

of tree): Māy 258.10 (mahāvṛkṣa); MSV i.286.10; MPS 49.25.

kāñcana-cakra, nt., *gold-orb*, under the earth (see La Vallée-Poussin, AbhidhK. iii.138 ff., esp. kāñcanamayī bhūmi 140): Divy 197.8 (yāvati bhūmir ākrāntā adho 'śītiyojanasahasrāṇi) yāvat kāñcana-cakram...; same passage, with a few slight variants, cited Śikṣ 148.(14-15), from some unnamed work of the Sarvāstivāda school, doubtless MSV, tho not found there in i-iii; cf. Winternitz, Hist. Ind. Lit., 2 (1933), 284-5. The same is called **Kāñcanamayī bhūmi**, q.v., in Kv.

Kāñcanaparvata, n. of a Buddha: Gv 259.1.

Kāñcanamayī bhūmi = **Kāñcana-cakra**, q.v., where AbhidhK. is cited: Kv 24.22 f. sā Kāñcanamayī nāma bhūmir asti yad uttarasyām Kāñcanamayyām bhūmyām gatvā Avalokiteśvaro... 'dhomukhānām satvānām dharmam deśayati sma.

Kāñcanamālā, (1) n. of the wife of Kunāla: Divy 406.19; 413.3, 22; (2) n. of an apsaras: Kv 3.14.

Kāñcanavarṇa, n. of a king, previous incarnation of the Buddha: RP 24.2. (Not the same as **Kanakavarṇa**, q.v.)

? **kāñcu** (cf. Pkt., acc. to Sheth, kañcu as well as kañcu = Skt. kañcuka, *woman's bodice*; perhaps read kañcu, but not kāñci, *girdle*, with Senart's em.), *woman's bodice*: Mv ii.59.15 (vs) (kā ṛṣṭāsi...) sihāngadā (v.l. **siṃh**°, q.v.) kāñcu (so mss.) pramṛṣṭa (or prasṛṣṭa with v.l.?) dhāraṇi (prob. divide so).

kāñcukiya, m. (occurs in Skt., see pw, which calls it a false reading for **kañc**°, q.v.; acc. to Tib. on LV, e. g. 186.2, = ñuñ rum, more specifically *eunuch*), *eunuch* (? Skt. kañc°, usually defined less specifically as *attendant in a harem*): LV 42.17; 135.3; 186.2; 198.7, 8; Mv ii.422.4 kubja-vāmana-kirāta-varṣavara-kāñcukiyeḥi; 426.9, 10; 427.13-14 rājā varṣavarām kāñcukiyaṃś ca pṛcchati; 427.15.

-kaṭaka, nt., in pātra-kātakam Mvy 8952, *ring* or which the almsbowl is fastened, = Tib. lhuñ gzed (bzed gzhag paḥi gdu bu, *ring for putting almsbowl*. BR cite the passage with **kaṭaka** (as in Skt. and Pali), but Mironov also kā; no v.l. in either ed. (but Index to Kyoto ed. cites both forms). However a form found with the same mg. in Divy and Av is **-karaka** or **-kara**, qq.v. On the other hand, Divy likewise has a form **kaṭaka**, q.v., clearly meaning the same thing, which raises doubts as to the etym. Cf. **kaṭaka**.

kāḍa, adj. (= Pali kāḷa, Skt. kāḷa), *black*: Prāt 496.6. See next.

kāḍisāma, read prob. **kāḍa**°, adj. (= Pali kāḷasāma; cf. prec.; Skt. kāḷa plus śyāma), some kind of dark color, acc. to Chin. version of Prāt reported as *black*; acc. to PTSD on the Pali, *dark gray*: Prāt 517.7 (a monk must make the color of a new robe either) nilaṃ vā kardamo vā kāmo vā; same passage in Pali, Vin iv.120.22 nilaṃ vā kaddamaṃ vā kāḷasāmaṃ vā; old comm. glosses yaṃ kiñci kāḷasāmakaṃ (!).

Kāṇa, n. of a nāga king: Māy 247.24.

kāṇaka, adj. (= Skt. kāṇa; pejorative ka, or m.c.?), *one-eyed*: SP 113.11 (vs) vañkāś ca ye kāṇaka kuṇṭhakāś ca; in SP 94.13 (vs) KN bibhatsakāḥ kāṇaku (nom. pl.!) kaṇḍakāś ca, but read with WT for the last kuṇṭhakāś ca, and possibly before it kāṇa ku-(kuṇṭh°), see **kuṇṭhaka**.

-kāṇḍaka (= AMg. kaṇḍaka, kaṇḍaya; Skt. kāṇḍa, perh. with dim. ka?), *small ptece*, in trikāṇḍakaḥ Mvy 6716 (lit. rendering in Tib.; real mg. unknown).

kāṇḍa-kāṇḍi or °ḍi, in °ḍim kṛtvā, perh. *making an accumulation of injuries* (lit. *darts*, Skt. kāṇḍa in mg. arrow): MSV ii.6.11; Tib. mdaḥ daṃ mdaḥ dag hdres par byas nas, *making darts with darts in mixture*, i. e. adding one injury to another.

kāṇḍarika, m. (v.l. kaṇḍ°, but no v.l. in Mironov),

Mvy 8783, defined by Tib. smad ḥchal, which is reported to mean *prostitution, dissoluteness* (and Jap. *one who frequents prostitutes*); MSV iv.68.11. But Chin. *one who is defective in the lower parts*; and the surrounding terms in Mvy and MSV (khañja, khela, kāna, etc.) are all adjectives referring to physical deformities, thus supporting the Chin. The Tib. word smad means *lower*, and may be used of the lower limbs; ḥchol (ḥchal) ba may mean *to be confused, deranged*.

Kāṇḍyāyana, n. of a maharṣi: Māy 256.33.

Kātyāyana (= Pali Kaccāyana, Kaccāna; occurs Mv iii.382.13 and Divy 635.15 as n. of a brahmanical gotra, as in Skt.; perhaps the same is that mentioned Lañk 361.1 as the gotra of the Buddha **Viraḥa** 2, q.v.), n. of an important disciple of the Buddha (Śākyamuni): Mv i.76.5 ff. (here he is made to deliver a discourse on the ten bhūmi); SP 152.3; Divy 11.29; 550.2; identical with **Mahākātyāyana**, which is commoner; in Divy 573.8 he appears to have the epithet (Ārya-) **Kāśyapa**, q.v. (or are they different persons?); Kātyāyanāvavāda MPS 29.15 (see Waldschmidt, p. 284 n. 6).

kāntāra, m. or nt. (see Gray, ZDMG 60.360, citing this word from Vāsavadattā, expl. in comm. by durbhikṣā; Pali kantāra, cpd. with prec. dubbhikkha-; said by PTSD to mean *hardship, trouble* in general): *famine*: Av ii.83.8 tena khalu samayena durbhikṣam abhūti kṛcchram, kāntāra-duriambhaḥ piṇḍako yācanakena; Kv 47.15 nādyāyana māmsabhakṣaṇam viṃśati-varṣāni paripūrṇāni kāntārasya ca pratipannasya ca nātra kiñci annapānam samvidyate; 47.20; MSV i.237.15; in SP 81.11 perhaps in more general sense of *troubles, difficulty, disaster*: parimuktāḥ sarvabhayopadrava-kāntārebhyo nirvṛtisukhaprāptāḥ.

Kāpiñjaleya, m. pl., n. of a brahmanical school (of the Chandogas): Divy 637.27. (Cf. Kāpiñjalāda, pw.)

Kāpilavastava, adj. (= Pali °vathava), of *Kapilavastu*: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4.167.14 vanam °vam; 169.2 id.

kāpileya (cf. Skt. kapila), adj. ? *drawn by tawny oxen?* or subst., *tawny cattle?*: Mv iii.50.14 (in description of luxurious state abandoned by Kāśyapa on taking up religious life), ekūnaṃ ca halasahasraṃ bhadrām kāpileyaṃ (could be acc. pl. m. or sg. f.) suvarṇasirikāṃ (so Senart em., cf. **hala-sira**; but mss. suvarṇasamikā or (?) °saṃvikā) avahāya.

Kāpiśi, n. of a locality: Māy 83; 94; cf. Lévi p. 102; the name occurs in Pāṇ. 4.2.99, which Lévi falls to note.

kāpuruṣa, m. (= Pali kāpurisa; in Skt. apparently used only in sense of *coward, contemptible person, evil, wicked man*: Mv i.131.7 prāpyo (mss. °ya) khalv ayam mama kāpuruṣo bhasmikartum (said by a nāga-king of a snake-charmer who was at his mercy).

kāpotaka, m., acc. to Tib. (phug ron) = Skt. kapota(ka), *pigeon*: LV 248.20 (prose) sārasikāpotaka-saṃdamśikotsṛṣṭasamprakṣālakaiḥ (of a certain type of ascetics, or their practices, in a list of such types). The ā is strange, and I am not sure that we should not divide sārasikā-potaka, *the young of female cranes*; but Tib. is very clear. (AMg. kāvoya, a type of ascetics, and kāvoḃyā, 'taking food with great care, like pigeons,' Ratnach., seem not to be relevant here.) Foucaux: *qui mangent, après l'avoir lavé, ce qui, mordu par les grues et les pigeons, en a été rejeté*; so Tib

kāma, nt. (so cited Skt. Lex. *object of desire*, BR; acc. to PTSD nt. as well as m. in Pali), (*object of*) *desire*: LV 215.7 (vs) bhukta kāmāni (so Lefm. with only ms. A, the best; the others kāmān imāṃ which is bad in meter and sense and seems an attempt to 'correct' the form) rūpās ca śabdās ca... nānāvīdhā.

kāmākārika-tā, *condition (or power) of making at will*: Mv iii.335.14 (repeated 16, 18, etc.) (idaṃ rūpaṃ ce, v.l. ced, bhikṣavaḥ ātmā abhaviṣyat,) na ca (so read with