

But I have grouped in *BEFEO*, iv, 159-169, a few indications which point to a remarkable similarity of habits and of traditions between the Nan-chao and the Burmese. Further research tends to establish that some at least of these coincidences are no less striking between the Nan-chao and the Mosso. I had shown in 1904 that the curious custom of forming a man's name by taking as first element the last element of his father's name was common to Nan-chao and ancient Burma. But this was also the habit among the Mosso of Li-chiang and those of Wei-hsi (cf. CHAVANNES, in *TP*, 1912, 568). The northernmost of the six *chao* forming the Nan-chao was moreover avowedly peopled by Mosso. The Nan-chao may have been Thai, and this seems to be proved at least for their last royal family (cf. CHAVANNES, in *TP*, 1905, 15), but they must have mixed with members of the Tibeto-Burman branch of the Sino-Tibetan family like the Lolo and the Mosso, and the nearer they may be to the Tibeto-Burman branch, the easier it will be to understand that Nan-chao, Mosso, and Lolo should have been known under the common designation of Jang.

The name of 大理 Ta-li was that of the Nan-chao kingdom at the time of the Mongol conquest and has been retained in Chinese administrative nomenclature down to our days; but its origin is still obscure. It has, in its ordinary form, a good Chinese appearance, but this form is not the oldest. Ta-li was founded at the end of the 8th cent. under the name of 羊苴咩 Yang-hsieh-mieh, clearly the transcription of a Nan-chao name (cf. *BEFEO*, iv, 370, 374, 1103), but a walled city (*ch'êng*) of 大釐 Ta-li had previously been founded, at the beginning of the same century, 40 li north of the present Ta-li (cf. *Man shu*, 23 a, 24 a; *BEFEO*, iv, 1103; SUZUKI, *loc. cit.* 273, 274). About A. D. 860, the Nan-chao sovereign adopted for his kingdom the official name of « Kingdom of 大禮 Ta-li » (*Hsin T'ang shu*, 222 B, 1 b). Although that designation does not seem to have been retained by his immediate successors, there can be no doubt that it inspired the name of « Kingdom of Ta-li », with the modern spelling, which was adopted by the king of the Tuan family in 938. Despite the fact that the first city 大釐 Ta-li of the early 8th cent. was not on the site of the modern 大理 Ta-li, the ancient Yang-hsieh-mieh, I hold it probable that the name of that first city is identical with the two later dynastic designations Ta-li, and that the three Chinese forms are all transcriptions of one and the same original (in which case, *ta* would not be the Chinese epithet « great », regularly prefixed before dynastic designations). It is more difficult to decide about the native meaning of Ta-li (*D'âi-lji or *T'âi-lji for the name of the city of the 8th cent. and for the dynastic name of 938; *D'âi-liei for the dynastic name of c. 860). F. W. K. MÜLLER (*TP*, III, 19) suggested « the Tai (or Thai) of Li », Li being a place-name which should also be recognized in the Chinese name of the Lake of Ta-li, 洱海 Êrh-hai, « Lake Êrh » (*N'zi). And it is true that, in the Pai-i Vocabulary of the Ming dynasty, the Lake of Ta-li is called in Pai-i « Li-kai », where *kai* transcribes a form borrowed from Ch. *hai*. But the latter fact raises precisely the suspicion that the whole form « Li-kai » may not be due to a partly independent native tradition, but merely renders the Chinese name Êrh-hai. There are many similar cases. The same Vocabulary gives 猛國 Mêng-kuo, in Pa-i writing Mîng-kwê, as the Pai-i name of Ta-li, and in the Pa-pai Vocabulary, Mêng-kuo renders *kuo* alone. Mêng is the Thai *mîng*, *mîang* (*muang*), « city », « place », and Mîng-kwê is merely a Thai-Chinese hybrid, « The City of the Kingdom », this being a reminiscence of the part played so long by Ta-li as the capital of the Nan-chao and later of