

- by the name Chin-ling, which has never been a *chou*.
See p. 257-258.
- CIANGLI** (< *CIANGLIN).
This must be the Ling-chou of the Mongol dynasty (modern Tê-chou, Tê-hsien).
Under the Sung and Chin and at the beginning of the Mongol dynasty, Ling-chou had been called the *hsien* of Chiang-ling; Polo's « Ciangli » is Chiang-ling.
See p. 258-259.
- *Ciangli = *Cianglin : the « Ciangli » of the mss. must stand for it.
See CIANGLI, p. 259.
- CIANGLU**.
This is Ch'ang-lu-chên, on the Grand Canal.
There were two roads, Ch'ang-lu was on the eastern, Ho-chien-fu on the western one; although the actual itinerary which Polo describes followed the western road, he inserts a digression, as to give account of Ch'ang-lu.
See p. 259-261.
- « Cianglu » : Ch'ang-lu.
An important gabelle centre.
See SINGIU, p. 834.
- CIANSCIAN**.
This is Ch'ang-shan, and not Chiang-shan.
See p. 261.
- CIARCIAN**.
It is phonetically Čärčän and is the modern Charchan, Charchen.
The name appears first c. A. D. 800 in the Tibetan transcriptions Čar-čhen and Čer-čen. Kāśyari's Čürčän (1076) is to be read Čärčän.
The name occurs in YS as Shê-li-hui (1282) and Shê-ch'an (1286, 1287).
See p. 261-262.
- « Cibai » : (Polo) it is Čübäi, grandson of Baidar.
See CIAGATAI, p. 254.
- CIBAI and CABAN**.
There is no doubt that the two brothers Čübäi and Qaban, sons of Alu-yu, are meant. Qaban was the elder but Čübäi played a more important part. Čübäi is mentioned in YS as Ch'u-po, Shu-po, and Qaban, as Ha-pan.
If they have not been identified
- earlier, it was mainly because of misstatements in YS and misreadings in our editions of Persian historians.
See p. 262-263.
- Cibotium barometz* : name given to a fern which would be *Agnus scythicus*.
See COTTON, p. 526.
- CIELSTAN**.
This is Šūlistān. Polo gives « Cielstan » as one of the eight « kingdoms » of Persia.
The Chinese transcription Shê-la-tzū is probably Šīrāz, and Hsieh-la-shih, perhaps Šūlistān, is not satisfactory. Perhaps we ought, to read Hsieh-la-fu, Šīrāf.
See p. 263-264.
- « Cimchin » : Polo must have used either this form, with the Persian metathesis, or « Cinchim », as in Chinese.
See CINCHIM, p. 280.
- CIN**.
The name occurs in Polo only in connection with the « sea of Cin »; he evidently refers to the Persian form Čīn. « Cin » is for him « Mangi ».
Classical antiquity knew China under two names Σῆρες (Lat. Seres) and *Θίν or Sinai; Cosmas refers to Τζινίσταν. The connection of *Θίν and Τζινίσταν with Skr. Cīna and Cīnasthāna is not open to doubt, but they are probably due to the Iranian form Čīnistān. « China » represents Ch'in, the name of the great feudal state of western China.
The Persian « Čīn » passed to the Arabs as « Šīn ».
The translators of Buddhist texts in Chinese render « Cīna » as « Ch'in », or « Chih-na » or « Chên - tan », the original of which may be of a type similar to the Sogdian *Čīnstan. Chinese texts of the T'ang period also give Mo-ho-chih-na, Mo-ho-chên-tan; these forms render « Mahācīna ».
In the 7th-8th cents., there was a tendency to speak of the capital in the north as « Mahācīna » and to understand « Cīna » as Southern China, more particularly Canton.
- In the 11th cent. North China was known as Hītai, but « Čīn » (Pers.) « Šīn » (Ar.) « Ταβγαč » (Tur.) were still in use.
In the Mongol period « Mahācīn », « Mācīn », referred to Canton.
Towards 1500 the Portuguese transcribed as « China » the form « Čīna » used by the Malays.
See p. 264-278.
- « Cin » : mentioned several times by Fra Mauro.
See CIN, p. 278.
- cina* : occurs once in a Kharoṣṭhī document.
See COTAN, p. 410.
- « Cīna » : (« Čīna ») Sanskrit and Malay name of China.
See CIN, p. 267.
- « Cīna » : the identity with « Ch'in » is given by Buddhist authors of the 3rd-5th cent., by a Tibetan author of the 18th cent. and by Hsüan-tsang.
It renders « Ch'in », at least when meaning « China ».
See CIN, p. 268.
- Cīna : it is not very likely that the name would have spread to Central Asia prior to Ch'in Shih-huang-ti's accession to the throne of China.
See CIN, p. 269.
- « Cīna » : in the Sanskrit texts, probably represents the Chinese in principle and from the beginning.
See CIN, p. 269.
- « Cīna » : mentioned before the « Aparacīna », both preceding the Tukhāra, in the *Rāmāyaṇa* and the *Saddharmasmṛtyupasthāna*.
See CIN, p. 272.
- « Cīna » : I-ching's note is in fact given in connection with a ruined temple of the Ganges.
See CIN, p. 272.
- « Cīna » : in a Sanskrit list of A. D. 1128, follows « Mahācīna ». Given by I-ching as Canton.
In the 7th-8th cents. there was a tendency to understand it as a designation of Southern China and more particularly Canton.
See CIN, p. 272.
- « Cīnabhūmi » : in Sanskrit texts, « land of China » probably translated by Ch'in-ti.
See CIN, p. 271.