

- Sê-chia-shên : old Chinese transcription of Ishkashm.
See SCASSEM, p. 826.
- Sê-êrh-k'o-ssü : 18th cent. transcription of « Särkäs » which has survived in Kalmuk.
See ÇIC, p. 608.
- sêng-ch'i : (*səng-g'jię and *səng-g'ji) slave boys and girls mentioned in Chinese texts; it is Pers. *zāngi*.
See ÇANGHIBAR, p. 599.
- sêng-ch'i : ready-made Buddhist term transcribing *sāṅghi[ka]*, anterior to *sêng-ch'i*, *zāngi*.
See ÇANGHIBAR, p. 599.
- sêng-ch'i : occurs in the *Man shu* of c. 860 as the name of a « tribe » which there is no apparent reason to locate in Africa.
See ÇANGHIBAR, p. 599.
- Sêng-ch'i : mentioned by Hui-lin as one sort of the K'un-lun barbarians.
See ÇANGHIBAR, p. 599.
- Sêng-ki-li : this is « Singuyli » in YS.
See COILUM, p. 401.
- « Sēn » : in the *Bundahišn* is equated with « Činīstān », but it may be under the influence of Ar. « Sīn » < Čin. It is doubtful whether it should be identified with « China ».
See CIN, p. 269.
- « Sēnik » : adjectival form in the *Šāyast-nē-šāyast*, probably does not refer to China.
See CIN, p. 269.
- « Sēres » : cannot be derived from Chin. : *ssü* with the addition of the *êrh* suffix of the Northern Chinese.
See CIN, p. 265.
- « Sēres » : a theory has been started that it originally referred to the inhabitants of Chinese Turkestan.
See CIN, p. 266.
- « Sēres » : the view has long prevailed that it was the name used by those who had heard of China by land.
See CIN, p. 267.
- sēta : (Med. Lat.) cannot be derived from Chin. *ssü*; must merely be the outcome of Lat. *saeta*.
See CIN, p. 265.
- *səng-g'jię : *sêng-ch'i*, Ch., from Pers. *zāngi*.
See ÇANGHIBAR, p. 599.
- sgam-po : Tib. > Mong. *gambu*.
See CINGHIS, p. 316.
- « Sfiras » : or « Ssiras » (? < « *Sciras »); on the Catalan Map, for Širāz.
See ÇIRAÇ, p. 609.
- S.ḥ-čū : (Suḥ-čū; see « Succiu »). Name of a place given in the itinerary from Činānčāt to B.γ-šūrā.
See QUIAN-QUIANSUI, p. 819.
- sha-chi : sand-grouse.
See BAGHERLAC, p. 65.
- Sha-ching : real cowries still occur among the finds of those graves in Kan-su.
See COWRIES, p. 534.
- sha-chou : « sand islands » there are several of them in the upper course of the Kerulen.
See CINGHIS, p. 322.
- Sha-chou : (see : « Saciou »).
See BADASCIAN, p. 65.
- Sha-chou : (see « Saciou », p. 325). — its inhabitants follow the religion of Mānī, according to the *Hudud al-'Ālam* of 982/3.
See CAMÇIO, p. 152.
- Sha-chou : this name goes back to the second quarter of the 4th cent. It is situated at the western limit of Kan-su province.
See SACIOU, p. 822.
- Sha-chou : on March 8, 1274, two land postal relays were established to the north of this city.
See YARCAN, p. 878.
- sha-lo : this alternative form of *so-lo* has no authority.
See COTTON, p. 468.
- Sha-lo : (*Ša-lək), Chinese transcription of Kāšyar adopted by Buddhist pilgrims from c. A.D. 400 to the end of the 8th cent.
See CASCAR, p. 196-197.
- Sha-lo-chia : name of a convent of the kingdom of Kapišf, connected with Shu-lo.
It can only be *Šāraka or *Šālaka.
See CASCAR, p. 200.
- shagreen : from « sagri » (Persian); leather made from the croup of a horse.
See CAMUT, p. 156.
- shan : *shan-p'o* is used as a catchword to indicate its pronunciation.
See COTTON, p. 466.
- shan : fir, Chinese.
See FANSUR, p. 666.
- Shan-chou : (in the region of Hsi-ning) this was Šanjū in the ancient Mussulman works.
See ÇAITON, p. 596.
- Shan-chou : 120 li east of Hsi-ning.
See FEMELES (ISLAND OF WOMEN), p. 704.
- Shan-chou : it is the Nien-po of our maps, on the river of Hsi-ning.
Mentioned on an itinerary from China to Nepal.
See FEMELES (ISLAND OF WOMEN), p. 709.
- Shan-chou : it was the main centre of the Hsi-ning region under the T'angs.
See SILINGIU, p. 833.
- shan-ch'a : « camelia »; the flower of the *mu-mien-hua* (or *p'an-chih hua*) is red like that flower.
See COTTON, p. 480.
- Shan-ch'êng : = the modern Hsi-ning.
See FEMELES (ISLAND OF WOMEN), p. 704.
- Shan-ch'êng : this « garrison » is the same as the *hsien* of Shan-ch'êng (the present Hsi-ning). It is mentioned on an itinerary from China to Nepal.
See FEMELES (ISLAND OF WOMEN), p. 709.
- Shan-hai ching : nothing in this work recalls the sentence of Po T'ing's *Hsü Yen-ya shih-shih*.
See COTTON, p. 517.
- Shan-hsi : in Sa-ha-lien's biography in *Chin shih*, it is said that in 1227, after having destroyed the Hsi-Hsia, the Great Yüan moved towards it.
See CINGHIS, p. 327.
- shan-hua : « hill cotton »; a distinction between this and « field cotton » is wrongly attributed to Ch'u Hua.
See COTTON, p. 506.
- shan-ling : « mountain tumuli », i. e. the « great qoriq » (* Rat-nadhara's funeral in YS).
See CINGHIS, p. 356.