

Now you must know that between Anin and Caugigu, which we have left behind us, there is a distance of [25] days' journey;² and from Caugigu to Bangala, the third province in our rear, is 30 days' journey. We shall now leave Anin and proceed to another province which is some 8 days' journey further, always going eastward.

NOTE I.—Ramusio, the printed text of the Soc. de Géographie, and most editions have *Amu*; Pauthier reads *Aniu*, and considers the name to represent Tungking or Annam, called also *Nan-yuë*. The latter word he supposes to be converted into *Anyuë*, *Aniu*. And accordingly he carries the traveller to the capital of Tungking.

Leaving the name for the present, according to the scheme of the route as I shall try to explain it below, I should seek for Amu or Aniu or *Anin* in the extreme south-east of Yun-nan. A part of this region was for the first time traversed by the officers of the French expedition up the Mekong, who in 1867 visited Sheu-ping, Lin-ngan and the upper valley of the River of Tungking on their way to Yun-nan-fu. To my question whether the description in the text, of Aniu or Anin and its fine pastures, applied to the tract just indicated, Lieut. Garnier replied on the whole favourably (see further on), proceeding: "The population about Sheu-ping is excessively mixt. On market days at that town one sees a gathering of wild people in great number and variety, and whose costumes are highly picturesque, as well as often very rich. There are the *Pa-is*, who are also found again higher up, the *Ho-nhi*, the *Khato*, the *Lopé*, the *Shentseu*. These tribes appear to be allied in part to the Laotians, in part to the Kakhyens. . . . The wilder races about Sheuping are remarkably handsome, and you see there types of women exhibiting an extraordinary regularity of feature, and at the same time a complexion surprisingly *white*. The Chinese look quite an inferior race beside them. . . . I may add that all these tribes, especially the *Ho-nhi* and the *Pa-i*, wear large amounts of silver ornament; great collars of silver round the neck, as well as on the legs and arms."

Though the *whiteness* of the people of Anin is not noticed by Polo, the distinctive manner in which he speaks in the next chapter of the *dark* complexion of the tribes described therein seems to indicate the probable omission of the opposite trait here.

The prominent position assigned in M. Garnier's remarks to a race called *Ho-nhi* first suggested to me that the reading of the text might be ANIN instead of *Aniu*. And as a matter of fact this seems to my eyes to be clearly the reading of the Paris *Livre des Merveilles* (Pauthier's MS. B), while the Paris No. 5631 (Pauthier's A) has *Auin*, and what may be either *Aniu* or *Anin*. *Anyn* is also found in the Latin Brandenburg MS. of Pipino's version collated by Andrew Müller, to which, however, we cannot ascribe much weight. But the two words are so nearly identical in mediæval writing, and so little likely to be discriminated by scribes who had nothing to guide their discrimination, that one need not hesitate to adopt that which is supported by argument. In reference to the suggested identity of *Anin* and *Ho-nhi*, M. Garnier writes again: "All that Polo has said regarding the country of Aniu, though not containing anything *very* characteristic, may apply perfectly to the different indigenous tribes, at present subject to the Chinese, which are dispersed over the country from Talan to Sheuping and Lin-ngan. These tribes bearing the names (given above) relate that they in other days formed an independent state, to which they give the name of *Muang Shung*. Where this Muang was situated there is no knowing. These tribes have *langage par euls*, as Marco Polo says, and silver ornaments are worn by them to this day in extraordinary profusion; more, however, by the women than the men. They have plenty of horses, buffaloes and