear to be to enable the student to read and understand Chinese without the assistance of either teacher or translation, and to express his thoughts correctly in the language thus learned.

The Grammar is divided into three books. The first of these contains a sort of introduction to the study of the language and all that had to be said about sounds, tones and characters; also a chapter, quite new to Chinese grammatical literature, regarding the problems connected with the ancient sounds and etymological features of the language. In the introductory chapter a review is given of the history of the language as regards its various literary styles, its dialects and its relation to the languages of neighbouring countries,

* It contains in all about 4,000 examples.

also some interesting remarks on the method to be applied to the study of the language. As regards the chapter following the introduction, the "Laut-und Betonungslehre," *i.e.* the study of sounds and tones, it is to be regretted that the author has never had an opportunity to make studies on the spot; a year spent in different provinces of the Empire would have furnished him with ample material for scientific research in connexion with the dialects, the comparative study of which would constitute almost a science in itself. The first book closes with a chapter on the fundamental principles of the language. This subject, it must be clear to all who have watched the progress of sinology, is von der Gabelentz's own province. Since the pioneering work of Schott, the nestor of living sinologues, no one has contributed so largely as von der Gabelentz towards the building up of a regular system of Chinese grammar. I am well aware that there is no lack of scholars who do not believe in any system; who, like the Chinese themselves, have succeeded in grasping the sense of a Chinese text by a sort of intuition, and who judge of the correctness of a sentence, instinctively, as it were, by the routine of reading. Many will not admit any other but the imperfect method adopted by the Chinese themselves, who, with their Hsü-tze theory, are as ignorant of the grammatical structure of their language as they are ignorant of the science of logic. This is by no means to be wondered at. The Iliad was written generations before the existence of anything like an *ars grammatica*, and yet Homer has probably not written a line which is not consistent with the rules of his style. He may have been unconscious of these rules, but he was instinctively guided by them. A similar process takes place with those who, without rules, write and read Chinese correctly. No language would be intelligible without a certain conventional regularity in the use of sounds or signs. To discover the rules unconsciously followed by speakers or writers of a language is the object of the

science called grammar. The grammarian who, by means of analogy, lays down the terms upon which, in a language, human thought is expressed (whether by sounds through the ear, or by signs through the eye), performs work not absolutely necessary, for language was understood before him and would continue to be understood without him; but he performs work highly useful, inasmuch as those previously unconscious may, through him become conscious of existing rules, which may be a help to those whose instinct in submitting to the rule is not that of the majority, and is thus likely to lead them into mistakes; while, on the other hand, those previously ignorant of the language may, through him, at once become acquainted with the rule without having to wait till habit enables them instinctively to follow it. To the latter class of students, especially, the grammarian furnishes a considerable short-cut in acquiring a language.

It is the special merit of von der Gabelentz to have not only added considerably to the stock of rules discovered by his predecessors from Prémare down to Julien, but to have made a successful attempt to construct a complete system of Chinese grammar. The following results, being the substance of the fourth chapter of Book I., may be considered the basis upon which his *detailed* work has been built up. With regard to *words* we distinguish:—

(a.) their *fundamental meaning*: whether they designate individuals, or classes, qualities, numerals, actions, or conditions, etc. It is from their fundamental meaning that we derive the *categories* of words which we are accustomed to call noun, adjective, verb, etc.; and

(b.) the *function* they perform in a sentence, upon which it depends whether they be used as nouns, adjectives, verbs, etc., or whether we have to take them as representing the case of a noun, the comparative degree of an adjective, gender, mood, or tense of a verb, etc. Thus we consider 大 *ta*, great, as coming within the category of adjectives, whether it may or may not

temporarily perform the functions of a noun, meaning "greatness," of an adverb, meaning "in a great measure," or of a verb, meaning to "magnify."

We consider the category as permanently attaching to the word, though the functions it performs may change.

The whole grammar which follows is based upon syntax, which again consists of a few rules, more or less obligatory, of position. The construction of a sentence is at once the first object of analytical research and of the synthetical use of the language.

I. Subject and predicate are essential parts of a grammatical sentence; the expression of the copula (or substantive verb) is not essential. *The subject precedes the predicate:* 王 *wang*, king, 曰 *yüeh* to speak=*wang yüeh* the king said; 民安 *min an*, the people (are) quiet.

II. *A verb precedes its object.* Prepositions are verbs both as regards their origin and their syntactic treatment. 治國 *chih-kuo*, to govern the country; 孰能知之 *shu nêng chih chih*, who may know it? 止於仁 *chih yü jên*, to have a firm stand in humanity. This rule is not without exception.

III. A grammatical part of a sentence (Satztheil) may consist of two or more *words placed together co-ordinate to each other.* Co-ordination may be either cumulative, as "A *and* B," or alternative, as "A *or* B." 山海 *shan hai*, hill *and* sea; 內外 *nei wai*, within *and* without, within *or* without; 是非 *shih fei*, to be *or* not to be, right and wrong; 二三 *êrh san*, two *or* three.

IV. *A word by which another word is determined precedes the latter*:

(a.) Genitive: 乃心 *nai hsin*, your heart; 天子 *t'ien tzŭ*, the son of heaven.

(b.) Adjectives: 聖人 *shêng jên*, holy man; 大夫 *ta fu*, great man, dignitary.

(c.) Numerals: 四方 *ssŭ fang*, the four quarters.

(d.) Adverbs: 不知 *pu chih*, not to know; 何不來 *'ho pŭ lai*, why not coming? 吾日三省吾身 *wu jih san shêng wu shên*, I daily thrice examine my person (myself).

V. *Apposition* is formed by simply placing words together. 帝堯 *ti Yao*, the Emperor Yao; 文王 *wên wang*=Wen rex, *i.e.* Wen, who was then king.

VI. It seems natural and is as necessary to the Chinese mind, as it is to ours, to begin a sentence with that part of it which is to form its subject. * In connexion with this point it has to be borne in mind that the first thing we mean to speak of in a sentence, the *psychological subject*, is not always identical with the grammatical subject (our nominative case), as it may fall together with any other part of speech, such as a word denoting time or place, or even the grammatical object, a genitive belonging to the latter, etc. Such words have to be considered as standing outside the syntactical connexion and must be given an *absolute position*. Chinese in this respect resembles French in a phrase like "votre frère, j'ai de ses nouvelles," etc.

In narrative speech *time* is as a rule mentioned first; *place*, follows and then the *subject* of the action done. 秋七月辛酉叔老卒 *ch'in ch'i-yüeh hsing-yu shu-lao-tsui*, in the autumn during the seventh month, at Sing-yu, Shu-lao died. *Ch'un-ch'i* IX, 12, 3.

VII. If two or more words combine to form one *part of a sentence* they are to be treated syntactically, *as one word*, (generally a noun), though in their relation to each other they retain their mutual dependence. Thus even a complete sentence may be made dependent of a certain preposition, or be dependent as a genitive of a following word: 以綦於禮義故 *i chi yü li i ku*, by cause of "their being bound by rule and law." This capacity of sentences performing as it were the functions of words, is one of the most important

* China Review, Vol. V, 1877, p. 386.

peculiarities of the language, and a most powerful agent in the expression of thought, both as regards strength and elegance.

VIII. Sentences frequently close with certain particles having an affirmative, interrogative, etc., force: 可乎 *k'o-'hu? potest-ne? licet-ne?* 可也 *k'o-yeh, potest (licet) sane.*

IX. In other respects the position of words in a sentence is not influenced by its relation as a simple or compound, affirmative, interrogative, imperative, etc., clause.

The following remarks will be endorsed by many who have been attempting to parse Chinese sentences, especially in modern documentary prose.

"As a matter of importance in Chinese syntax, we have to mention the frequent *suppression of the grammatical subject*, in lieu of which, according to circumstances, a personal pronoun has to be supplied. Such sentences, though *logically* complete (and therefore intelligible), are grammatically incomplete, and many difficulties arise from this contradiction. The words 不敢 *pu-kan*, not to dare, may, as they stand, be translated as implying the first, second, or third person, singular or plural, or any mood of the verb. The translator who renders them by "I do not dare," or by "he did not dare," or indeed in any other manner, adds some accidental element; he introduces the grammatical relation though it be not contained in the expression. The same remark may be made with regard to the translation of most other grammatical examples considered apart from the context to which they belong." *

In the two divisions following the introductory one, Books II. and III., an exhaustive system of Chinese grammar is constructed on a two-fold basis. The author calls it the Analytical and Synthetic system. In the former an attempt is made to construct an organic building by defining the grammatical

* China Review, Vol. V, 1877, p. 387.

phases of the language, inasmuch as they can be derived from the principles upon which the language is based. These chiefly consist in the rule of position, assisted by auxiliary words the meaning of which is again dependent upon position. The Synthetic system, on the other hand, forming Book III. of the work, may be called the synonymical part of the grammar, inasmuch as it shows what means are at the disposal of the language to express certain ideas.

It would take us too long to enumerate even the main chapters of these two divisions, the methodical arrangement of which, quite apart from the exhaustive material contained in them, throws considerable light on the scientific study of Chinese. In the Analytical part one chapter treats of the position of words and of auxiliaries; another on the definition of the parts of speech. This latter chapter abounds with new ideas and plausible remarks. The principle explained by Julien as the elasticity of Chinese words is detailed in a really scientific manner. A Chinese word may be used as

(a.) A *noun*, when it represents either the subject or the object in a sentence;

(b.) A *verb*, when it represents the predicate,

(c.) An *adverb*, when it is added as a determinative to either a verb or an adjective;

(d.) An *adjective* ("adnominal" word), when it appears as the attribute of a noun or of a part of speech corresponding to a noun.

Another chapter of importance is that on "the division of sentences and clauses," including remarks on the use of rhythm, antithesis, and parallelism for purposes of division. The peculiarity of the written language, the absence of all punctuation causes this point to be of the gratest value to those who wish to understand a Chinese text. Quite a number of words which we are accustomed to treat as empty signs (*Hsü-tze*) perform indeed no other service than that of dividing sentences. Thus 也, 矣, 哉, 焉, etc., are always found at the close of a

sentence; 則, 又, 況, 故, 是以, 今者, etc., are generally placed at the head. I may add that in modern documentary Chinese, many characters may almost be regarded as marks of punctuation. Besides those mentioned by von der Gabelentz, we find as taking the place of quotation marks:—云云, 等因, 等由, etc.; that of a period, all the characters found at the end or at the beginning of a sentence only. The well-known 查 of despatches may in many cases be said to express what printers call a "new paragraph." All the adversative particles such as 詎, 祇, 不期, 不料, 但, 惟, etc., naturally imply what we would often mark by a comma or a semicolon; this applies also to the words separating the main clause from the bye-clause in conditional, causal, concessive, etc., periods, such as 即, 仍, 再, 而, (after a concessive clause), 輒, and others.

Too much stress cannot be laid upon what we may call a special idiom of the Chinese language,—the power of expressing logical divisions by rhythm, antithesis, and parallelism. Rhythm, which in Western languages is confined to the poetical style, plays, in Chinese, a great part even in the prosiest of prose. An ordinary notice, found on the street corners of a city in Fukien, the most trivial communication to the public, reads like a poem on account of the rhythmical arrangement of its characters. Every clause has a fixed number of characters, say four, five, six, or seven, which is an important assistance in the logical division, coinciding, as a matter of course, with grammatical pauses. Rhythm, antithesis, and parallelism are in many cases the only key to open up passages otherwise quite unintelligible. "By knowing the rules of position," says von der Gabelentz, *" "I know what I have to look for at the head, in the middle, and at the close of a sentence. But where can I find the beginning and the end of a sentence? Occasionally certain particles will serve as a

* "Beitrag zur Geschichte der chinesischen Grammatiken," in the Journal of the German Oriental Society, Vol. XXXVII. p. 605.

guide. But what am I to do, if there are none—which often happens? In such cases I run my eye over the text, not caring how many unknown characters it may contain; I discover here a parallelism, there an antithesis, begin to count the number of characters being followed by the same word, and soon find the key is in my hands. You see, the proceeding is as superficial and formal as possible; the sifting of its material part follows afterwards. But what have I done, then? I have simply discovered the stylistic pattern the author has had before his mind when writing; I am beating the time before knowing the tune."

Book III., containing the synthetic system, is mainly built up on the grammatical heads of Western languages, though in a manner widely different from the superficial way in which some writers have attempted to force the Chinese language into the forms of German or French. Unfortunately, such attempts to decline Chinese nouns and to conjugate Chinese verbs (a mistake into which even the great Morrison has fallen in his "Chinese Grammar," the only feeble work he has produced,) has brought the application of a Western method to the study of Chinese into discredit with many. Nevertheless it is, if applied in the general philosophic manner of von der Gabelentz's synthetic system, best adapted to introduce into the secret of Chinese construction all those who have no reason to look back with regret to the grammatical lessons of their college. The terms of Western grammar, it is true, will often mislead by not covering exactly what we wish to say in using them. This is a deficiency which to a small extent applies even to our own languages. The grammatical categories as they were made the basis of our present method of analysing language by the philosophers of the stoic school are in many cases no more than names of accidental phases of the languages. Everybody imagines he has a clear idea of what the term Genitive means, and yet it seems to be only the symbol for some kind of dependency in which one word

may be in relation to another; in *amor filii* and *amor dei* we see genitives of two very different kinds, and yet nobody questions the right of the language to express both by the same form. We are therefore quite free to comprise dependence of different kinds, expressed in Chinese by ante-position, as one phase of the language, and to compare this to the Western genitive, because some or most of the relations expressed by it may, in some or all the languages of Europe, be rendered by that case. It is quite natural, apart from the logical necessity which often suggests comparison with our traditional grammar, that the student trained in Western terminology should declare with Julien that "sans ce langage de convention, il lui serait impossible de traiter, à son point de vue, de la Grammaire chinoise." Western terminology, it must be admitted, does in many cases fail to describe the real logical relation of certain phases of the Chinese language; but this is a deficiency which, on fathoming the bottom of grammatical philosophy, may be said to be inseparable from the English as from any other Western language. It is, however, a great convenience, and indeed, to us the only handle by which we can get hold of certain idioms. It may be as fictitious and may as much depend on a special stand point as the terminology of constellations is fictitious with regard to the real position of the stars; but it is quite as necessary to the writer on grammatical subjects as such terms as Orion, Centaurus or Ursa are to the astronomical student.

F. HIRTH.

REPORT OF THE COUNCIL

OF THE

CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1882.

JOURNAL, NEW SERIES, Vol. XVII. PART 2,
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* G. JAMES MORRISON, ESQ., *President.*
REV. W. MUIRHEAD, } *Vice-Presidents.*
JOS. HAAS, ESQ., }
T. S. SOUTHEY, ESQ., *Hon. Sec. & Treasurer.*
* MAX SLEVOGT, ESQ., *Hon. Librarian.*
D. C. JANSEN, ESQ., *Hon. Curator.*
* THOS. W. KINGSMILL, ESQ., }
P. G. VON MÖLLENDORFF, ESQ., }
A. VISSIÈRE, ESQ., } *Councillors.*
A. J. LITTLE, ESQ., }
E. K. BUTTLES, ESQ., }
* A. B. STRIPLING, ESQ., }

Three vacancies occurred in the Council during the year, viz: Messrs. Vissière, Buttles, and P. G. von Möllendorff who left Shanghai; these vacancies were filled by Messrs. C. Imbault-Huart, F. Hirth, Ph. D., and K. J. Streich, respectively.

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Part 2

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* Re-elected.

Four General Meetings of the Society were held during the year and the following papers were read:—

1.—*27th January*, "A Report of the third International Congress at Venice," by Lieut. Kreitner.

2.—*31st March*, "Notes on the Geology of the Neighbourhood of Nagasaki," by H. B. Guppy, M.B., Surgeon R. N.

31st March, "On fresh water on sand banks," by Capt. F. W. Schulze.

3.—*29th August*, "The Hoppo Book of 1753," by F. Hirth, Ph. D.

4.—*7th November*, "On Soochow and the neighbouring country, by C. Imbault-Huart.

Seventeen Ordinary Members were elected during the year. Five ordinary members resigned. There were on the list of the Society on the 31st December, 1882, fourteen Honorary, twenty-six Corresponding, and one hundred and thirty-five Ordinary Members.

The revised Rules were passed at a General Meeting held on the 7th November and came into force forthwith.

The second part of the Society's Journal for 1881 was issued in March and the first part of the Journal for 1882 in October.

Mention was made in last year's Report of a proposal to re-publish the older Journals now out of print; although a considerable number of members subscribed, the work could not have been undertaken, but for the liberality of Sir Robert Hart, Inspector General of Chinese Customs. It is expected the publications will be issued at an early date.

An appeal made during the course of the year for contributions of articles, was readily responded to by various of the most prominent sinologues. It is to be hoped that this supply will increase and that the learned circles of Peking and Hongkong will not fail to continue to send us the valuable results of their painstaking and highly interesting sinological researches.

The report of the Treasurer and a List of the Members are appended.

Shanghai, 27th February, 1883.

Treasurer's Report.

To the President and Council of the

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

GENTLEMEN,

In accordance with article 20 of the Society's Rules I have now the pleasure of rendering to you an account of the financial condition of the Society.

From the enclosed 'Statement of Accounts' it will be seen that on the 1st of January, 1882, the Society was credited with the sum of $\$218\frac{15}{100}$, and that during the year the receipts amounted to $\$1{,}050\frac{64}{100}$, and consisted of the usual annual subscriptions mentioned in detail on the appended lists, and the income from the sale of Journals. I may mention that $\$130\frac{00}{100}$ has been received for duplicate volumes of the Chinese Repository sold to the German Legation at Peking.

Subscriptions collected represent the sum of $\$780$ against $\$650$ received on the previous year. Taking into consideration the movements and shifting about of resident and non-resident members this is very encouraging, as it shows the interest taken in the welfare of the Society.

Although the income has been in excess of former years, yet on the other hand the expenditure has been unusually heavy, amounting as it does to $\$1{,}148\frac{13}{100}$, and of this sum $\$1{,}053\frac{47}{100}$ has been paid out, showing a balance of $\$120\frac{66}{100}$ which has been duly lodged in the Hongkong & Shanghai

Bank; but it must be understood that out of this credit balance, the sum of $94\frac{70}{100}$ has to be deducted in payment of Messrs. Noronha & Sons' outstanding account.

The cost of printing Reports, circulars &c. has amounted to $133; but perhaps I should explain that the printing of Lieut. Kreitner's paper has been included under this heading, and that we have a sufficient number of copies of the revised rules to supply new members for some years yet to come.

Remittances from the Booksellers, for sale of Journals, have not up to moment, come to hand.

Uncollected subscriptions from non-resident members amount to $290.00, but it is not anticipated that these arrears will bring in more than about $150.00.

After this date the Society will receive a rent of Tls. 100 per annum from the Shanghai Library.

In accordance with the revised rules which came into force during the year under review, the institution for Life membership has been introduced.

Your Treasurer has to regret that at the present time none of the paying members have availed themselves of that benefit, which perhaps may be accounted for by the short time that has elapsed since the Rules have been issued.

With regard to the Museum, the accounts will show a credit balance of $100\frac{91}{100}$ on 31st December 1882, which sum has been lodged in the Hongkong & Shanghai Bank.

The receipts have consisted of the usual liberal grants made by the English and French Municipal Councils and of the very acceptable donation of $20 from Mgr. Delaplace.

The expenditure has been greater than in previous years, chiefly in consequence of higher wages paid to the Taxidermist.

During the month of February the Council have decided to increase his salary to $10.00 a month, provided that he devotes the whole of his time solely for the benefit of the institute: heretofore the Taxidermist had been allowed the privilege of undertaking outside work.

The Treasurer has to regret that he has been unable to pay interest on the money borrowed from the Committee of the Recreation Fund in 1875, but it is hoped the funds will admit of interest being paid at the end of the present year.

I am, Gentlemen,

Your obedient Servant,

T. S. SOUTHEY,

Hon. Treasurer, C. B. of R.A.S.

Shanghai, 31st January, 1883.

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1882.

Receipts	$	cts.
To Balance from last Account	218	15
„ Dr. Guppy's balance of subscription		50
„ Subscriptions for the year 1879.....$ 5		
„ „ „ 1880..... 25		
„ „ „ 1881..... 55		
„ „ „ 1882..... 695		
	780	00
„ Sale of Journals	84	00
„ „ Duplicates of Chinese Repository	130	00
„ „ Gas Meter	20	00
„ Dr. Bretschneider's share of freight on books	5	45
„ Rent of room to S'hai Young Men's Institute	25	00
„ Interest on current account with H. & S. Bank	5	69
	1,268	79

Expenditure.	$	cts.
By Printing Reports, Circulars &c.	133	00
„ Book-binding	56	90
„ Advertizing for 1881	12	56
„ „ 1882	57	25
„ Freight and Insurance on Journals & Books	29	97
„ Fire Insurance :—		
Books Tls. 2,500 at ½ per °/₀ Tls. 12.50	17	12
Journals „ 2,000 „ °/₀ „ 10.00	13	70
„ Book Case	45	00
„ Printing Journals for 1881, part II	410	50
„ „ „ 1882, „ I on account	250	00
„ Wood Cuts and Lithograph for Journals 1882	45	70
„ Postage and Stationery	19	82
„ Postage on Journals	21	05
„ Kelly & Walsh, Commission on collecting subscriptions at Hongkong		75
„ Municipal and other Taxes	8	42
„ Gas	5	59
„ Sundries	20	80
„ Balance	120	66
	1268	79

E. & O. E.

Audited and found correct,
JOSEPH HAAS.
ALFRED B. STRIPLING.

T. S. SOUTHEY,
Hon. Treasurer.

SHANGHAI MUSEUM.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1882.

Receipts.	$	cts.	Expenditure.	$	cts.
To Balance from last Account	114	00	By Shanghai Library, Rent to Dec. 31 1882 Tls. 150	205	48
„ Grant from English Municipal Council Tls. 500			„ Taxidermist's wages, 1 month, at $20 ...$ 20		
„ „ „ French „ „ „ 100			„ „ „ 11 „ „ 30 ... 330	350	00
Tls. 600	816	32	„ Coolie's „ 12 „ „ 5	60	00
„ Donation from Mgr. Delaplace	20	00	„ New Year's Gift to Taxidermist	10	00
„ Interest on Current Account with H. & S. Bank	5	69	„ Desk Table, Tls. 50.00	68	40
			„ 5 Copper tanks	25	00
			„ Spirits for preserving specimens	24	25
			„ Glass holders, tubes and stands for same	38	40
			„ Fire Insurance on Contents, Tls. 1,000 at ½ per °/₀ Tls. 5.00	6	85
			„ Cases and Specimens of Fish	3	80
			„ Coal	3	45
			„ Stationery for the year 1881	9	55
			„ Books and Advertizing	6	50
			„ Sundries	35	00
			„ Municipal and other Taxes	8	42
			„ Balance lodged in H. & S. Bank	100	91
	956	01		956	01

E. & O. E.

Audited and found correct,
JOSEPH HAAS.
ALFRED B. STRIPLING.

T. S. SOUTHEY,
Hon. Treasurer.

LIST OF MEMBERS,

Corrected up to 31st December, 1883.

HONORARY.

His Majesty LEOPOLD II., King of the Belgians.

Alcock, Sir Rutherford, K.C.B., London.
Hart, Sir Robert, K.C.M.G., Peking.
Legge, Rev. J., D.D., L.L.D., Oxford.
Medhurst, Sir Walter H., K.C.B., London.
Parkes, Sir Harry S., K.C.B., K.C.M.G., Peking.
Prejevalsky, Col. N., St. Petersburg.
Richthofen, Baron Ferdinand von, Leipzig.
Seward, The Hon. George F., U.S.
Shadwell, Admiral Sir Charles F. A., K.C.B., Melksham, Wilts.
Wade, Sir Thomas F., K.C.B., London.
Williams, Rev. S. Wells, L.L.D., New Haven, U.S.
Wylie, Alex., Esq., London.
Yule, Col. H., C.B., London.

CORRESPONDING.

Bastian, Prof. Dr. A., Berlin.
Bretschneider, E., Esq., M.D., St. Petersburg.
Cox, Rev. Josiah.
Delaplace, Mgr. L. G., Peking.
Edkins, Rev. J., D.D., Peking.
Fritsche, H., Esq., PH. D., St. Petersburg.
Fryer, John, Esq., Shanghai.
Giles, Herbert A., Esq.
Gordon, Col. C. G., C.B.
Hance, H. F., Esq., PH. D., Whampoa.
Happer, Rev. A. P., D.D., Canton.
Hepburn, J. C.. Esq., M.D., Yokohama.
John, Rev. Griffith, Hankow.
Keischke, Dr. Ito, Tokio.
Kreitner, Lieut. G., Chevalier de.
Lindau, wirkl. Leg.-Rath Dr. R., Berlin.
Lockhart, W., Esq., M.D., London.
Macgowan, D. J., Esq., M.D., Wenchow.
Martin, Rev. W. A. P., D.D., L L.D., Peking.
McCartee, D. B., Esq., M.D., New York.
McClatchie, Rev., Thos., M.A., London.
Moule, Right Rev. G. E., D.D., Hangchow.
Muirhead, Rev. W., Shanghai.
Rondot, Natalis, Esq., Lyons.
Schereschewsky, Right Rev. S. I. J., D.D.
Széchényi, Count Béla, Zinkendorf, Hungary.
Williamson, Rev. A., L.L.D.

MEMBERS.

Acheson, James, Esq.
Agar, Luis d', Esq.
Alford, R. G., Esq.
Allen, E. L. B., Esq.
Allen, H. J., Esq.
Amelunxen, E. A. von, Esq.
Anderson, G. C., Esq.
*Andersen, N. P., Esq.
*Arnoux, Count G. d'
Ayrton, W. S., Esq.

Baber, E. C., Esq.
Baesler, Jos., Esq.
*Ball, J. Dyer, Esq.
Bamford, Rev. A. J.
*Birt, Wm., Esq.
*Bredon, M. Boyd, Esq.
Bristow, H. B., Esq.
Brosche, H., Esq.
Brown, J. McLeavy, Esq.
Bryner, J., Esq.
Bushell, S. W., Esq., M.D.
Butcher, Very Rev. C.H., D.D.
Buttles, Prof. E. K.

Callado, His Ex., E.
Coignet, F., Esq.
Cooper, W. M., Esq.
Cooverjee, P., Esq.
Cordes, August C., Esq.
Coughtrie, J. B., Esq.

Deighton-Braysher, C., Esq.
Dennys, H. L., Esq.
*Dmitrevsky, P. A., Esq.
Dodd, J., Esq.,
Dowdall, C., Esq.
* Drew, E. B., Esq.

Eitel, E. J., PH. D.

Faragó, E., Esq.
Fauvel, A. A., Esq.
Ferguson, His Ex., J. H.
Fergusson, T. T., Esq.
Fisher, H. J., Esq.
Forbes, F. B., Esq.
Frater, Alex., Esq.

Gardner, C. T., Esq.
Gil de Uribarri, Ramiro, Esq.
Giquel, P., Esq.
† Glover, G. B., Esq.
Goldsmith, B., Esq.
Grant, P. V., Esq.,
Gubbay, R. A., Esq.
Guppy, H. B, Esq., M.B.

Haas, J., Esq.
Hague, E. P., Esq.
Hanbury, T., Esq.
Henderson, Ed., Esq., M.D.
Henderson, J., Esq.
Henry, A., Esq, M D.
Hippisley, A. E, Esq.
Hirth, F., Esq., PH. D.
Hjousbery, E., Esq.
Hobson, H. E., Esq.
* Hoetink, B., Esq.
Holt, Rev. W. S.
Hosie, Alex., Esq., M.A.
How, A. J., Esq.

* Elected since issue of last list of members (April, 1882).
† Life Member.

Hübbe, P. G., Esq.

Imbault-Huart, C., Esq.

Jamieson, G., Esq.
Jansen, D. C., Esq.
Johnson, F. B., Esq.
Johnston, J., Esq., M.D.

Kingsmill, T. W., Esq.
Kleinwächter, F., Esq.
Kleinwächter, G. H. J., Esq.
Kopsch, H., Esq.
Krauss, A., Esq.
Krey, W., Esq.

Little, A. J., Esq.
Little, L. S., Esq., M.D.
Low, E. G., Esq.

Macintyre, Rev. John.
Maignan, H., Esq.
Mann, James, Esq., M.D.
* Mertz, C., Esq., PH. D.
Möllendorff, O. F. von, Esq., PH. D.
Möllendorff, P. G. von, Esq.
Morrison, G. J., Esq.

* Nye, Gideon, Esq.

Owen, Rev. G. S.

Parker, E. H., Esq.
* Patersson, J. W., Esq.
* Perry, W. W., Esq.
Pichon, L., Esq., M.D.
Pitman, J., Esq.
Plancy, V. Collin de, Esq.
* Poli, G. D., Esq.
Pollock, John, Esq., M.D.

Reid, David, Esq.
* Reinsdorf, F., Esq.
Rhein, J., Esq.
Rivington, Charles, Esq.
* Robinson, E., Esq.
Rocher, E., Esq.
Ruegg, E., Esq., L.L.D.
Russell, The Hon. James.

Sampson, T., Esq.
Samson, J., Esq.
Saunders, W., Esq.
Scherzer, F., Esq.
Schmidt, C., Esq.
Schultz, Capt. C. A.
Schulze, F. W., Esq.
Seckendorff, Baron Edm. von.
Shinagawa, E., Esq.
Slevogt, M., Esq.
Smith, The Hon. Cecil C.
Southey, T. S., Esq.
Starkey, Reg. D., Esq.
Stent, G. C., Esq.
Streich, K. I., Esq.
Stripling, A. B., Esq.
Sutherland, H., Esq.

Tanner, P., Esq.
Tata, D. B., Esq.
Toda, E., Esq.

Vissière, A., Esq.

Washbrook, W. A., Esq.
Watters, T., Esq.
Wetmore, W. S., Esq.
White, F. W., Esq.
Wicking, H., Esq.
Wilcox, R. C., Esq.
* Wilson, J. H., Esq.
Wood, A. G., Esq.

Youd, F., Esq.

MEMBERS OF THE COUNCIL,

Corrected up to 31st December, 1883.

E. B. Drew, Esq., *President.*

Jos. Haas, Esq.,
F. Hirth, Esq., Ph. d. } *Vice-Presidents.*

T. S. Southey, Esq., *Hon. Sec. & Treasurer.*

E. Robinson, Esq., *Hon. Librarian.*

J. H. Wilson, Esq., *Hon. Curator of Museum.*

G. James Morrison, Esq.
Thos. W. Kingsmill, Esq.
M. Slevogt, Esq.,
C. Deighton Braysher, Esq. } *Councillors.*

REVISED RULES

OF THE

CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

Instituted 24th September, 1857.

Passed at a General Meeting held on the 7th November, 1882.

I.—NAME AND OBJECTS.

1. The Name of the Society shall be "THE CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY," instead of, as formerly, THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

2. The objects of the Society shall be—
The investigation of subjects connected with China and the neighbouring countries.
The holding of Meetings at which papers relating to such subjects shall be read and discussed.
The issuing of a Journal and other publications.
The maintenance of a Library and Museum.

II.—MEMBERSHIP.

3. The Society shall consist of "MEMBERS," "CORRESPONDING MEMBERS," and "HONORARY MEMBERS."

4. Each Candidate for election as a MEMBER must be proposed and seconded by two Members of the Society, and his

name together with those of his proposer and seconder must be sent to the Secretary who will submit the proposal to the COUNCIL at their next Meeting. The COUNCIL shall decide upon the admission or rejection of Candidates, and the names of those elected shall be announced at the GENERAL MEETING next ensuing.

5. HONORARY MEMBERS and CORRESPONDING MEMBERS must be proposed by the Council at a GENERAL MEETING, and elected at the GENERAL MEETING next ensuing.

6. The Secretary shall send to each newly elected Member of the Society (of any class) a Certificate of Membership together with a copy of the Rules of the Society and a List of Members.

7. The Subscriptions to the Society shall be as follows—

MEMBERS, resident in Shanghai.....$10 per annum.
„ non-resident „ .....$ 5 „ „

Any of the above subscriptions may be compounded for by one payment of $50.

HONORARY MEMBERS and CORRESPONDING MEMBERS pay no subscription.

8. The first annual payment of MEMBERS elected in November and December shall be considered to extend to the *second* 31st of December following their election.

9. Resident MEMBERS, on leaving Shanghai, may have their names transferred to the class of non-residents; but any Member who remains in Shanghai for six months during any year shall pay his subscription as a resident MEMBER.

10. All subscriptions shall be payable in advance, and any MEMBER whose subscription for any year is unpaid on the 30th of June of the following year shall be considered to have resigned his membership; but this rule may be suspended in any particular case by a vote of the COUNCIL.

11. MEMBERS desiring to withdraw from the Society shall continue to be liable for any sums due by them to the Society including their annual subscription for the year in which they signify their intention to withdraw.

III.—OFFICERS.

12. The Officers of the Society shall be—
A President,
A Senior and a Junior Vice-President,
An Honorary Secretary,
An Honorary Treasurer,
An Honorary Librarian,
An Honorary Curator,
but any one Officer may perform the duties attaching to two offices.

IV.—COUNCIL.

13. The COUNCIL shall consist of the Officers of the Society for the current year, and four Members of Council.

14. The Officers and Members of Council for the current year shall be elected at the ANNUAL MEETING and shall hold office until the next ANNUAL MEETING; but vacancies among the officers or Members of Council occurring during the year shall be filled up by a vote of the remaining Officers and Members of Council, provided that in case of the death of the President his functions shall be discharged by the Senior Vice-President until the next ANNUAL MEETING, or in case of the President's absence until his return.

15. The Duties of the COUNCIL shall be—
To administer the affairs, property, and trusts of the Society.
To decide upon the admission of Candidates as "MEMBERS."

To propose HONORARY MEMBERS and CORRESPONDING MEMBERS for election.

To decide upon the eligibility of papers to be read before the General Meetings.

To select papers for publication in the Journal and to supervise the printing and distribution thereof.

To select and purchase books, specimens, &c., for the Library and Museum.

To accept or decline donations or gifts on behalf of the Society.

To present to the Society at the expiration of their term of office Reports of the proceedings and condition of the various departments, and of the Society generally.

And generally, to do such things as may be required for the welfare and proper management of the Society, and to make and enforce such bye-laws as may be necessary for carrying out the above requirements.

16. The COUNCIL shall meet for the transaction of business once a month, or oftener, if necessary, and at all such Meetings five shall be a *quorum*. In case of an equality of votes on any question the Chairman of the Meeting shall have a second or casting vote.

17. The Hon. Treasurer may pay the monthly Museum account, which must be signed by the Hon. Curator, and he may on his own authority pay any incidental expenses not exceeding fifty dollars between any two Council Meetings, reporting the same to the COUNCIL at their next Meeting.

18. As early as possible in each year, and in any case before the 31st January, the Hon. Treasurer shall prepare and submit to the COUNCIL statements of the Receipts and Disbursements of the Society for the preceeding year, ending on the 31st December, and in such statements the receipts and

disbursements on account of the Museum shall be kept distinct from the other receipts and disbursements.

V.—MEETINGS.

19. The ANNUAL MEETING shall be held as early in each year as practicable, and in any case not later than the 15th February. At this Meeting the outgoing COUNCIL shall present to the Society the Report and financial statements of the Hon. Treasurer, and the Reports of the various departments prepared by the Officers having control of them; and the officers and Members of Council for the ensuing year shall be elected.

20. GENERAL MEETINGS shall be held, when practicable, once a month , or oftener, if expedient, for the transaction of business, the reading and discussing of papers approved by the COUNCIL, and conversation on topics connected with the general objects of the Society. Whenever practicable, notice of the subjects intended to be introduced for discussion by any Member of the Society shall be handed to the Secretary before the Meeting.

21. At all Meetings of the Society the Chairman shall be entitled to a second or casting vote.

22. Visitors may be admitted to the Meetings of the Society, but no visitor shall be allowed to address the Meeting, except by invitation of the Chairman.

VI.—PUBLICATIONS.

23. A Journal shall be published, when practicable, every year under the supervision of the COUNCIL. It shall comprise a selection of the papers read before the Society, the Reports of the COUNCIL, of the Hon. Treasurer and other Officers of the Society, and such other original matter as the COUNCIL shall deem expedient to publish.

24. Every MEMBER who has paid his subscription for the current year, and every HONORARY MEMBER and CORRESPONDING MEMBER shall be entitled to a copy of the Journal for the year, deliverable at the place of issue, and to a copy of other publications directed for distribution.

25. The COUNCIL shall have power to present copies of the Journal and of other publications to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the COUNCIL may from time to time direct.

26. Twenty copies of each paper published in the Journal shall be placed at the disposal of the Author, and the COUNCIL shall have power to sanction the publication in a separate form of papers or documents laid before the Society.

27. All papers accepted by the Society shall become the property of the Society, unless the Council allow the right of property to be specially reserved by the contributors.

VII.—AMENDMENTS.

28. Amendments to these Rules must be proposed in writing to the COUNCIL who shall, after notice given, lay them before a General Meeting of the Society. A Committee of resident MEMBERS shall thereupon be appointed in conjunction with the Council to report on the proposed Amendments to the GENERAL MEETING next ensuing, when a decision may be taken.

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

(Founded 1857.)

I.—Rules *for the issue of Books from the Library.*

II.—List of Additions *to the Library for the six months ending 30th June, 1881.*

III.—List of Societies, Public Institutions, etc. *exchanging Publications with the Society.*

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

RULES

*for the issue of Books from the Library.**

RULE I.—The Library is open daily from 9 to 11 a.m. and from 4 to 7.30 p.m., Sundays and holidays excepted.

RULE II.—The circulation of the books is under the control of the Committee of the Shanghai Library.

RULE III.—Books are issued by the Librarian of the Shanghai Library only. Members are not allowed to pass them from one to another, nor to lend them to non-members.

RULE IV.—Members are not to have more than *three* works at a time, nor keep any books longer than 21 days.

RULE V.—Works of reference and certain rare and valuable books are not to be taken out of the Library Building, nor are Scientific Journals and Periodicals circulated until the volumes are completed and bound.

RULE VI.—When the time allowed for the perusal of a work has expired, it must be returned to the Library within 24 hours after the receipt of a notice that it is required at the Library, or a fine of half a dollar per day will be exacted.

RULE VII.—Members are responsible for the careful preservation and safe return of all books issued to them, and they will be required to make good any loss or damage in these respects.

* The Library is in charge of Mr. and Mrs. GALE, Librarians to the Shanghai Library, Upper Yüen-ming-yüen Road, No. 1. Periodicals and new books received by the Society are exhibited in the Reading Room of the Shanghai Library.

RULE VIII.—If a work or any portion of it should be lost or damaged, defaced by writing or otherwise injured, the member to whom it was issued will be responsible for its whole cost whatever that may be.

RULE IX.—The infraction of any of these rules will be followed by the withdrawal from a member of his privilege of taking books out of the Library, and the payment of all penalties or other amounts due will be enforced in any way that may be thought fit.

RULE X.—The Council of the North-China Branch of the Royal Asiatic Society may at any time call in all books and may cease to issue them for such periods as the interests of the Society may require.

For the purposes of rules IV and VI, each volume of the Transactions of any Learned Society or similar publication shall be counted as one work, but under rule VIII a member may be called upon to replace a whole series unless the volumes can be obtained separately.

List of Works added to the Library of the North-China Branch of the Royal Asiatic Society, during the six months ending 30th June, 1881.

I. *Transactions of Learned Societies and Periodical Publications.*

839.—Statistical Society (London).
Journal, 8vo. Vol. XLII., 1879.

840.—Royal Geographical Society (London).
Proceedings, 8vo. Vol. XXI., 1876-77.
do. New Series, Vol. I., 1879.

846.—Société de Géographie (Paris).
Bulletin, 8vo. VI. Series, Vol. XIX., 1880.
do. do. Vol. XX., „

851.—Deutsche Morgenländische Gesellschaft (Leipzig).
Zeitschrift, 8vo. Vol. XXXIII., 1879.

852.—Verein für Erdkunde zu Dresden.
Jahresberichte, 8vo. Vols. XVI-XVII., 1878-80.

870.—K. Preussische Akademie der Wissenschaften zu Berlin.
Monatsberichte, 8vo. 1874.
do. do. 1880.

873.—Orientalisches Museum (Vienna).
Oesterreichische Monatsschrift für den Orient, 4to. Vol. V., 1879.

879.—R. Accademia dei Lincei (Rome).
Atti, Serie III., Transunti, 4to. Vol. IV., 1879-80.

879A.—Justus Perthes' Geographische Anstalt (Gotha).
Dr. A. Petermann's Mittheilungen, 4to. Vol. XXVI., 1880.

879B.—Frankfurter Verein für Geographie und Statistik.
Jahresbericht, 8vo. Vols. XXXVII-XLV., 1872-80.

879C.—Verein für Erdkunde zu Metz.
Jahresbericht, 8vo. Vols. I-II., 1878-79.

880.—American Oriental Society (New Haven).
Journal, 8vo. Vol. X., 1880.

895.—North-China Branch of the Royal Asiatic Society (Shanghai)
Journal, 8vo. New Series, Vol. XIV., 1879.

A Catalogue of the Library of the North-China Branch of the Royal Asiatic Society, (including the Library of Alex. Wylie, Esq.), systematically classed. By Henri Cordier. Shanghai, 1872, 8vo.

A Catalogue of the Library of the North-China Branch of the Royal Asiatic Society, (including the Library of Alex. Wylie, Esq.), systematically classed. Shanghai, 1881, 8vo.

899.—Asiatic Society of Japan (Yokohama).
Transactions, 8vo. Vol. VIII., 1879-80.

909.—The Chinese Recorder and Missionary Journal.
Shanghai, 8vo. Vols. VII-XI., 1876-80.

914.—Statistical Department, Imp. Maritime Customs (Shanghai).
Returns of Trade at the Treaty Ports for the year 1880: Part II. Statistics of the Trade at each Port. Shanghai: 1881, 4to.

918.—Statistical Department, Imp. Maritime Customs (Shanghai).
Returns of Trade at the Treaty Ports for the year 1880: Part I. Abstract of Trade and Customs Revenue Statistics. Shanghai: 1881, 4to.

920A.—The China Review: or, Notes and Queries on the Far East.
Hongkong, 8vo. Vols. IV-VIII., 1875-80.

920B.—Translation of the Peking Gazette for 1878. Reprinted from the "North-China Herald." Shanghai: 1879, 8vo.

920C.—The Far East. A monthly Journal, illustrated with Photographs. Edited by J. R. Black. New Series, Vols. I-II., 1776-77, bound in 1. Shanghai: 4to. *(Without the Photographs).*

Note.—*Periodical Publications are announced in the List of Accessions as soon as a volume is completed.*

II. *Miscellaneous Works.*

19A.—The Religions of China. Confucianism and Tâoism described and compared with Christianity, by James Legge. London: Hodder, 1880, 8vo.

By the Author.

43A.—The works of Confucius: Containing the original text with a translation. Vol. I., to which is prefixed a dissertation on the Chinese language and character, by J. Marshman. Serampore: Mission Press, 1809, 4to. 1 Vol. (the only one published) bound in 2.

By D. C. Jansen, Esq.

70A.—Die Bevölkerung der Erde. Jährliche Übersicht über neue Arealberechnungen, Gebietsveränderungen, Zählungen und Schätzungen der Bevölkerung auf der gesammten Erdoberfläche. Herausgegeben von E. Behm und H. Wagner. Vol. VI. Gotha: Perthes, 1880, 4to.

By the Publisher.

128.—Report of the Superintendent of the United States Coast Survey, showing the progress of the work for the fiscal year ending with June, 1877. Washington: 1880, 4to.

By the U. S. Coast Survey Office.

139.—Anales del Ministerio de Fomento de la República Mexicana. Tomo III. Mexico: 1880, 8vo.

By the Ministerio de Fomento.

204A.—A Grammar of the Hindustani Language. By John Shakespear. London: Cox, 4to. (No title page).

By D. C. Jansen, Esq.

236A.—An Index to Dr. Williams' "Syllabic Dictionary of the Chinese Language." Arranged according to Sir Thomas Wade's System of Orthography. By James Acheson. Hongkong and Shanghai: Kelly & Walsh, 1879, 8vo.

By the Author.

242A.—Deutsch-Chinesisches Conversationsbuch nach Joseph Edkins' "Progressive Lessons in the Chinese spokên language," übersetzt, erläutert und theilweise umgearbeitet von Joseph Haas. Shanghai: Mission Press, 1870, 8vo.

By the Author.

287A.—The Firagana, or Japanese Running-hand Writing. A Review of its most usual forms with addition of the Chinese Characters from which they are derived. By J. Hoffmann. 2nd Ed. Leyden: Sythoff, 1861 (1 Sheet).

By Joseph Haas, Esq.

329A.—Die Verwandlungen des Abu Seid von Serug oder die Makamen des Hariri von Friedrich Rückert. 6. Aufl. Stuttgart: Cotta, 1878, 12mo.

Presented.

474A.—Fr. Schmidt's, P. v. Glehn's und A. D. Brylkin's Reisen im Gebiete des Amurstromes und auf der Insel Sachalin (Beiträge zur Kenntniss des russischen Reiches, Vol. XXV). St. Petersburg: 1868, 8vo.

By Thomas Hanbury, Esq.

599A.—Report on the Irrawaddy River, by R. Gordon. Rangoon: 1879-80, fcp. 3 vols. bd. in 1. With an Atlas of 31 Plates.

By the Public Works Dept., Br. Burma.

741A.—A Retrospect of Political and Commercial Affairs in China during the five years 1873 to 1877. Edited by R. S. Gundry. Shanghai: N.-C. Herald Office, 1878. 8vo.

Presented.

741B.—China. Ergebnisse eigener Reisen und darauf gegründeter Studien von Ferdinand Freiherrn von Richthofen. Erster Band. Einleitender Theil. Berlin: Reimer, 1877, 4to.

By the Author.

764A.—The Treaty Illegality of the Transit Dues and Leking Taxes actually levied by the Chinese Government. By Thomas T. Fergusson. Shanghai: N.-C. Herald Office, 1876, 8vo.

Presented.

764B.—The Great Famine: Report of the China Famine Relief Committee. Shanghai: 1879, 8vo.

Presented.

764C.—Treaties between the United States of America and China, Japan, Lewchew and Siam, Acts of Congress, and the Attorney-General's opinion, with the decrees and regulations issued for the guidance of U. S. Consular Courts in China. Published by Authority. Hongkong: 1862, 8vo.

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812A.—The Tagores of Calcutta. Reprinted from the "Indian Mirror." Calcutta: 1880, 8vo.

By Dr. S. M. Tagore.

832.—A General Catalogue of Books, arranged in classes, offered for sale by Bernard Quaritch. London: 1868, 8vo.

By E. Toda, Esq.

836A.—Bibliotheca Orientalis or a complete list of Books, Papers, Serials and Essays, published in England and the Colonies, Germany and France, on the History, Languages, Religions, Antiquities and Literature of the East. Compiled by Charles Friederici Leipzig: Schulze, 8vo.

Vol. I-III, 1876-78 (including also Geography).
„ IV, 1879.

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836B.—Vierteljahrs-Catalog aller neuen Erscheinungen im Felde der Literatur in Deutschland. Nach den Wissenschaften geordnet. Vol. XXXV., 1880. Leipzig: Hinrichs, 8vo.

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Missing Works returned to the Library after completion of Catalogue.

240A.—Chinese Dialogues, Questions, and Familiar Sentences, literally rendered into English, with a view to promote Commercial Intercourse, and to assist beginners in the language. By the late REVD. DR. MEDHURST. Revised by his son. Shanghai: London Mission Press, 1863, 8vo.

240B.—Ji-Tch'ang-K'eou-T'eou-Hoa. Dialogues Chinois à l'usage de l'Ecole spéciale des Langues orientales vivantes publiés avec une traduction et un vocabulaire chinois-français de tous les mots par M. STANISLAS JULIEN. I. Partie: Texte chinois. Paris: Duprat, 1863, 8vo.

399A.—Souvenirs d'un Voyage dans la Tartarie et le Thibet pendant les années 1844, 1845 et 1846 par M. HUC, Ancien Missionaire Apostolique. 3. Ed., 2 vols, 12mo. Paris: Gaume, 1857.

420A.—An authentic Account of an Embassy from the King of Great Britain to the Emperor of China;.....together with a Relation of the Voyage undertaken on the occasion.....taken chiefly from the Papers of.....the Earl of Macartney.....Sir Erasmus Gower .....by SIR GEORGE STAUNTON, BART. London: G. Nicol, 1797, 2 vols., 4to. With Folio Atlas.

583A.—Hedendaegsche Historie, of Tegenwoordige Staet van alle volkern: .....erst in 't Engelsch beschreven door TH. SALMON; Nu vertaelt en merkelyk vermeerdert door M. van Goch, M. D. I. Deel. (China, Japan, etc.) Amsterdam: Tirion, 1729, 8vo.

716A.—Reports on Amoy and the Island of Formosa, by C. W. LE GENDRE. Washington: 1871, 8vo.

740A.—Illustrations of China and its People. A Series of 200 Photographs, with letterpress descriptive of the places and people represented. By J. THOMSON. London: Sampson Low, 1873-74, 4 vols., roy. folio.

NOTE.—*In the new Edition of the Catalogue (published* 1881*) two numbers are prefixed to each volume, but, in procuring works from the Library, members are requested to use the* OUTSIDE-NUMBERS *only, which will be found to run through from No.* 1 *to No.* 991.

IN PREPARATION:—*A Catalogue of the Museum Library of the North-China Branch of the Royal Asiatic Society (comprising the works on Natural History).*

Shanghai, 1st July, 1881.

M. SLEVOGT,
Hon. Librarian,
North-China Branch of the Royal Asiatic Society.

List of Societies, Public Institutions, etc. exchanging Publications with the Society.

ASIA.

BATAVIA. Bataviaasch Genootschap van Kunsten en Wetenschappen.
CALCUTTA. Asiatic Society of Bengal.
COLOMBO. Ceylon Branch of the Royal Asiatic Society.
HONGKONG. China Review.
SHANGHAI. Statistical Department, Imperial Maritime Customs.
Observatoire Magnétique et Météorologique de Zi-Ka-Wei.
Chinese Recorder and Missionary Journal.
SINGAPORE. Straits Branch of the Royal Asiatic Society.
YOKOHAMA. Asiatic Society of Japan.
Deutsche Gesellschaft f. Natur—und Völkerkunde Ostasiens.

EUROPE.

Great Britain and Ireland.

EDINBURGH. Royal Society.
LONDON. Geological Society.
London and China Express.
Royal Asiatic Society of Great Britain and Ireland.
Royal Geographical Society.
Royal Society of Great Britain and Ireland.
Statistical Society.
Trübner's American, European, and Oriental Record.
Zoological Society.

Germany and Austria.

BERLIN. K. Preussische Akademie der Wissenschaften.
Gesellschaft für Erdkunde.
DRESDEN. Verein für Erdkunde.
GOTHA. Justus Perthes' Geographische Anstalt.
HALLE. Verein für Erdkunde.
KÖNIGSBERG. K. Physikalisch-Œkonomische Gesellschaft.
LEIPZIG. Deutsche Morgenländische Gesellschaft.
Literaturblatt für Orientalische Philologie.
MUNICH. K. Bayerische Akademie der Wissenschaften.
VIENNA. Deutsche Rundschau f. Geographie und Statistik.
K. K. Geographische Gesellschaft.
K. K. Geologische Reichsanstalt.
K. K. Zoologisch-Botanische Gesellschaft.
Orientalisches Museum.

France.

PARIS. Revue Critique d'Histoire et de Littérature.
Société Asiatique.
Société d'Acclimatation.
Société de Géographie.

Italy.

FLORENCE. R. Istituto di Studi Superiôri (Accademia Orientale).
ROME. R. Accademia dei Lincei.
TURIN. Cosmos.

Netherlands.

S' GRAVENHAGE. K. Instituut voor de Taal—, Land—, en Volkenkunde van Nederlandsch Indië.

Russia.

ST. PETERSBURG. Imperatorskoye Rousskoye Gheographitcheskoye Obstchestvo.

AMERICA.

CAMBRIDGE. Museum of Comparative Zoölogy at Harvard College.
MEXICO. Ministerio de Fomento.
NEW HAVEN. American Oriental Society.
PHILADELPHIA. American Philosophical Society.
SALEM. Essex Institute.
WASHINGTON. Smithsonian Institution.
United States Coast Survey.
United States Department of Agriculture.
United States Geogr. Survey W. of the 100th Meridian.

PASS