

sārūpyavati, cf. Finot p. viii; the same story in Avadāna-kalpalatā, chap. 51, where the name is Rukmavati.

-rūpiṅkā, in su^okām LV 323.8 (vs), endearing dim., § 22.34, of -rūpiṅī, f. of Skt. -rūpin, *charmingly fair-formed*, of a daughter of Māra.

rūpiṅī, a kind of malevolent superhuman being: Mmk 17.8, pl. °nyo (also **mahā-r°**); n. of a yoginī or similar demones, Sādh 425.13, 439.10; n. of a 'goddess' (the same?) Sādh 502.7.

rūpya, nt., (1) (Skt. Lex. id.; otherwise *silver* in general), *silver coin*: suvarṇa-rūpya-(etc., various jewels)-jātarūpa-rajata-samanvāgataś ca SP 102.1 (prose); note occurrence of rajata in same cpd., and collocation with suvarṇa; (2) in RP 6.15 (vs) rūpyam (sc. of the Buddha) apy asamakam manoramam, if text is sound must = rūpam, *form*; perh. read this.

Rūpyaketu, Suv 169.2, and **Rūpyaprabha**, Suv 169.7, n. of two sons of **Ruciraketu**.

Rūpyamayī, n. of a region (bhūmi): Kv 25.2 (here by error Rūpa°), 21.

[**Rūpyavati**, read **Rūpāvati**, q.v.: RP 25.2.]

Reṇu (1) (= Pali id., DN ii.230.24 ff.), n. of the son and successor of King **Diśāmpati**: Mv iii.204.11 ff. In LV 171.1 he seems to have the epithet Diśāmpati himself, and further, by a confusion in the story, he is represented as a previous incarnation of Śākyamuni: Reṇu bhū (= abhūh) Diśāmpati. In both the Mv and the Pali versions it is the purohita **Jyotipāla** (**Mahāgovinda**) who was the future Buddha. In Mvy 3580 called **Sureṇu**. (2) n. of a former Buddha: LV 171.13.

Revata, (= Pali id.) n. of a disciple of Buddha (only in lists of names): SP 2.4; 207.4; LV 1.17; Av i.213.10; ii.112.4; 135.1; Gv 17.22; Sukh 2.9; 92.7. See also **Raivata**.

Revataka, n. of a stream (raya; Burnouf Intr. 396 with note 2 evidently read ratha, as he renders *char*, but context makes this hardly possible): Divy 399.12.

Revati, n. of a yakṣiṇī (= Skt. id.? see BR s.v. Revant, 2e): Mmk 564.25; 566.1. Cf. next (?).

revati-graha, n. of a class of demons (follows rākṣasa; followed by śakuni-graha, which occurs in Skt., see BR): Mvy 4765 = Tib. nam gruḥi gdon, *demon of* (the constellation) *Revati*. Perhaps to be connected with prec.

Raivata, (1) n. of a brahman ascetic who entertained the Bodhisattva: LV 238.9; (2) = **Revata**, q.v. (perhaps read so): Divy 182.22; 198.8 (in lists of names of disciples).

roca (Vedic as adj. once; not in Pali; M. roa once in different mg.), (1) nt., *light* (or, possibly, adj., *shining*): sarvabuddhānusāsanicakarocam nāma prajñāpāramitā-mukhaṃ Gv 449.20; (2) m., a kind of flower: Mvy 6183 = Tib. me tog mdog mdzes, *fair-colored flower or rose*; (3) (= Pali Roja 2 in DPPN) n. of an ancient king, in Pali and Mvy son of **Mahāsammata**; in Mv, acc. to the (corrupt) ms. which contains the word, son of **Kalyāṇa** and grandson of Mahāsammata: Mvy 3553; in Mv i.348.8 the v.l. of one ms. shows that this name was in the list, tho it is confused with **Rava** q.v.; (4) (= Pali Roja 1 in DPPN) n. of a minister of the Mallas in **Pāpā**: MSV i.282.2 ff. (uncle of Ānanda, but unbelieving; converted by Buddha).

rocana-piśācaka, v.l. °piśācanakā (nom. pl.; Sen. em. °piśācikā), some sort of product of the art of the **śāṅkha-valaya-kāra**; the adjoining words in Mv ii.473.11 suggest that it is a small article made of ivory, perh. for holding unguents or the like (and made in the shape of a piśāci? so Senart suggests).

Rocanī, n. of a Buddhist goddess (= **Buddhalocanā**, **Locanā**): Dharmas 4.

Rocaneya, pl., n. of a brahmanical gotra: Divy 635.17.

[**Rocama**, corruption of a name of a future Tathāgata: Gv 443.16: (yathā ca maitreyasya . . .) evam . . . siṃha-

syaivam yāvad rocamasya tathāgatasya janani bhavi-syāmi. Maitreya and Siṃha are the first two of the preceding long list of future Buddhas: 441.21-443.10; we should expect in place of the impossible Rocama the last name of the list, which is Abhyuccadeva in the text, intending Atyuccadeva.]

rocamāna, nt. (also **mahā-r°**; cf. **roca** 2, **mahā-roca**?), n. of some flower: Mv i.230.16; 266.18; ii.160.12; 286.17; iii.95.4; 99.3.

rocamāna, sc. lipi, a kind of script: LV 126.10. Tib. lha ṅes pa, which is prob. an error for lhañ ṅe (pa), *clear, distinct, bright*, etc.

? **rocayati** = **ārocayati**, q.v., *tells, says*: sā . . . putrasya Kuśasya rocayati Mv ii.442.15 (prose); perh. read ārocayati, but no v.l.

rodantaka, adj. (-ka extension of a-extension of pple. of rud-), *weeping*: LV 221.18 (vs) rodantako durmanā.

? **rodita** (nt.), *lamentation*, acc. to Senart's much emended text in Mv i.68.8 (vs); the form roditehi is well supported, but perh. originally stood for roditāhi, adj. with following pramadāhi of mss. (for which Senart em. mathitā hi-, very violently). The orig. form of the passage defies reconstruction.

roditavyaka, adj. (= Skt. gdve. °vya plus -ka, prob. m.c.), *to be wept over*: te na . . . °vyakāḥ LV 237.11 (vs); na sa °vyakāḥ id. 12 (vs).

? **Rodha**, acc. to Lefm.'s text, n. of a former Buddha: LV 171.17; Calc. and Foucaux, by diff. word-division, read Nirodha; Tib. seems to read gsal, usually *distinct, clear, bright, glorious* (= **Roca**? q.v.), which seems inappropriate to either; text perh. corrupt, but no v.l. However, the syllable -ni surely belongs with the prec. word, -pradāni (for °ne), cf. dāni 19, 20, 22.

roma, m. (otherwise only nt.), *hair*: n. pl. romāḥ LV 310.1 (end of line of vs).

romapāta or (Mironov) °pāda, m., prob. adj., acc. to Tib. spu(ñ) sa la lhuñ ba lta bu, and Chin., *like* (one with *hair falling to the ground*: °taḥ (Mironov °daḥ) Mvy 9199; see **pātayati**, and s.v. **prakaca**, which precedes this in Mvy.

romavivara, m. and nt., n. of a series of mythical regions which belong to Avalokiteśvara, each one given a name (Suvarṇa, Kṛṣṇā, etc.), and its inhabitants (e. g. gandharvas, ṛṣis, Bodhisattvas, etc.) specified: Kv 59.13 ff.; 60.3 ff.; 62.3 ff.; 64.8 ff., 65.12 ff.; 67.7, colophon (read romavivara-varṇanam for text °vivarāṇa-var°); 84.13 ff.; 87.14-15. The word occurs in Skt. in the mg. *pore of the skin* (= Skt. romakūpa), but this can hardly be concerned here; has roma something to do with Skt. Romā, *Rome*, *Romaka*, *Roman(s)*, etc.?

Romaharṣaṇīya-sūtra, n. of a work: Karmav 158.11 (= Pali Lomahaṃsanapariyāya, aliter Mahāsihanāda-s°, no. 12 of MN).

Romā, n. of a goddess: Mahāsamāj. Waldschmidt Kl. Skt. Texte 4, 185.15. Pali parallel has Rojā (supported by one Chin. version which points to reconstructed ro-ya; but another Chin. indicates so-ma).

Roruka (var. **Rauruka**), nt. (= Pali Roruka), (1) n. of a town, capital of the Sauvīras (Pali Sov°): Mv iii.208.18; home of Rudrāyaṇa, Divy 544.23 ff.; in 545.26 (mss.), and usually later in the story (550.1-11; 551.6; 552.17 ff.; 556.16 ff.; 559.4; 563.12 ff.), called Rauruka; (2) n. of a city in the south (and so apparently not the same as 1, which is in the northwest): Gv 453.18, 25.

rolā, a high number: Gv 106.10; perhaps graphic corruption for *kheḷā = **kheḷu**, q.v.; occurs in same context as the latter; 2d. ed. **elā**, which duplicates this word in prec. line.

roṣaka, adj. or subst. m. (= Pali roṣaka), (*one who is angry*: Mv i.321.21; ii.52.22 (vs, read roṣaka, n. pl., as separate word); with **paribhāṣaka**, Divy 38.9; Bbh