chus marched as far as the Lan-kau River 蘭鳩, where they captured Prince Kwei, his mother, wife, and family. Peh Wên-süan shortly afterwards surrendered, with his whole army. The Manchu troops now returned, and Chang Yung 張勇 was left with 10,000 men at P'u-êrh Fu, to watch Li Ting-kwoh's movements, but the latter died soon afterwards. Meanwhile East Sz Ch'uan had been cleared of rebel armies. Thus perished, in Kiang Si, Sz Ch'wan, and Burmah respectively, the rebel armies first raised and commanded by Tso Liang-yuh, 左良玉 *Li Tsz-ch'êng*, and Chang Hien-tsung. The extraordinary nature of the conquest of China by a handful of Tartars is only paralleled in the history of the world by the conquest of Europe by a handful of Romans and that of India by a handful of Englishmen. Wei Yüan, the truthful author of the *Rise of the Manchu Empire*, points out that this conquest was effected by two forces, the 'guards' 禁旅 and the 'garrison 駐防.' In the first category were the Eight Manchu Banners of 60,000 men, with 100,000 Mongols and Banner Chinese. All these [? last] were of the Tung-hai and Hurun tribes; none north of the Amur or east of Ninguta; and no Chinese except those without the Shan-hai Pass. These 160,000 men could of course never all be spared for distant service at once. The second category consisted of irregular supernumeraries and new drafts from the Liao districts, hunters and cultivators in time of peace, and warriors when required. Hence the Manchus after their first start had always from 100,000 to 130,000 men available for expeditions. Their plan of fighting was to advance in a body on the plains, and in goose-file in fastnesses. With their spears and shields they formed an impassable wall; throwing forward their light cavalry, they came with irresistible force upon the exposed flank. The Selons were distinguished for their dash, the real Manchus for their calmness and staying powers. The various Princes who assisted in conquering the Empire are the ancestors of the so-called 'iron-capped' Princes of the present day, not of the Imperial blood. Such are the Princes Jui, Li, Chêng, Yü, Suh, and K'in.

E. H. Parker.

ANNAMESE AND CHINESE.

In discussing the relation to Chinese of Corean and Japanese, it is well to recollect that Annamese is pushing her claims to be heard, and it seems pretty evident that, with a few modifications, her predicament is very much the same as that of Corean and Japanese. We have here again the basis of an inferior tongue, drawing for nutriment upon Chinese in order to eke out native poverty, and then an edifice of mixed language constructed upon the partially obscured base.

A number of Japanese savants have lately been agitating for the introduction of the *Romaji* or romanisation system, in order to free their language from the chaos into which an injudicious use of the Chinese character has plunged *it*; and now we find that a petition has been presented to the Colonial Council of Saigon by certain Annamese notables with a view to obtaining, if possible, the suppression of the *Quoc* * *ngu*, an unsatisfactory term intended to

* An argument in favour of their suppression is the fact that the resources of ordinary printing fonts are totally inadequate to represent the various diacritical marks which disfigure the two words *quoc ngu* as written by the missionaries.

mean 'romanization of Annamese as hitherto in vogue.'

It appears from what is said by M. Landes, Administrator of Native Affairs at Saigon, that there is another question inextricably bound up with the above, and that is the substitution, in matters administrative, of the Annamese language for the Chinese character, from which it would appear that the Annamese, like the Coreans, study the Chinese written language as a 'dead' or not spoken language, whilst making use of their own tongue, fortified with a back-bone of Chinese abstract words, for purposes of speech.

Some have suggested that the Gordian knot should be cut by introducing the wholesale study of French, just as many Japanese are prepared to go the length of recommending the wholesale introduction of English as a panacea for their linguistic troubles; but M. Landes very properly rejects this notion as being too strong a wine to pour into the old and shaky Annamese bottles of speech. Gaul and Spain were latinised only after 400 years of effective occupation, and it is quite too early to think of frenchifying Annam with present means. The grievance of the Annamese is that the French officials, whose ideas of course run beyond the resources of pure Annamese, not only romanize those Chinese words which the Annamese themselves have introduced, but introduce or are charged with introducing many new Chinese words which are unfamiliar to the Annamese, there being now 2,000 Chinese words thus interlarded with and forming the semi-official Annamese now used by the French administration.

Annamese itself is, like Chinese, monosyllabic and variotone. It possesses 1,600 monosyllables, or about 6,000, counting tonic distinctions. It is not distinctly stated by M. Landes that pure Annamese possesses 1,600 sounds. As this is double the number in any Chinese dialect, it is probable that imported Chinese sounds are included. The difficulty is that, with so few separate sounds to represent ten times the number of ideas, (for each sound has several ideas or character-pictures), the romanization does not appeal to the eye so well as Chinese characters would do. Although the Ningpo dialect has been successfully taught to Chinese in Roman character, yet it is only the colloquial that has thus been taught; and the difficulty of which the Annamese notables complain is also the difficulty which would beset any attempt to romanize Chinese.

Now comes a piece of news. Annamese it appears possesses *chu nom*, or national characters in Chinese form. From M. Landes' description, it appears that Annamese syllables are so nearly like Chinese syllables, that a Chinese character can always be found to come near the sound. It is a great pity that M. Landes does not print some of these, so that we might know exactly what he means. I take it to be this. Suppose *vu* to be an Annamese as well as a Chinese syllable. Then it is evident that 巫 will serve for both pure Annamese and imported Chinese. But suppose *gio* is an Annamese syllable *not* existing in Chinese; then the Annamese (I suppose) borrow more or less arbitrarily another Chinese character to serve as all the *gio*,—e.g. 夭. By affixing Chinese radicals to these phonetics, M. Landes would aid the eye to convey the meaning as well as the sound, and by means of tonic marks in the corners would aid the ear to fix the exact sound. Chinese characters admitted into Annamese would remain, as now, unaltered. But if the above is a correct guess at what '*national* characters' are, it seems difficult to explain how, in a text, a Chinese character used to represent an Annamese word phonetically, and a Chinese character used to represent a Chinese word, are to be distinguished, except on the supposition that the Chinese characters used phonetically are only rare ones, not likely to be used in the text as Chinese words. If reference be made to old Hun, Turk, and Tartar names

transcribed in Chinese, it will be found that there is a preference for such characters as have no obvious meaning,—such as 唎, 乙, 忛, 厥, &c.; and possibly the Annamese either used such out-of-the-way characters or invented new ones having a Chinese form.

Another plan suggested is to use the *chu nom*, or native character, concurrently with the Roman transcription, the latter being used for simple purposes, and the former for purposes where the eye must be appealed to in order to prevent confusion: but in this latter case the orthography of the *chu nom*, M. Landes thinks, requires fixing first. Some further explanation as to what these *chu nom* are is looked forward to.

The *quoc ngu*, with all their hideous disfigurements of "bars," circles, cedilles, tildes, accents, &c., &c., were introduced by the Portuguese missionaries, but the conventional values of the letters never appealed naturally to the French eye or ear. M. Aymonier is an enthusiast for improved romanization, and certainly the anti-diacritical syllabary proposed by him is much better than the old Portuguese syllabary. But, unfortunately, the *quoc ngu* are "in," and books are printed; so that, even supposing there was the will to abolish the old system, the change to the new would take time. M. Aymonier's proposed system bears the same relation to that of the Portuguese fathers that mine does to those of Wade, Williams (Canton), Baldwin (Foochow) &c.; that is, it may be useful for scientific, but is not likely to interfere with rooted custom. The object of my comparative tables which have been published so often, is not to supplant other systems for local use, but to reduce to one common factor, for philological purposes, all Chinese dialects. By a mere inspection of what is written by them, without examples, it is impossible to exactly identify the precise sounds which M.M. Landes and Aymonier endeavour to describe, but M. Aymonier's appears to conform itself pretty closely to that adopted by me in my comparative tables.

M. Landes disapproves of M. Aymonier's proposition to create as many forms of romanization as there are considerable tracts of territory speaking one dialect. In Tonquin it appears that all the *k*, *p*, and *t* finals are presented (as at Canton); whilst in Lower Cochin China (as at Foochow*) the *t* becomes also *k*. When Mr. Landes discusses the final *k*, *t*, and *p*, it is presumed that he only speaks of Chinese words imported into Annamese. It is very important to know how far pure Annamese conforms to the same laws of change as Chinese-Annamese, and it would be very desirable to obtain from M. Landes some specimens of Annamese interlarded with Chinese, and resembling those specimens of Japanese and Corean interlarded with Chinese which I have published in the *China Review*.

M. Etienne Aymonier, French Resident at Binh Thuan, in his pamphlet upon suggested improvements in the *quoc ngu* system, gives some interesting particulars about Cambodgian, which, (unlike the Tonquinese, Annamese, and South Cochinese†), possesses an alphabet of its own. According to M. Aymonier, the Cambodgian alphabet is very perfect and simple, and has been in steady use for 1,400 years. It would be very useful if M. Aymonier would furnish the *China Review* with a sketch upon the subject, in order that it may be compared

* M. Landes makes the mistake of saying that these three finals '*dans le chinois sont tombées.*' That, however, is only so in the North, where Tartars have corrupted the tongue, just as, in Annam, the *tjame* dialect has dropped the same, in speech, whilst retaining the finals in writing (as the Japanese did with *p*.)

† It would be interesting to know exactly how far Tonquin corresponds to 交趾; how far Annam proper to 占城; and how far generally the other Chinese early names, such as 越裳 and 日南, to modern ethnographical divisions.

with the Corean and other alphabets manifestly derived from Sanskrit. The ravages of the *quoc ngu*, used so extensively in Annam, appear to have been felt even in Cambodgia; with this aggravation, that there the missionaries have ignored the alphabetical spelling of the natives already in existence.

M. Phanduchoa, tutor to the Interpreters' College at Saigon, has just published a list of the characters in Williams' Dictionary with the Annamese sound for each. For facility of reference, he has added the Cantonese sounds and the "Mandarin" sounds as given by Williams, and the 'Mandarin' sounds as spelt by the French Jesuits. The only work of this description which existed before was the list found amoungst the papers of Father Legrand de la Liraye, and lithographed in 1875, but the present work is very little in advance of the earlier one except in that it gives the number of strokes which each phonetic contains. The Annamese spelling is, with a few exceptions, identical in both lists, and of course it is a great advantage to have the Cantonese and 'Mandarin' placed alongside of the Annamese.

As might be expected, Annamese retains, in all Chinese words of the entering tone class adopted, the finals *k*, *p*, and *t*. This is merely another link in the chain of proof which has long ago demonstrated beyond all doubt that Cantonese and Hakka represent more fully than any other dialect what the old language of North China was, before it was corrupted by the influx of Tartar tribes: and as Corean and Japanese both shew that the Coreans and Japanese imported Chinese at a stage when these finals still existed in North China, it is not surprising to find that they are found most perfectly in Tonquin, and least perfectly in Lower Cochin China.

Not only are the finals *k*, *t*, and *p* preserved in Chinese words adopted into Annamese, but all other finals appear to be much less altered from the Cantonese than is Pekingese from the Cantonese; and it is interesting to notice that, where Hakka differs from Cantonese, Annamese sides with Hakka. Thus in 㝵, 法, and 得, the Hakka finals *m*, *p*, and *t* are preserved. Annamese and Corean will therefore probably both be found to support the further theory already broached on other grounds, that Hakka takes us farthest back of all. The early immigrants from the North in the second century before the Christian era, and after, probably brought with them the Chinese then spoken in Ho Nan, and have gradually modified it into the modern Cantonese. The later immigrants, driven south by the Tartars during the Sz-ma Tsin dynasty and onwards, several centuries later, probably called Hakka or 'strangers' by the older stock already seated in the south.

The Annamese initials are much more irregular. It seems from the lists, for instance, that *t* is usually substituted for the Chinese *s*, and that the Annamese *s*, which does not appear to be a common initial, stands sometimes, as in Japanese, for the Chinese *ch'* and *sh*. It also seems that the Chinese *y* and sometimes *w* is represented by the 'unbarred' *d*, a hybrid letter which appears to partake of the nature of *z*. The Annamese *tr* stands oftenest for the Chinese *ch* and *ch'*, though these are sometimes represental by *t'* and *s*. The most curious thing of all is that the Chinese initial *p* often becomes *t* in Annamese, a peculiarity, I believe, totally foreign to any Chinese dialect, and even in Annamese confined to cases where the vowel *i* follows the initial. The other variants in the initials are not more changeful than is the case with Chinese dialects. As a whole, Annamese, as pictured in these lists, is more like Chinese (i.e. Cantonese and Hakka) than Corean is, and it would be very interesting to know what proportion of the Annamese language Chinese forms.

E. H. PARKER.