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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

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

Cochinchina has twelve provinces, namely:—

交華	Thanh-hoa.	廣南	Quang-nam.
清安	Nghe-an.	廣外	Quang-ngoai.
河寧	Ha-ninh.	平定	Binh-dinh.
廣平	Quang-binl.	虎燕	Phu-yen.
廣治	Quang-tri.	慶化	Khanh-hoa.
廣德	Quang-duc.	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	Tien-hoang.	968	Dai-viet.	.....	.....
李	Thai-to.	1010	Giao-chi.	大嘉	{ Now 河內 Hanoi called also 昇隆 Thang-long.
do.	Thanh-tong.	1055	Dai-viet.	do.	.....
do.	Cao-tong	1176	Annam.	do.	.....
陳	Thien-de.	1399	do.	西都	{ Hué, called also 順化府 Thuan-hoa-fu, and 承天府 Chan-thien-phu.
黎	Thai-to.	1424	do.	東京	{ Hanoi called before 東都 Dong-do.
do.	Trang-tong.	1545	do.	紹華	Province of 清華 Thanh-hoa.
do.	The-tong.	1598	do.	東京	.....
阮	Gia-long.	1803	Vietnam.	富春	.....
do.	Tu-duc.	1862	Dainam.	do.	.....
			越南		
			大南		

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	丑	Suu.
乙	寅	Dan.
丙	卯	Meo.
丁	辰	Thinh.
戊	巳	Ti.
己	午	Ngo.
庚	未	Mui.
辛	申	Than.
壬	酉	Dau.
癸	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.	} Reigned during 2622 years.
貉龍君	Lac-long-quan.	
雄王	Hung-vuong.	
		2874

蜀氏--Thuc-thi.

The Thuc Family.

安陽王	An-duong-vuong.	252
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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
衛陽王	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.

徵側	Trung-trac.	A.D. 39
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### 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.	ACCES- SION.	TITLE OF REIGN.	YEAR OF ADOP- TION.
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
中宋行帝 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 ADOP-TION.
聖宗 Thanh-tong [cont.]		龍章天嗣 Long-chuong- thien-tu } 天貺寶象 Thien-chuc- bao-tuong }	
仁宗 Nhon-tong	1072	神武 Than-vo 太寧 Thai-ninh 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- due-vo } 天符慶壽 Thien-phu- khanh-tho }	1072
神宗 Than-tong	1128	天順 Thien-thuan 天彰寶嗣 Thien-chuong- -bao-tu }	1128
英宗 Anh-tong	1139	紹明 Thieu-minh 大定 Dai-dinh 政隆寶應 Chanh-long- bao-ung } 天感至寶 Thien-cam- chi-bao }	1139
高宗 Cao-tong	1176	貞符 Trinh-phu 天資嘉瑞 Thien-tu-gia- thoai } 天嘉寶祐 Thien-gia- bao-huu } 治平龍應 Tri-binh- long-ung }	1176 1177
惠宗 Hue-tong	1211	建嘉 Kien-gia 天章有道 Thien- chuong-huu-dao }	1211
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 天應政平	1225
		Kien-trung Thien-ung- chanh-binh }	
聖宗 Thanh-tong	1258	元豐 紹隆	1258
		Nguyen-phong Thieu-long	
仁宗 Nhon-tong	1279	寶符 紹寶	1279
		Bao-phu Thieu-bao	
英宗 Anh-tong	1293	重興 興隆	1293
明宗 Minh-tong	1314	興隆 太開	1314
		Thai-khanh Khai-thoi	
憲宗 Hien-tong	1330	開祐 開祐	1330
裕宗 Du-tong	1342	紹豐 紹豐	1342
		Thieu-phong Dai-tri	
藝宗 Nghe-tong	1370	大治 紹慶	1370
睿宗 Duc-tong	1373	紹慶 隆慶	1373
廢帝 Phe-de	1378	隆慶 昌隆	1378
順帝 Thuan-tong	1390	昌隆 光泰	1390
少帝 Thieu-de	1399	光泰 建新	1399
簡定帝 Gian-dinh-de	1407	建新 興慶	1407
重光帝 Trung-quang-de	1410	興慶 重光	1410
		Hung-khanh Trung-quang	

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		延寧 Dien-ninh	1453
[cont.]		光順 Quang-thuan	1460
聖宗 Thanh-tong	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 Hong-dinh	1617
神宗 Than-tong	1619	永祥 Vinh-tuong	1619
		德隆 Duc-long	1629
		陽和 Duong-hoa	1635
翼宗 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 ADOP-TION.
裕宗 Du-tong [cont.]		保壽 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
愍宗 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.—*Continue 1.*

DYNASTIC TITLE.	ACCESSION.	TITLE OF REIGN.	YEAR OF ADOPTION.
莫福源 Mac-phuoc-nguyen [cont.]	1561	景曆 Canh-lich	1548
莫茂洽 Mac-mau-hiep }		光寶 Quang-bao	1557
		淳福 Thuan-phuoc	1561
		崇康 Tong-kanh	1565
		延成 Dien-thanh	1577
		端壽 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
莫敬至 Mac-kinh-chi }	1593	康佑 Kanh-yao	1592
莫敬恭 Mac-kinh-cung }		乾綜 Can-tong	1593
莫敬寬 Mac-kinh-khoan }	1616	龍泰 Long-thoi	1616
莫敬宁 Mac-kinh-vo }		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.

ANAM 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 XVI<sup>e</sup> au XIX<sup>e</sup> 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'LEN-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 TŪ-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 TŪ 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 yet 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.—鷓鴣煤 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.—玉筆煤 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.—那儒煤 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 竜録殿 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.

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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 九府圖法 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 Tonquin. 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 Anamese 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 MAO 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 Anamese 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.

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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-yien. 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 quite impossible to be deceived in the material, 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 Codo 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.

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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 胡絳季 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 THIEN-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-quong*. 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 NHO-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 胡絳季 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 清華 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-TOAN 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 *enreinte*, married Prince 恭 CUNG, brother of DU-RONG. 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 威紹 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 bamboosing.

No. 24.—Obverse.—威紹元寶 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 exhausted 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 交安 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 鐸 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 King.—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 黎諱 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 bamboosed. The General revenged himself by revelling 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 諶 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 Cochin-China 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 thralldom, Anh-tong ran away secretly to the province of 交安 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, Thinh-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 鄭莊 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 dynasty a territory to govern.

TRINH-TRANG succeeded his father on the throne, and seeing 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.—興宗 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.

**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 succeeded 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-THAO 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 鄭矜 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.—愨宗 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 鄭參 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 Peking, 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 beginning 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 黎 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 NEON-TONG during his first nien-hao, (1443-1453.) During his reign, Annam was engaged in a long continued war against the kingdom of Ciaupa 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 *K'ai-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 THANH-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 — *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 Cung, 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.)

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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-MUC-DE, a general of fortune called 黎謹 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 海福 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.

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## 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 Cochin-China 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, thieves and pirates. He appointed his two brothers 文惠 VAN-HUE and 文錄 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
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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 交安 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'ÏEN-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 reverse 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'YEN-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.

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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 或風調雨順 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 *rien* to fifty cash, in 1878, and allowed them to be used for the payment of taxes.

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## 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.

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### 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 Quangnam 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 Nih-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.—**淸元通寶** 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.

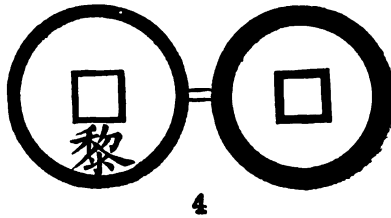
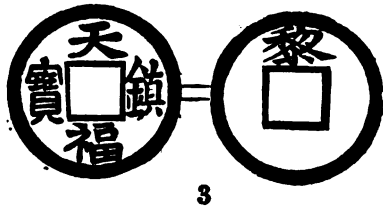
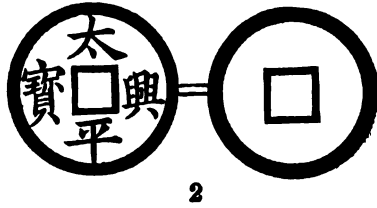
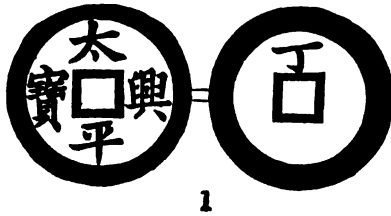
No. 289.—Obverse.—政和通寶 Chanh-hoa-thong-bao.

Reverse. A crescent on the right of the hole.

No. 290.—Obverse.—Same as before.

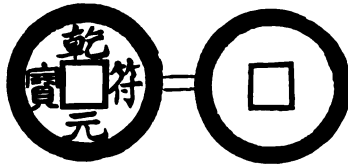
Reverse. A crescent and dot on each side of the hole.



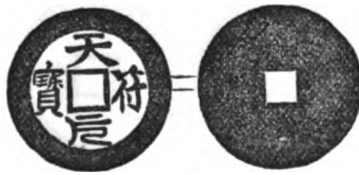




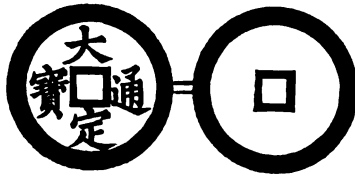
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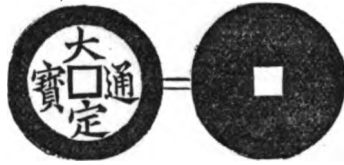
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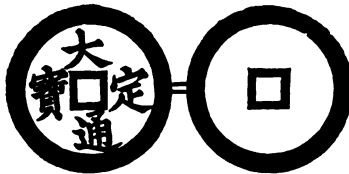
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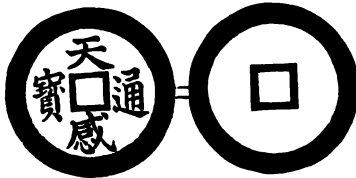
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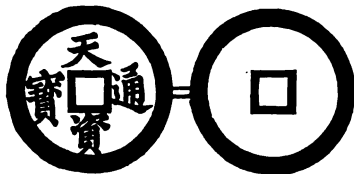
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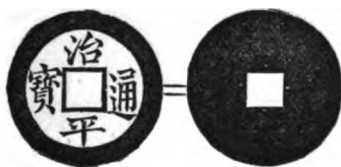


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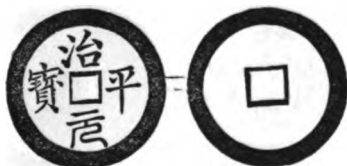


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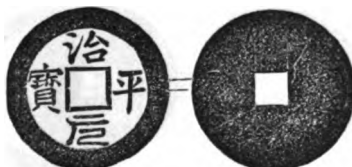




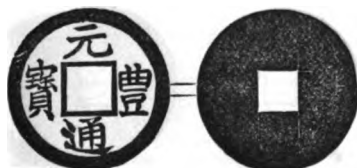
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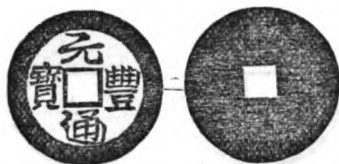


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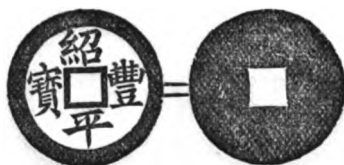


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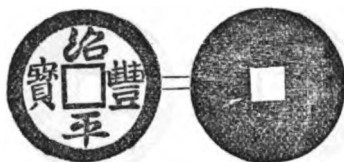




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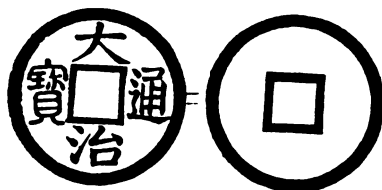


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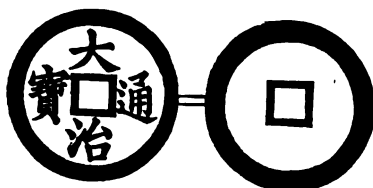


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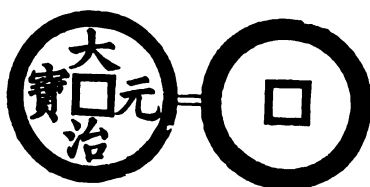




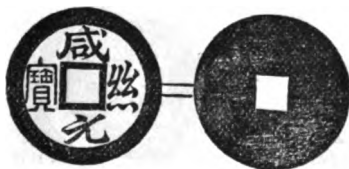
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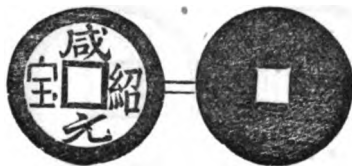
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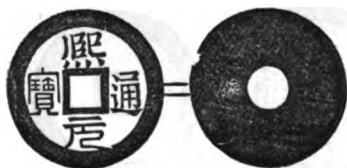
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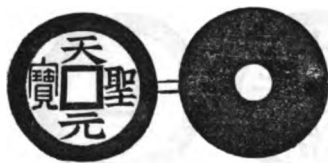
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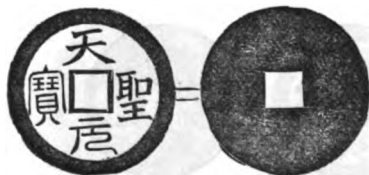
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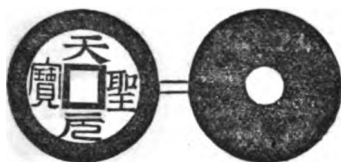


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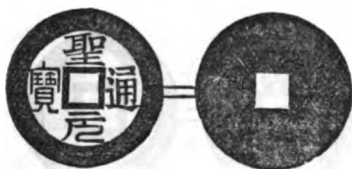


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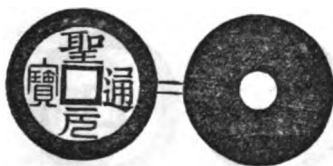




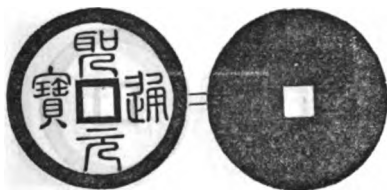
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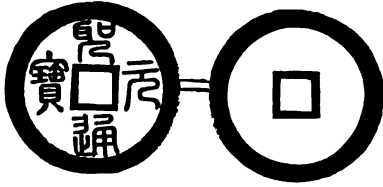


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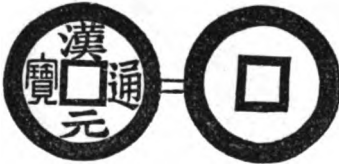


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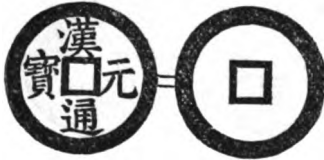




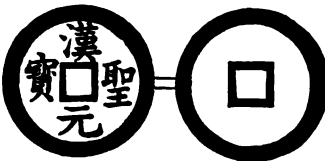
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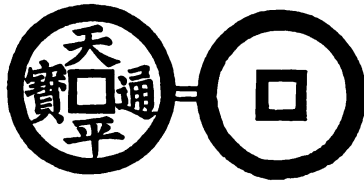


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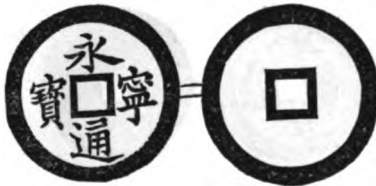


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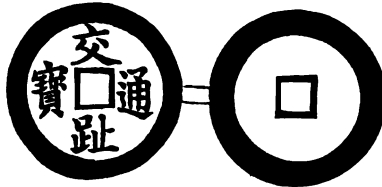




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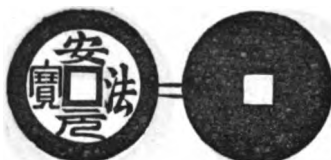
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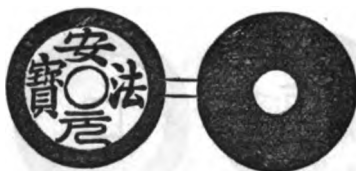
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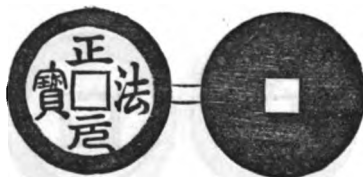
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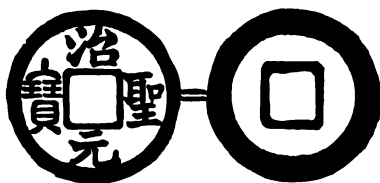


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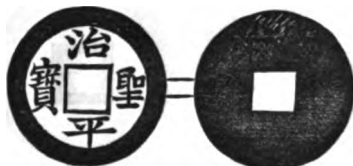




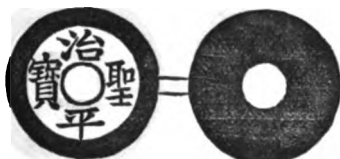
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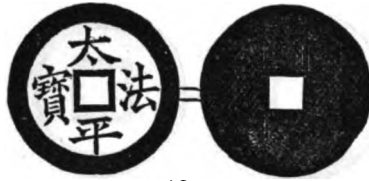
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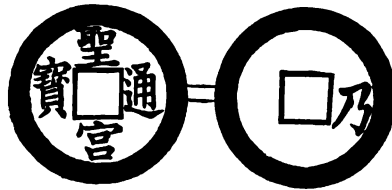
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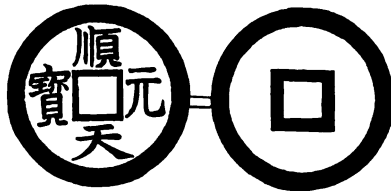




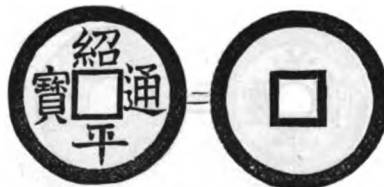
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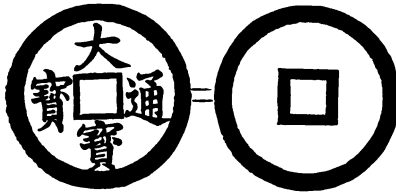


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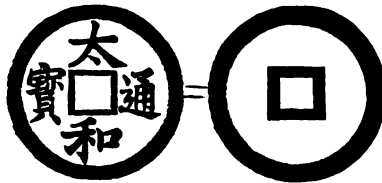


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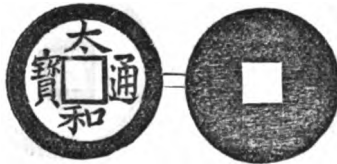




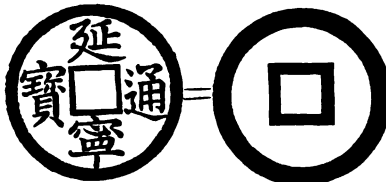
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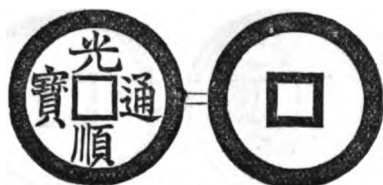
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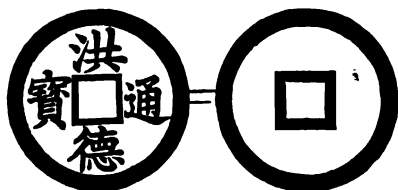
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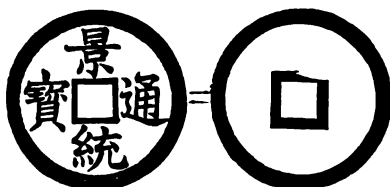
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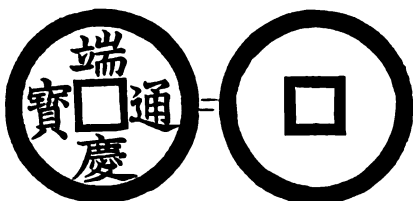
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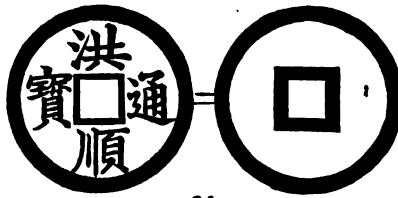
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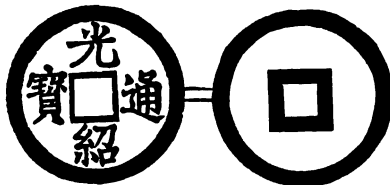
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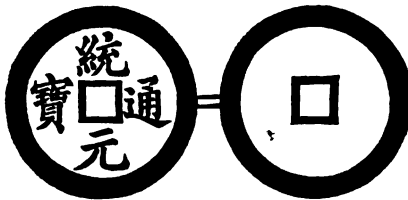
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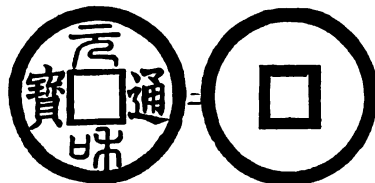
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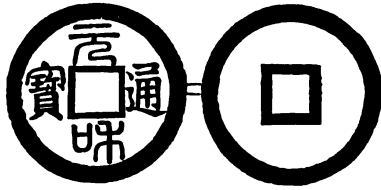
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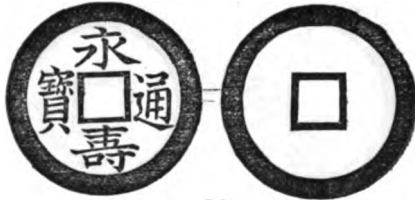
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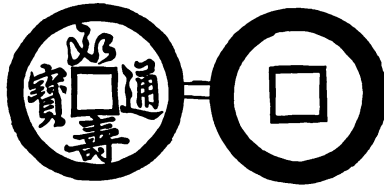
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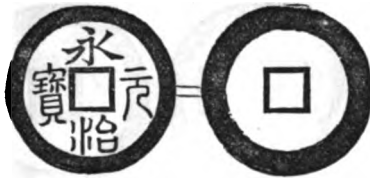


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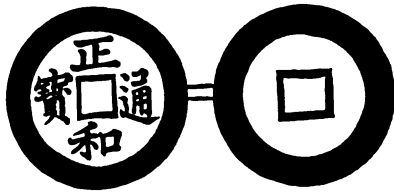


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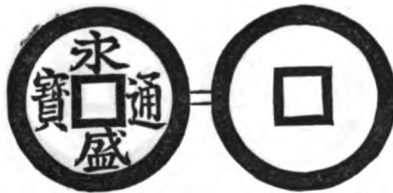




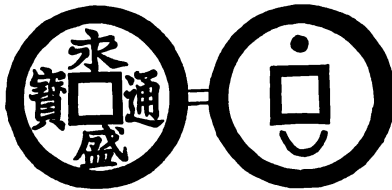
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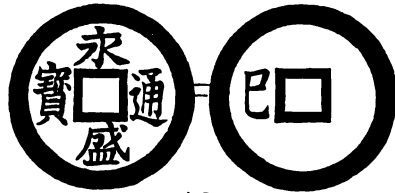
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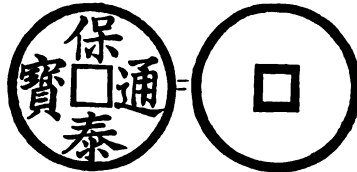
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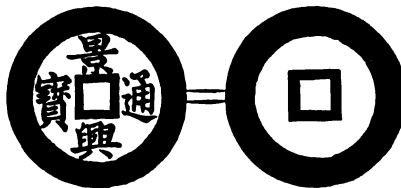
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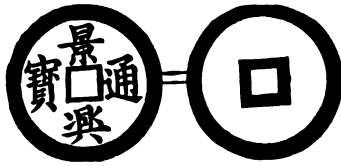


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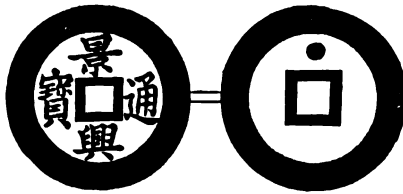


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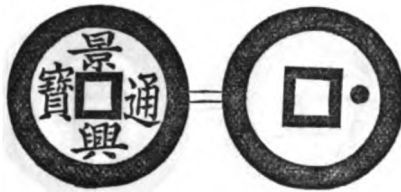




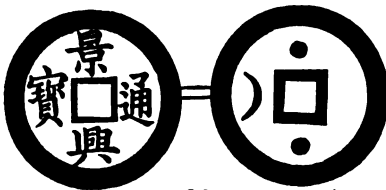
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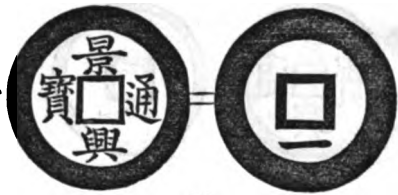


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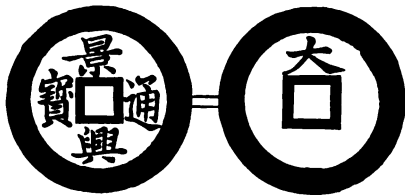


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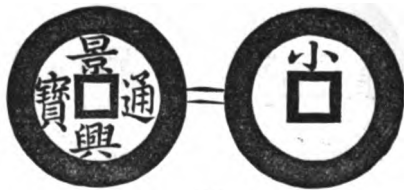




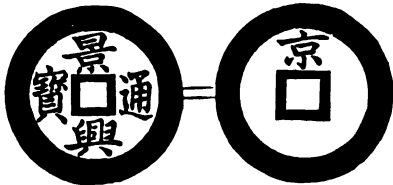
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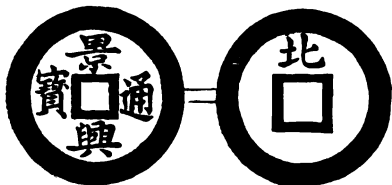


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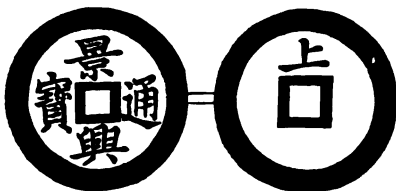


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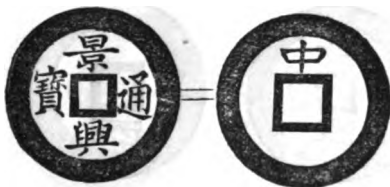




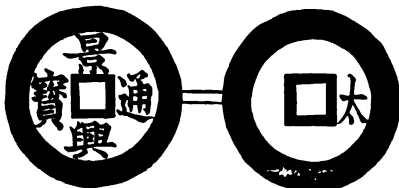
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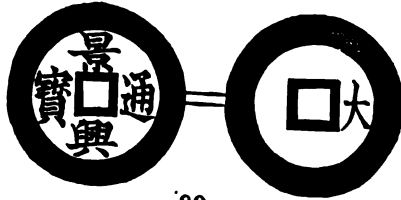
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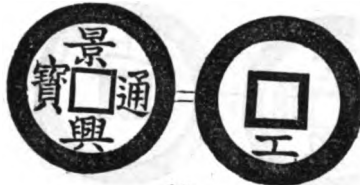
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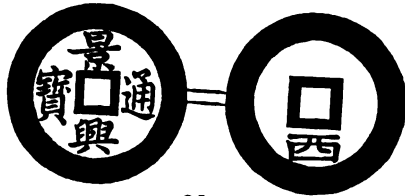
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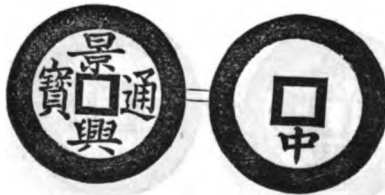
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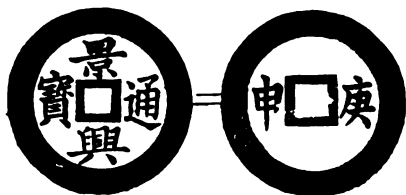
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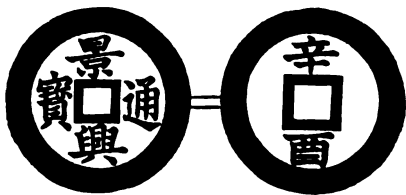
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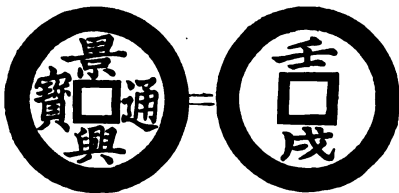
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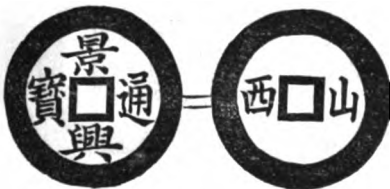
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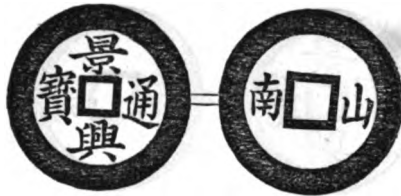
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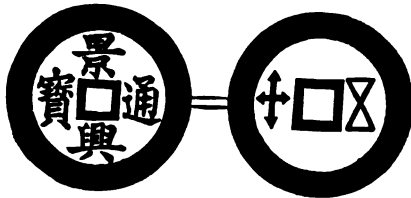
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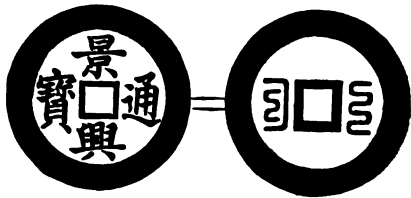
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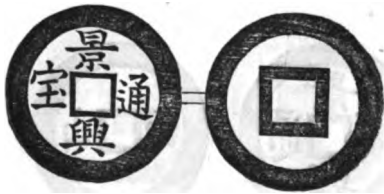
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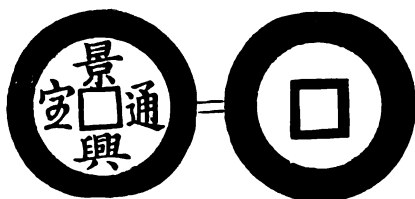


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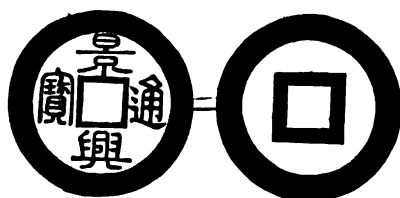


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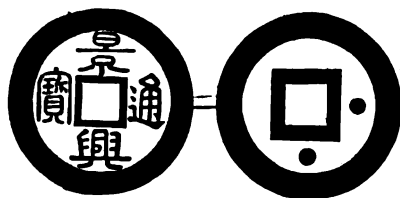




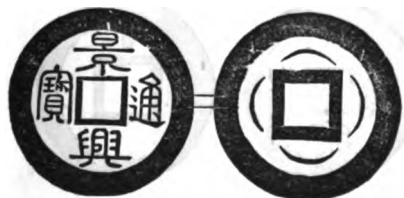
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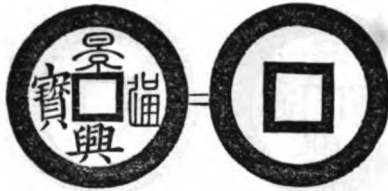
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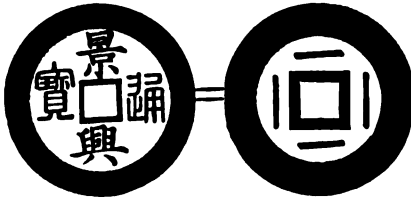
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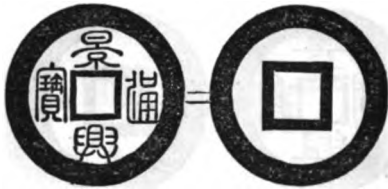
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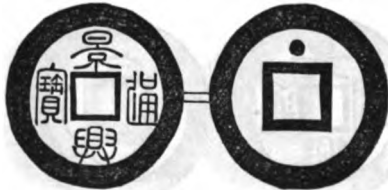
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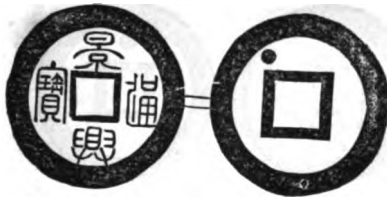


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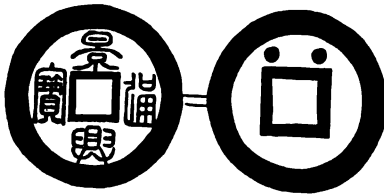


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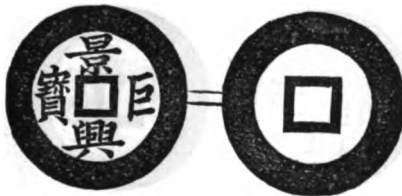




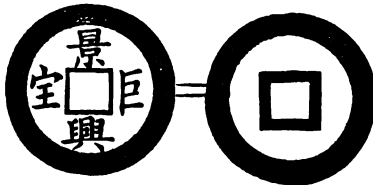
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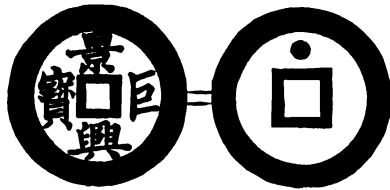
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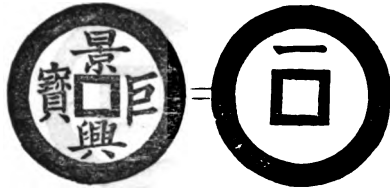
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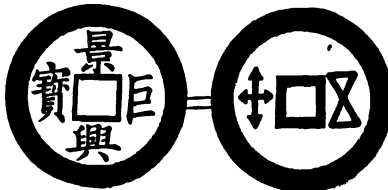




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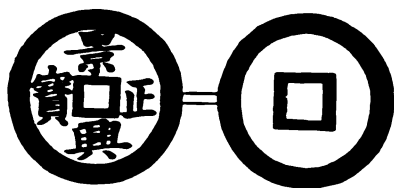


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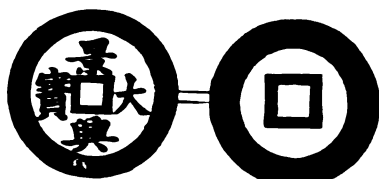


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117



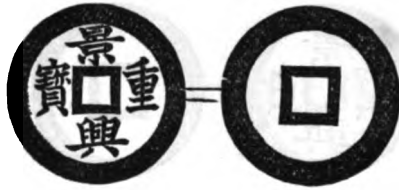
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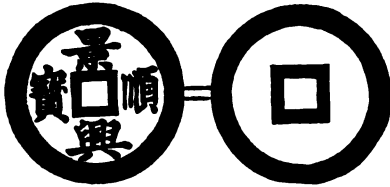
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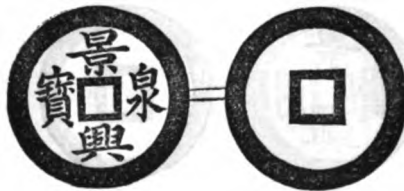
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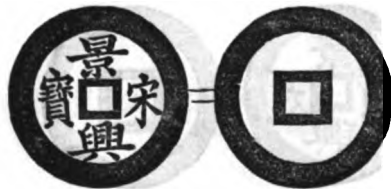
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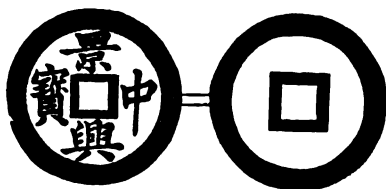


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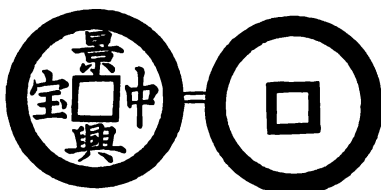


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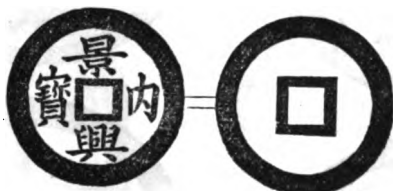




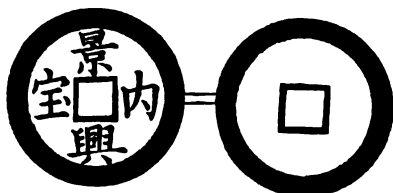
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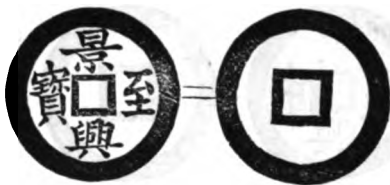
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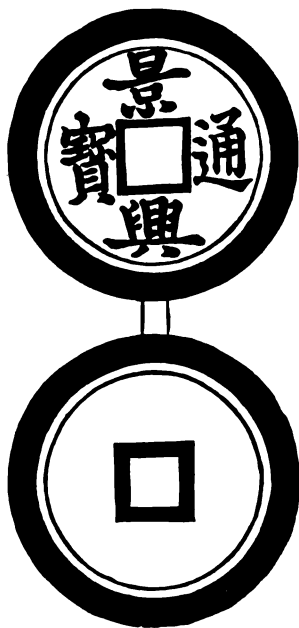
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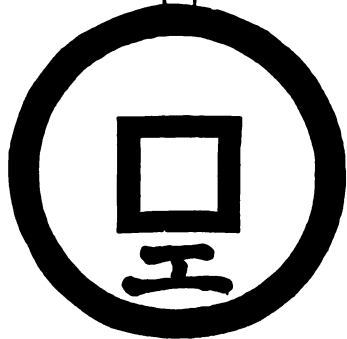
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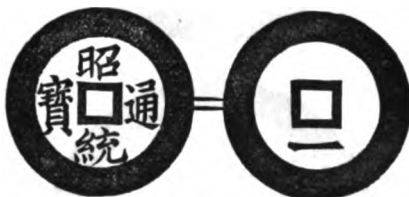
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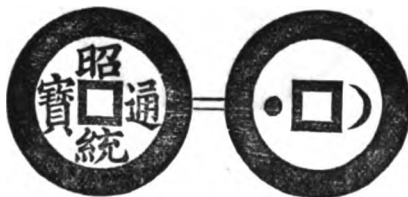
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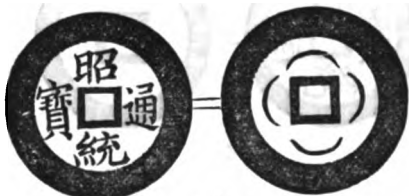
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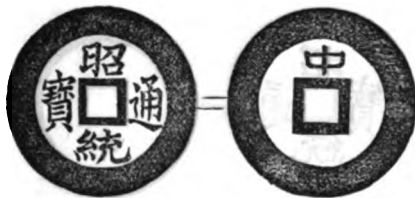


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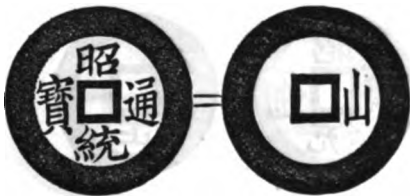


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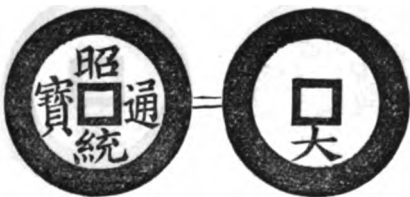




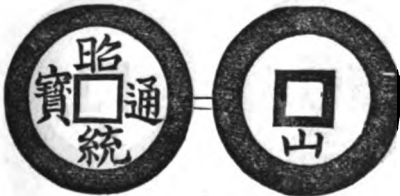
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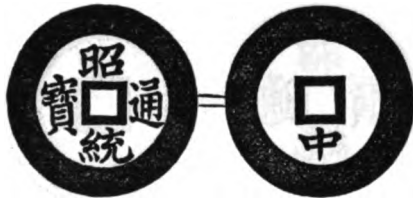


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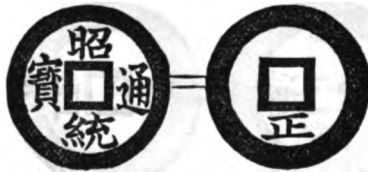


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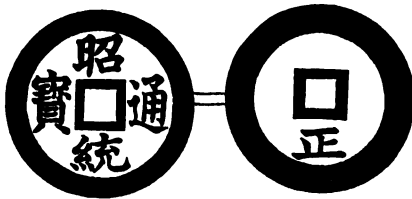




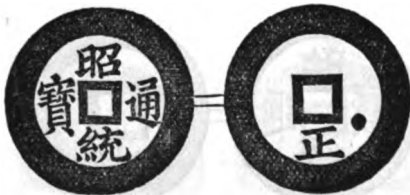
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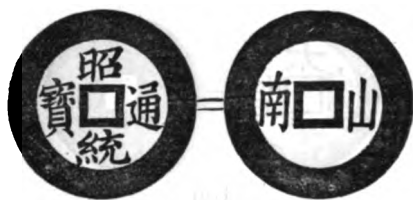
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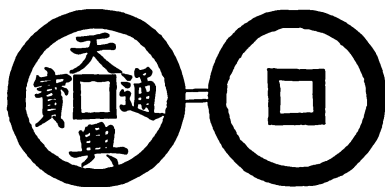
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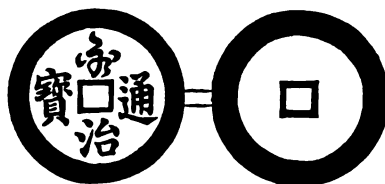
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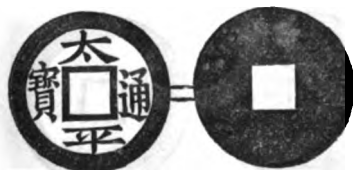
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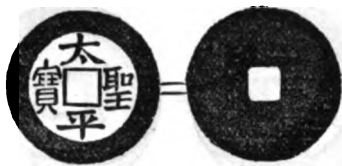
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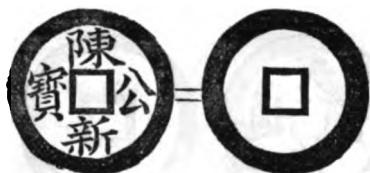
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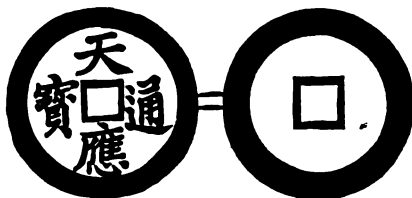
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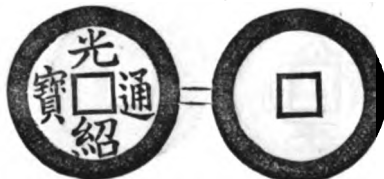
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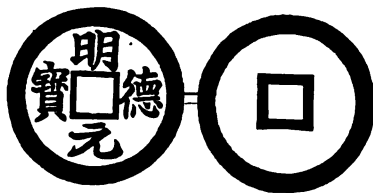
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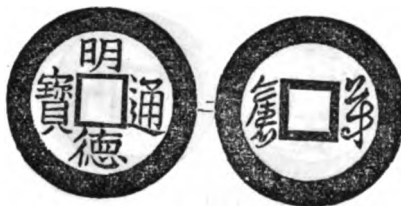
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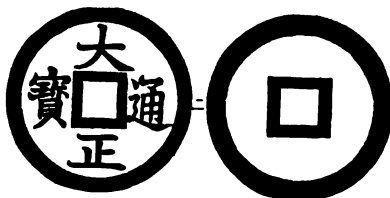
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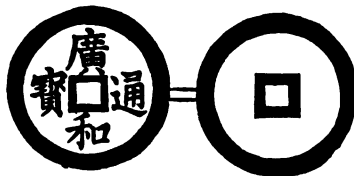
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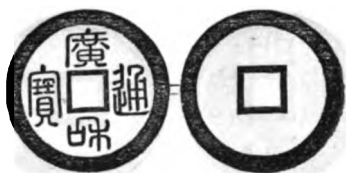
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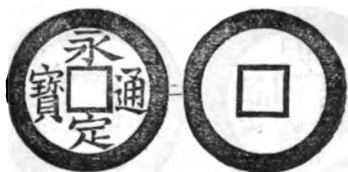
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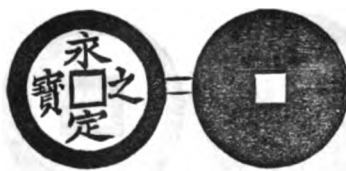
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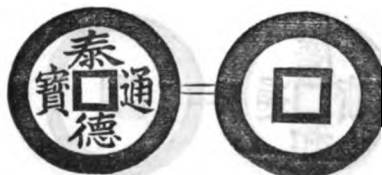
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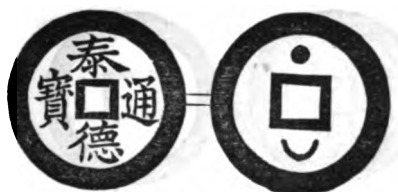
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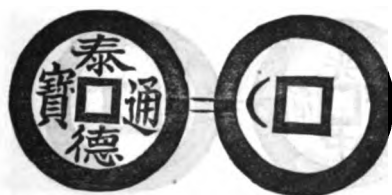
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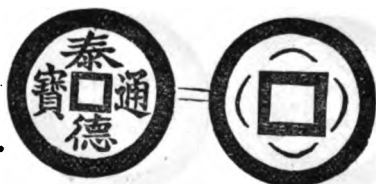
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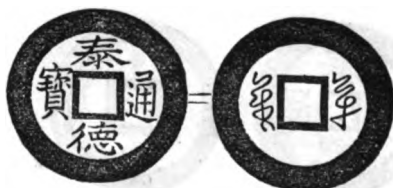
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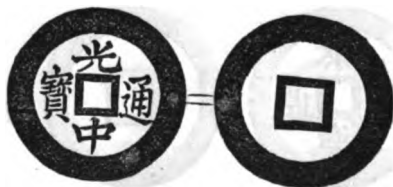
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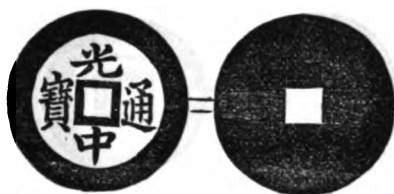
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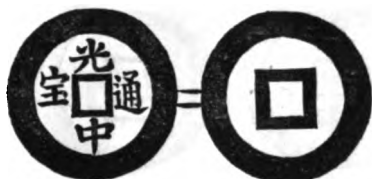
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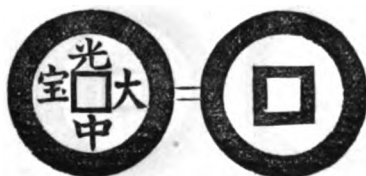
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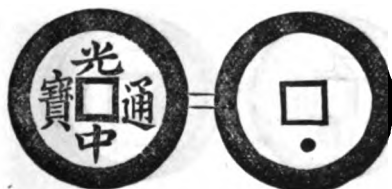
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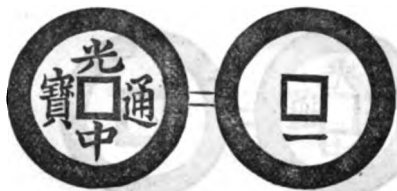


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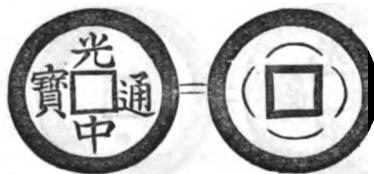
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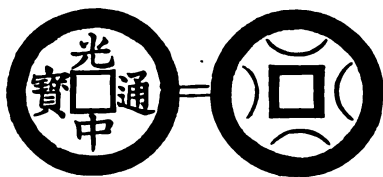
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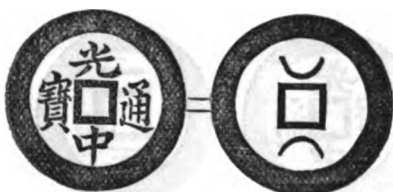
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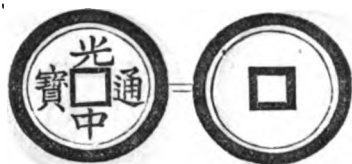
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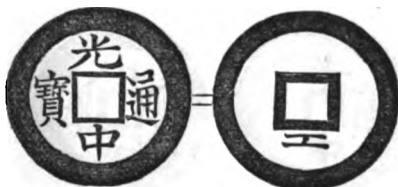
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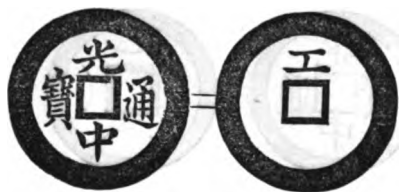
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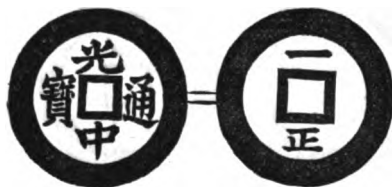
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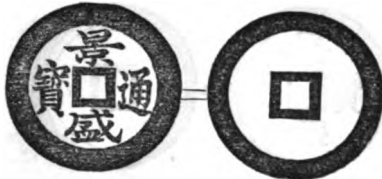


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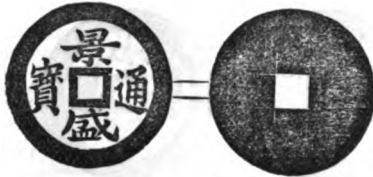


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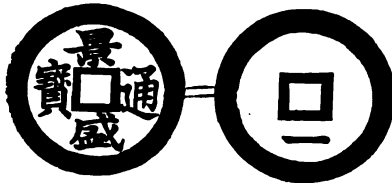




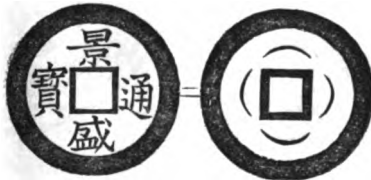
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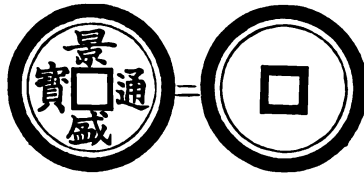
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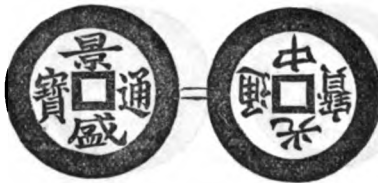
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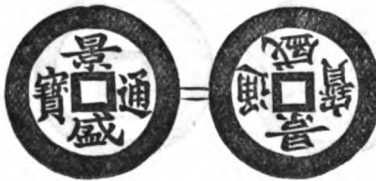
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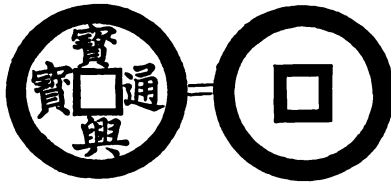
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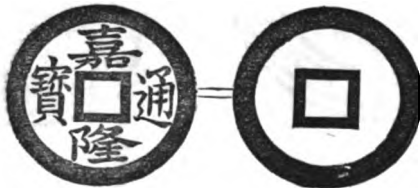
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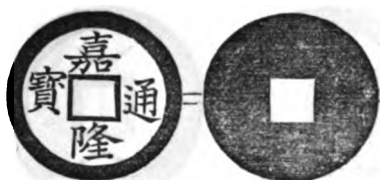
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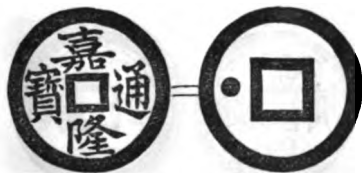
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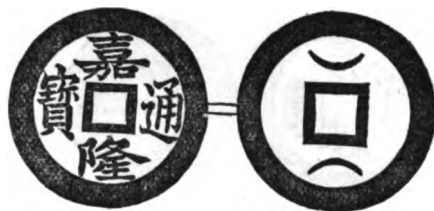


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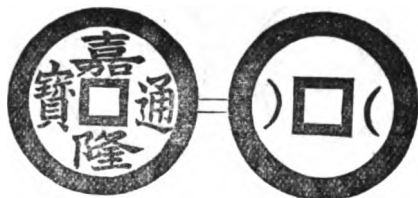


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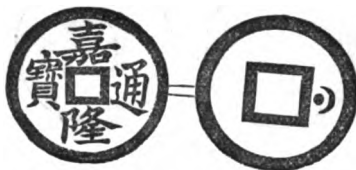




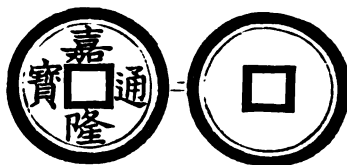
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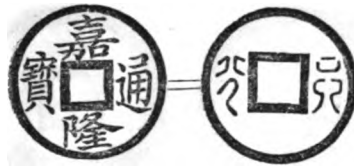


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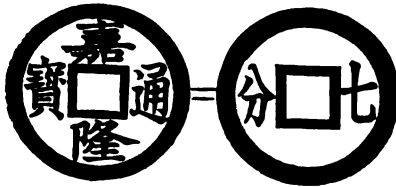


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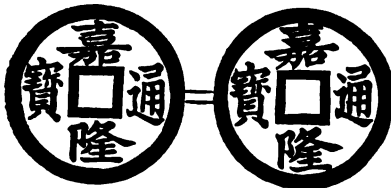




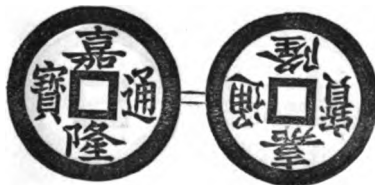
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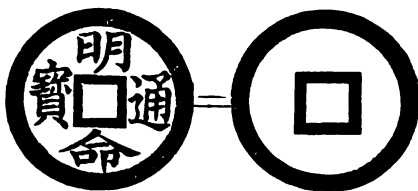
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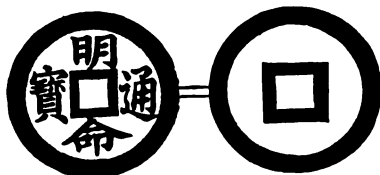
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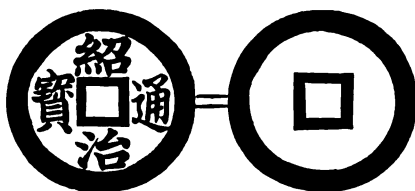
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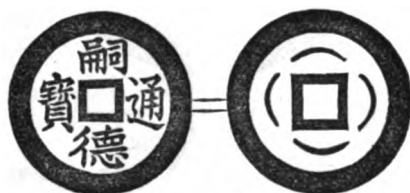




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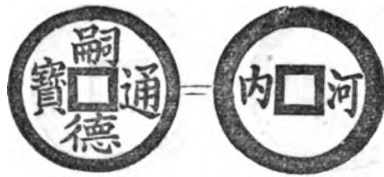
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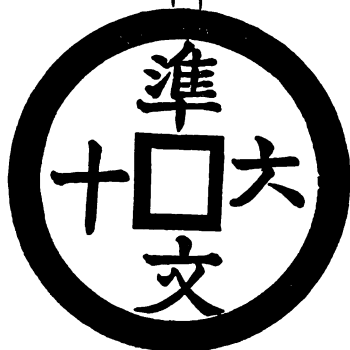
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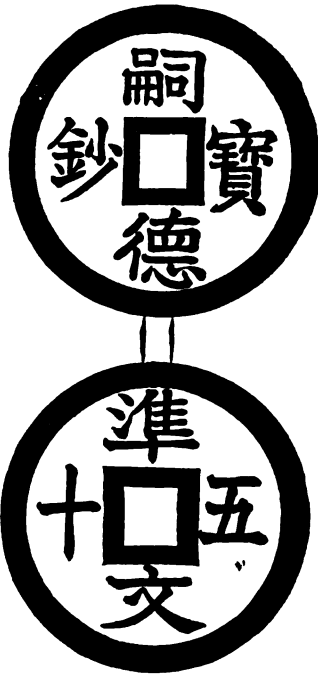


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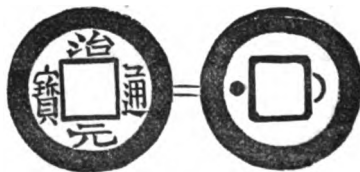


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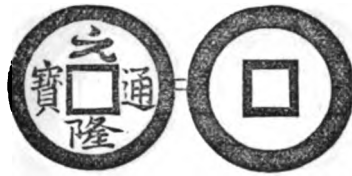


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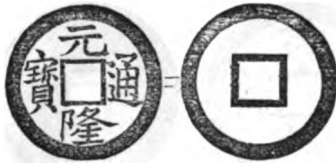


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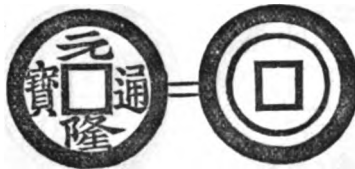




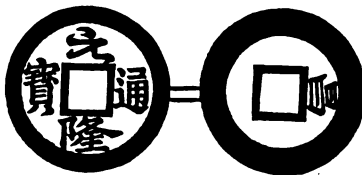
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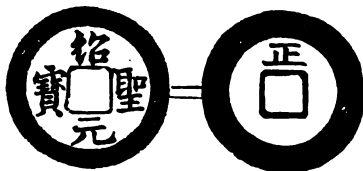


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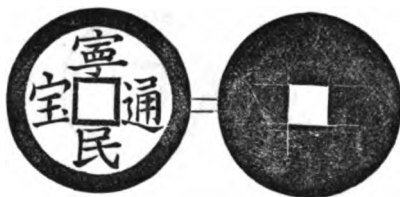


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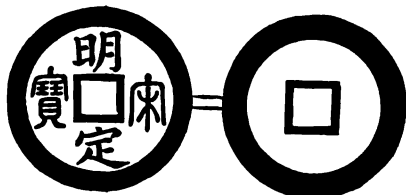




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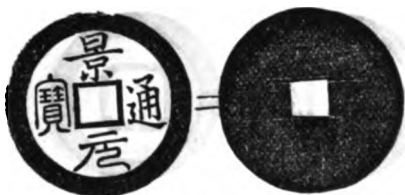


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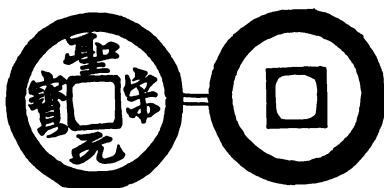


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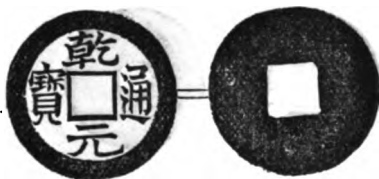
(11N  
208)



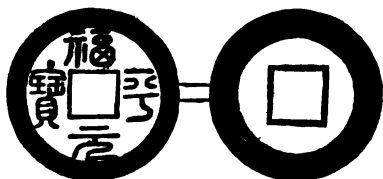
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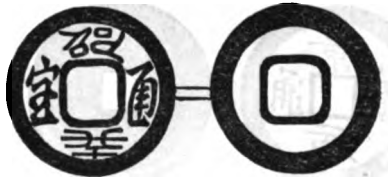


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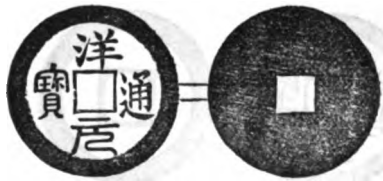


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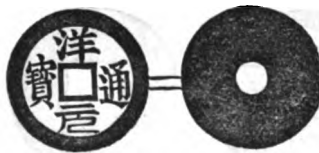




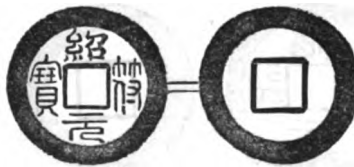
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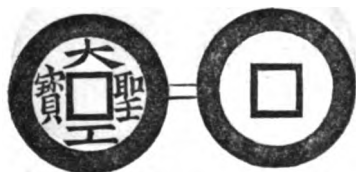
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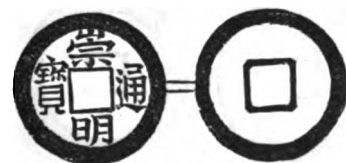
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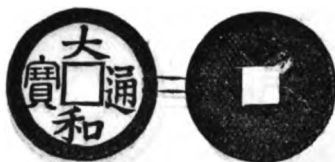
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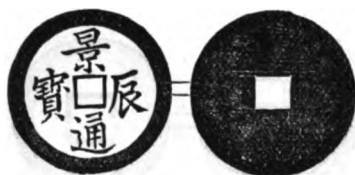
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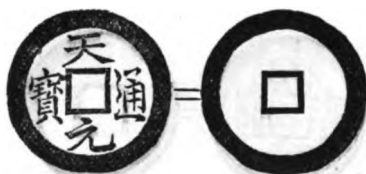
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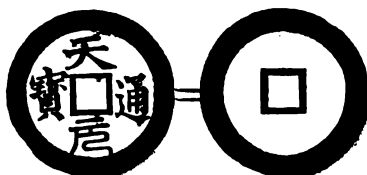
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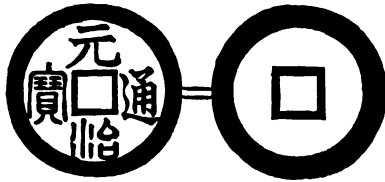


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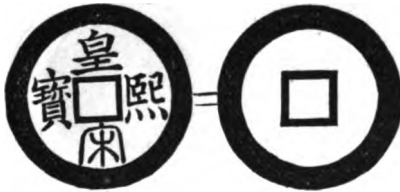


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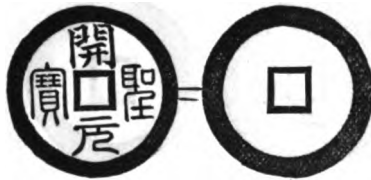




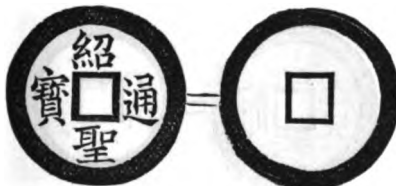
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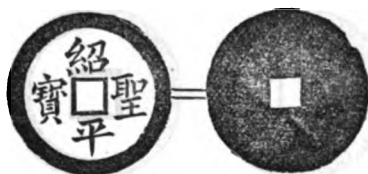
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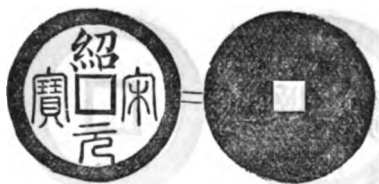
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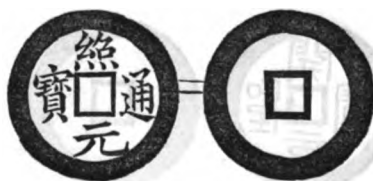
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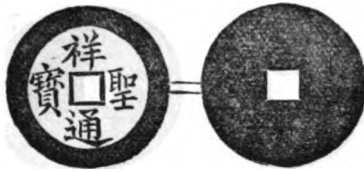
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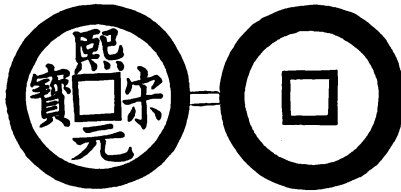
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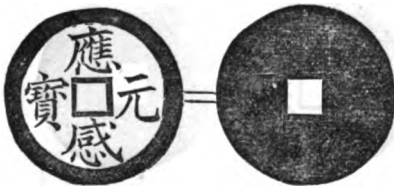
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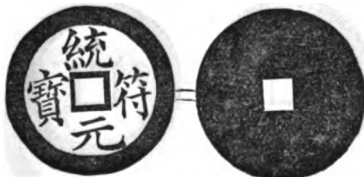
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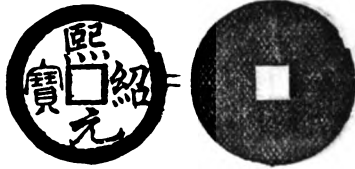


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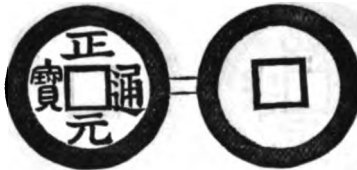


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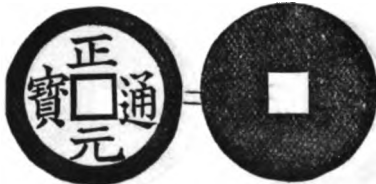




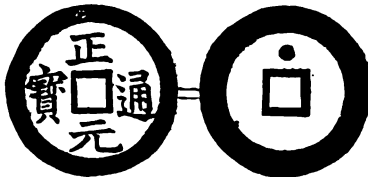
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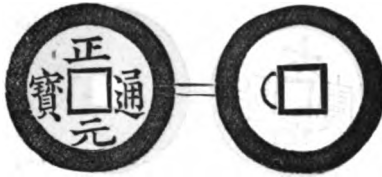
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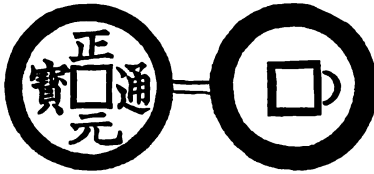
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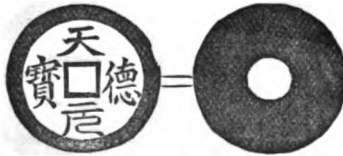
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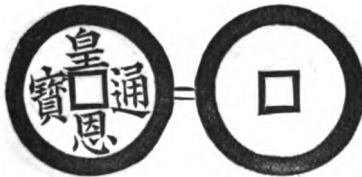
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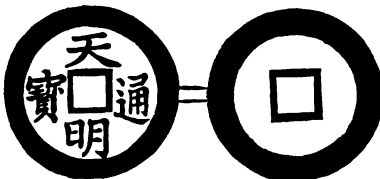
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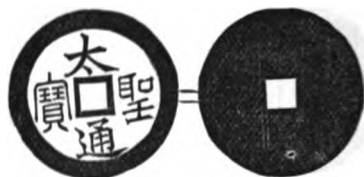
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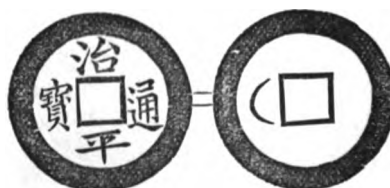
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## ERRATA.

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Page	45, Line	9, for “爻”	read “清”
”	45, ”	10, for “清”	” “爻”
”	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 “天”	” “天”
”	96, ”	25, for “TRINH-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 “宜”	” “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”

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