

which I have laid down on your map (viz. extending a few miles north-east of Homi). There are scarcely any roads in those mountains, and easy lines of communication begin only *after* you have got to the Lin-ngan territory. In Marco Polo's days things were certainly not better, but the reverse. All that has been done of consequence in the way of roads, posts, and organisation in the part of Yun-nan between Lin-ngan and Xieng Hung, dates in some degree from the Yuen, but in a far greater degree from K'ang-hi." Hence, even with the Ramusian reading of the itinerary, we cannot place *Anin* much beyond the position indicated already.

𑄀	𑄁	𑄂	𑄃	𑄄	𑄅	𑄆
no .	mi	to	so .	Ko .	ro .	lo
𑄇	𑄈	𑄉	𑄊	𑄋	𑄌	𑄍
lo	Kho	o .	cho .	tho .	pho .	yo
𑄎	𑄏	𑄐	𑄑	𑄒	𑄓	𑄔
ngo	vo .	cho .	Ko .	Pho .	mô .	Bho
𑄕	𑄖	𑄗	𑄘	𑄙	𑄚	𑄛
ro .	yo .	vô .	vo	po	Kho	to
𑄜	𑄝	𑄞	𑄟	𑄠	𑄡	𑄢
so .	yo .	ô .	ho	khô .	nô .	na

Script *thai* of Xieng-hung.

Koloman.—We have seen that the position of this region is probably near the western frontier of Kwei-chau. Adhering to *Homi* as the representative of *Anin*, and to the 8 days' journey of the text, the most probable position of *Koloman* would be about *Lo-ping*, which lies about 100 English miles in a straight line north-east from *Homi*. The first character of the name here is again the same as the *Lo* of the *Kolo* tribes.

Beyond this point the difficulties of devising an interpretation, consistent at once with facts and with the text as it stands, become insuperable.

The narrative demands that from *Koloman* we should reach *Fungul*, a great and noble city, by travelling 12 days along a river, and that *Fungul* should be within twelve days' journey of *Ch'êng-tu fu*, along the same river, or at least along rivers connected with it.

In advancing from the south-west guided by the data afforded by the texts, we have not been able to carry the position of *Fungul* (*Sinugul*, or what not of G. T. and other MSS.) further north than *Phungan*. But it is impossible that *Ch'êng-tu fu* should have been reached in 12 days from this point. Nor is it possible that a new post in a secluded position, like *Phungan*, could have merited to be described as "a great and noble city."

Baron v. Richthofen has favoured me with a note in which he shows that in reality the only place answering the more essential conditions of *Fungul* is *Siu-chau fu* at the union of the two great branches of the *Yang-tzŭ*, viz. the *Kin-sha Kiang*, and