I: South-western Barbarians. Among them, there was a Kindom of Women. 
See FEMALE (ISLAND OF WOMEN), p. 711.

I-chên: this name was changed to I-chên in 1723 on account of a taboo.
See SINGH, p. 834.

I-chêng: wrongly supposed to be *Cingú*.
See SINGH, p. 364.

I-chêng: Polo was acquainted with its gabelle works.
See SINGH, p. 365.

I-chêng: it is situated to the southwest of Yang-chou.
It received the name of Chênhou in 1013.
See SINGH, p. 833-834.

I-chên Chin shih: this equivalent for the title given to Tâmûjin is absurd.
See CINCHIS, p. 291.

See Echina, p. 637.

I-chi-na: (I-tsi-na, *Izina?*); circuit (lu) of Mongol times.
See Echina, p. 637.

I-chi-na: this name is found under the year 1490 in Shu yü chou tso lu, 17, 3 a.
See Echina, p. 638.

I-chi-shih: given as the equivalent of ch’a-ou-hu-lu, title given to Tâmûjin, in the Shêng-wei ch’in-chêng lu.
See CINCHIS, p. 291.

I-chou: = Qomol; in 984, Wang Yen-té says that pin-tieh is found there.
See CULFICAR, p. 611.

I-fu-ti: given instead of I-fu-wu-ti, this name is unidentified.
See FEMALE (ISLAND OF WOMEN), p. 692.

I-fu-wu-ti: in the Wei shu, this kingdom is said to be north of the T’u-yu-hun.
See FEMALE (ISLAND OF WOMEN), p. 691-692.

I-hai: given by Yang Wei-chêng as the years in which Tai-tsu of the Sung subdued the Chiang-nan dynasty (975) and Qubilai subdued the Sung (1275).
See CINCHIS, p. 284.

I-hai: (i.e. 1155) according to Hung Chûn, this is the year of the birth of Chinghis-khan.
See CINCHIS, p. 285.

I-hei-mi-shih: (Yymib) on March 2, 1292, was named ping-ting chêng-shih of the *moving Grand Secretariat* of Fuchien (YS).
See CAIN, p. 592.

I-ho: *serge garments* (Wang Chêng): it is probably a wrong reading for ch‘iu-ho *furs and serge*.
See COTTON, p. 503.

I-k‘o-chao: name of the *league* of the Ordos.
See CINCHIS, p. 347.

I-la: another spelling for Yeh-lu, the clan name of the Ch‘i-tan Imperial family.
See CATAI, p. 221.

I-la-sai: seems to transcribe a plural of I-la, Yeh-lu.
See CATAI, p. 221.

I-lien-chên: (Mong. Irajin) this official was banished to Ning-hu-kun.
See CICRIA, p. 388.

I-lien-chên-to-fêh-chih: (Mong. Irajin-dorji) (Tib. Rinchen rdzo-rje); great-grandfather of I-lien-chên-pa-ti, in YS.
See Baidu, p. 69.

It is under this name that Gaibatu appears.
See QUIACATU, p. 817.

I-lou: it was the name given to the Nû-chên by the Later Han (Ma Tuan-lin).
See CICRIA, p. 372.

I-lou: it is the name given to the Nû-chên in the San-kuo chih (San-ch‘ao pei-meng hui-pien; L-i mou szya lu).
See CICRIA, p. 373.

I-lou: they are said in the San-kuo chih to be the ancient Su-ahên.
See CICRIA, p. 380.

I-lou: they were identified with the Su-ahên because they had offered a similar tribute.
See CICRIA, p. 381.

I-lu-t‘i: it seems to transcribe a plural of I-la, Yeh-lu.
See CATAI, p. 221.

I-lu-t‘i: it may be the plural of the Imperial clan-name of the Ch‘i-tan.
See FEMALE (ISLAND OF WOMEN), p. 685.

I-mu: old Chinese name of ebony.
See BONUS, p. 102.

I-muk: erroneous form for *i-mu* (ebony).
See BONUS, p. 102.

I-pai: black pei (Ek h yia); the i ought perhaps to be read t‘ai.
See COWRIES, p. 535.

I-pi ch‘ien: *ant-nose coins*, bronze imitations of cowries (probably not later than c. 400 a. c.).
See COWRIES, p. 539.

I-shih: Interpreters.
See FEMALE (ISLAND OF WOMEN), p. 692.

I-sa: (see Yaad-bözed).
See BALC, p. 72.