

should quickly withdraw the army after putting Lê Duy Ky on the throne. Swift evacuation had continuously been emphasized until February 19 when Peking was informed of the sad disaster, inflicted on the Ch'ing army by Nguyễn Văn Huệ's counterattack from January 28 to 30. Thus the Court washed hands off Lê Duy Ky, whose protection had been the starting point of the campaign and the policy ended in self-contradiction.

Thereupon the Emperor gave up the idea of retaliation. One of the reasons, he stated, was that geographically Annam, along with Burma, was a humid, hot and malaria-infected land, where the Manchu and Mongol troops, accustomed to operate in highland, were unable to wield their finest art of fighting. Another reason was that long time had passed since the formation of Annam as an independent state and the rise and fall of her dynasties depended upon the law of its own history. This shows that the Court recognized Annam as historically and geographically an independent state beyond intervention by the Chinese rulers.

Reclamation Work and Agrarian Disturbance in Wu-hu County,
Anhui Province, at the Time of 1911 Revolution

by Yoshio KOJIMA

The reclamation project around the Lake Wan-ch'ing 万頃湖, Wu-hu County 蕪湖縣, was initiated by the Ch'ing authorities who aimed at financially helping the life of Bannermen thereby. After irrigation facilities were completed by the T'un-k'en-chü 屯墾局 Agency, the reclamation work was contracted for by a number of companies which were jointly promoted on funds of the government, the gentry and the merchants. The land was tilled by bankrupt farmers who had been called in from near and afar to work as tenants of the companies for reclaiming the land all by their own funds and labor. Collection of the farm-rent had at first been appointed to begin the third year of cultivation, but repeated floods hindered completion of the reclamation on schedule. Nevertheless faced with forceful collection of the farm-rent by the companies, the tenant farmers had to resort to strong resistance of their own. In some years the farmers even demanded partial exemption, and their year-to-year boycotting was so effective that the companies had practically to give up collection of the farm-rent. These facts well exemplify what limitation there was to the reclamation project by the

companies patterned after the traditional landlordism and how strong a fighting power the tenant farmers had in the last days of the Ch'ing Dynasty and the early years of the Republic of China.

A Study on Hsü Miao's Phonetic Glosses to
Classics, Chiefly on the Rimes

by Ken'ichi SAKAI

This article is an essay to make clear the features of rimes in the phonological system represented in the phonetic glosses by Hsü Miao 徐邈 (344-397 A.D.) quoted in Lu Tê-ming's 陸德明 *Ching-tien-shih-wên* 經典釋文. By comparing the system of Hsü Miao and that of the *Ch'ieh-yün* (based on the complete edition of Wang Jên-chü's 王仁煦 *K'an-miu-pu-chüeh-ch'ieh-yün* 刊謬補欠切韻), the writer has discovered the following differences:

- 1) There is a remarkable tendency that the rimes exclusively distributed in the III and the IV divisions in the rime tables are merged into one with those distributed both in the III and the IV divisions respectively; e.g. *ch'i* (齊), *hsiao* (蕭), *hsien* (先), *ch'ing* (青), and *t'ien* (添) with *chih* (祭), *hsiao* (宵), *hsien* (仙), *ch'ing* (清) and *yen* (鹽); and *fei* (廢), *yüan* (元) and *yen* (嚴) with *chih* (祭), *hsien* (仙), and *yen* (鹽);
- 2) the rimes *yin* (殷) and *wên* (文) converge into one with the rimes *chên* (真) and *chun* (諄);
- 3) among the 'rime doublets' of the II division, the phonetic values of *chia* (佳), *chie* (皆), and *kuai* (夬), of *shan* (刪) and *shan* (山), and of *kêng* (庚) and *keng* (耕) become identical;
- 4) The *ho-k'ou* of the rime *wei* (微) coincides with the *ho-k'ou* of the rime *chih* (脂);
- 5) the merger of the rimes *yu* (尤) and *yu* (幽) can be observed;
- 6) the mixing of the three rimes *chih* (支), *chih* (脂), and *chih* (之) is to be noted;
- 7) the rimes *tung* (東), *tung* (冬), *chung* (鍾) and *chiang* (江) show common features between each of them;
- 8) some rimes of *ch'ü-shêng* have connection with the rimes of *ju-shêng* ending in *-t*.

From the native places of the compilers of rime dictionaries during the Six Dynasty, the description of the contemporary dialects in the Introduction of the *Ch'ieh-yün* and the life of Hsü Miao the writer infers that these