

cintaka, m. *inspector, overseer*: rājño Mūrdhātā-syāmātyās cintakās tulakā upaparīkṣakās cintayitvā tulayitvā... Divy 212.9; karvatakaḥ saṁnāmīto nipakā gṛhītās cintakaḥ (*an overseer, manager*) sthāpitaḥ. Divy 451.20; for this last, MSV 1.147.2 reads **citrakaḥ**, doubtless by corruption; Tib. sna bo, *leader, commander*.

cintārāja- (m.) (1) (cf. Skt. cintāmaṇi?) a kind of gem with magic powers, conferring wealth: Gv 498.25; 499.7; 500.18; (2) n. of a Bodhisattva: Gv 81.3.

cinnaka, m. (presumably = Skt. cina, cīnaka, and Lex. cinna, *Panicum miliaceum*; cf. also AMg. ciṇṇa, *Chinese*), a kind of grain or legume: kodravo vā śyāmako vā cinnako vā priyaṅgur vā... Mv ii.211.14.

-cippitika, in **naḍa-cippitikaṁ**, q.v., seems to be an extension of ppp. of next (implying an active cipyati, cippati? or a caus. MIndic cippeti?).

cipyate, pass. (cf. Pali cippiyamāna, Miln. 261.28, 30; and see prec.), is crushed: naḍa-cippitikaṁ (q.v.) vā cipyamānasya Śiḥṣ 182.2 or of one being crushed...

[**ciya** = iva, *like*, acc. to mss. at Mv ii.158.7 (prose) karsakā ciya, *like peasants*; Senart em. viya, prob. rightly. No ciya or cia is authenticated for iva; Sheth s.v. cia = iva is based on an erroneous statement in Woolner's Introduction to Prakrit, Vocabulary, where cia should be equated with eva, not iva.]

ciram with gen., *it is long since*...; ciram me devanikāyam śuddhāvāsam (or śuddhā° deva°) upasamkrāntasya Mv i.56.7, and by plausible em. i.35.1, *it is long since I visited the Śu. class of gods*.

ciratarakena, adv. (to compv. cira-tara plus -ka), *in or after a longer time*: yuṣmākam evam cira° vāro bhaviṣyati imehi duvehi potakehi jātehi Mv i.362.3, *the lot (of death) will fall on you after a longer time, if these two fauns are born*. But mss. ciratanakena (em. Senart); possibly a deriv. of Skt. cirantana is intended.

cira-sthitika, adj. (= Pali ciratthitika; Skt. cira plus **sthitika**, *long-enduring, lasting*: gaṇavaro, *the excellent assembly* (of monks), Mv i.301.1 (vs); kulavaṁśa, *family line*, Divy 2.14; 99.6; Av i.14.15 etc.; 277.1; Karmav 59.15; brahmacarya, Mvy 3356; Divy 207.28; (sa āyusmān... evaṁdirghāyur evam-cirasthitikāḥ Bbh 254.1, ... *lasting for such a long time*; dharmavinaya, Bbh 4a.3; saddharma, Mvy 6354; °ka-tā, *state of being*...; Bbh 28.20; saddharma-°ka-tā, Bbh 210.11; 229.10; a-cirasthitika-tā, *transitoriness* (sarvasaṁskāragatasya), Dbh 31.4. See also s.v. **sthitaka** (4).

cilimilika, nt., or **ciliminikā** (var.; so Mironov and BR), Mvy 8984, some kind of cloth, or article made of cloth (BR *Halschmuck*, clearly wrong); cf. Pali cilimikā, cimilikā; AMg. cilimiṇi, *curtain, cloth used as curtain*, also cilimiligā, °miliyā, °mili. Tib. bar thañ (? not in Dictt.); Chin. seems to mean *mattress of coarse hair* (or *wool*).

cilla, m. (Skt. Lex.), a kind of falcon: Mvy 4905 = Tib. ḥol bu (Jā. and Das ḥol pa, *Das a kind of kite*, Jā. *vulture?*).

ciṣṭā or **ciṣṭhā** (conjectural), see **viṣṭhā**.

cihna-dhara, m., *emblem-bearer*, a kind of royal officer or attendant: Mvy 3727. Tib. translates literally. On cihna cf. Meyer, Kauṭ. Arth. 833, 854.

ciraka, m. or nt. (in mg. 1 = Pali id., Skt. cira), (1) *strip*, primarily of cloth, bark, or the like: °ka-vadhrāṇi, here of strips of flesh, Mv i.19.9 (prose); of either cloth or bark garments, i.19.11 (prose), see **vārṣikā**; (2) in Mmk, *lock or braid of hair*, artificially arranged (compared to a strip) = Tib. (skra, *hair*) zur phud (*hair-knot*), Lalou, Iconographie 66 f. (but I do not think, with Lalou, that this or any cpd. ever refers to a *diadem*); Mañjuśrī's head is adorned with five such, but some passages suggest that in this he was like an ordinary youth in festive garb, sarvabālakārahṣitaḥ (ed. °ta-) pañcacirakopaśobhitaḥ Mmk 41.24; pañcacirakopaśobhita-(text °tam)

śiram bāladārakālamkārālamkr̥tam 305.6; (kumārākāra-cihnitaḥ) pañcacirakamūrdhāno 436.3; note especially pañcacirakopaśobhitaḥ ekacirakopaśobhitaḥ śikhopaśobhita-śiraskam (so read for text °bhitaḥ aśiraskam!) vā rājaputram mūrdhābhīṣikṭam kṣatriyaputram vā... 49.13 (the youth symbolizes Mañjuśrī, cf. 49.16 f.); Mañjuśrī is pañcacirakopaśobhitaḥ 41.24; with more specific reference to his head, pañcacirakaśiraskāḥ 62.8; similarly 68.16; 75.14; (3) also in Mmk, ciraka-mudrā is a position of the two hands, interlocked, in which one index finger is made to project (muktvā) between the two thumbs, so that it resembles a *hair-braid*: (anyonyasaktāṅgulimuṣṭayoh pradēśiṇiṁ muktvā aṅguṣṭhayugalaṁ [prob. read °la-]madhyataḥ, eṣā sā Mañjuśrīḥ) tvadiyā aparā ciraka-mudrā 382.15-17; prob. this is alluded to by ekacirakam (sc. mudram; see s.v. **mudra**) 355.27, also sacred to Mañjuśrī; its description in 382.15 ff. occurs in a list of mudrās the names of which refer (presumably because of their shape) to various parts of Mañjuśrī's body, e.g. tvadiyā vaktramudrā 382.11, etc. (note esp. 383.1 ff. śravaṇo grīvā bhujau etc., without specific descriptions).

? **cira-cira-civaraka**, adj., *tumbledown* (?), of a house: MSV i.82.11 = **avacira-viciraka**.

civaraka, nt. (= cīvara, the only form otherwise recorded in Skt., Pali, or Pkt.; no dim. or other perceptible force in suffix -ka), *monk's robe*: °kāṇi Divy 125.16; 181.23; 267.9; °ka-śatāni, -sahasrāṇi Bbh 165.10; bhikṣubhīr gṛhpati-°kāṇi... dhārayitavyāni MSV ii.48.19. All prose.

civara-gopaka, *guardian of the* (monks') robes: Mvy 9065; MSV ii.144.15.

civarika, acc. to Tib. (gos kyi rin du bcas pa) *the price of a robe*: pātracivaram sa-civara-civarikaṁ MSV ii.145.6, 8; 146.1.

cukra, nt., in Mvy 5712 = Tib. tshva, which is said to mean only *salt*; no such mg. otherwise recorded for cukra; the preceding word is amlaḥ, which goes much better with the regular Skt. mg. of cukra; lavaṇam occurs 5709. Cf. **śulukāḥ**, defined in the same way.

cuccu-kārakam, adv., *making the sound cuccu* (smacking the lips? sc. while eating): Mvy 8577 na cu°; completed by piṇḍapātam paribhokṣyāma iti, La Vallée Poussin, JRAS 1913.845, Stein ms. fragm. 1.2.12. May correspond to Pali capucapu-kārakam, Vin. iv. 197.13. Chin. onomat., indicating that one has eaten something sour.

cuti (MIndic for Skt. cyuti; see **cavati**), *fall* (to a lower existence): jagi-r-ūrmi-cuti LV 173.13 (vs); but citation Śiḥṣ 204.1 jagi janmacyutiḥ, which must be adopted at least as to janma; and most of Lefm.'s mss. read cyuti; of course, meter proves that the pronunciation was cu°, not cyu°, in any event; cuti- Gv 230.25 (vs).

[**Cunanda**, LV 1.15, false reading for **Cunda**, q.v.; Tib. skul byed, *exhortation-maker*, as if from root cud-; so Tib. skul bye = Cunda in Mvy 1045.]

Cunda, (1) (= Pali id.; also **Mahā-c°**), n. of one or more disciples of the Buddha: SP 207.4; LV 1.15 (so read for **Cunanda**); Mvy 1045; Divy 153.5 (called a śramaṇeraka of Śāriputra); 160.6 (a śramaṇoddeśa; this title sama-nuddesa is given to 2 Cunda in Pali, DPPN); (karmāraputra) MPS 26.14 etc.; even in Pali the (apparently) several Cundas are hard to distinguish, and still harder in BHS; (2) n. of a yakṣa: Mv iii.327.18 (see next).

Cunda-dvīla (v.l. -vira), nt., or **-dvīlā** (v.l. -virā), f., n. of a locality (adhiṣṭhāna) between Aparagayā and Benares, home of the yakṣa **Cunda** (2): Mv iii.325.11 (nt.); 327.18 (fem.). Seems to be the same as Pali Cundatthiya, °ṭṭhila, °ṭṭhika, Pv iii.1.2 and comm. pp. 168-170 (cited DPPN as Cundatṭhila, v.l. Cundavīla, but neither form is recorded in texts or Crit. App.).

Cundā, n. of a goddess: Sādh 270.8 etc. (cf. next).

Cundā-dhāraṇī, n. of a sacred formula: Śiḥṣ 173.4 (cf. preceding).