

?**ekotsava**, adj. or subst., n. or epithet of mus. instruments, in a list of such: SP 51.14 (vs) ekotsavā(h), n. pl.; so 3 mss.; v.l. ekonnaḍā; Kashgar rec. ekāvacarā (for ekotsavā vā). Burnouf, *qui ne servent que pour une fête*; Kern, who in his Transl. knows only the reading ekonnaḍā, leaves it untranslated.

**ekodāhāra**, m., *united, unified, single utterance*, see s.v. **udāhāra**.

**eḍaka-mūka**, adj. = **eḍa-mūka**, q.v.: Śikṣ 188.8 idam mayā naiva vaktavyam, jaḍasamena eḍakamūka-samena mayā kalahavivādeṣu bhavitavyam (so punctuate). Here perhaps the literal idea, *speechless*, is dominant, tho the parallel jaḍa-samena suggests that overtones of *dull, stupid* must also be present.

**eḍaka-rajās** (= **avi-rajās**, q.v.), lit. *sheep-speck*, a small unit of matter; like **avi-rajās** Mvy 8195, it occurs LV 149.6 and Divy 645.11 in tabular lists of very small weights or measures; in all three, seven **śāsa-rajāmsi** (q.v.) make one eḍaka-(avi-r°) and seven of these make one **go-rajās** (q.v.). Acc. to St. Julien, cited by Weber ISt. 8.436 note, the mg. is said by Hiuen Ts'ang and a Chin. transl. of LV to be *a grain of dust on the hide of a hare (sheep, beeve)*. But Tib. on both Mvy and LV says simply *hare- (sheep-, cow-) speck* (rdul); to be sure, Das s.v. rdul declares that glañ rdul means *a mote in the dung of an ox, a small particle of cowdung*. But this, as well as the different guess from Chin., can hardly be anything but implausible guesswork. Why should a speck on the skin, or in the dung, of an animal vary with the size of the animal? The Tib. itself gives no such indication. It seems safe to assume that *hare-speck, sheep-speck, and cow-speck* mean only three different sizes of small particles.

**eḍamūka**, adj. (cf. **eḍaka-mūka**; = Pali eḍamūga), *stupid* (lit. *dumb*) as a *sheep* (this, not *deaf and dumb*, seems to be the regular mg. in Pali and BHS, see CPD s.v. an-elaṃgā, an-ela°, and e.g. Miln. 251.1-2 duppaññā jaḷā eḍamūgā mūlhā dandhagatikā janā): Mvy 7684 = Tib. lug litar (*sheep-like*) lkug pa (*dumb, also stupid*); Chin. also *dumb, dumb like sheep*, but Jap. *deaf and dumb*; it must be admitted the Jap. editor's view gets some support from the next word in Mvy, hastasamvācakah (see **samvācaka**); AsP 113.2 eḍamūkajā-tīyā(h) prajñāparihīnās; °ka-saṃgha MSV iii.116.18, 21; Śikṣ 51.6 dhanva-(= **dhandha-**, q.v.)-gatim jaḍaḍa-mūka-gatim; 284.1 dha- (erasure, read nva for ndha)-jaḍa-eḍamūka-jātiyāh. Skt. lexicons seem to have abstracted from this cpd. an adj. eḍa, *deaf*, assuming that the cpd. means *deaf and dumb*; and in some late texts (see Schmidt, Nachtr.), perhaps by direct borrowing from lexx., this usage is actually found in literature. Did Mvy also know this interpretation? Sheep are proverbially stupid in other countries than India.

[**Eḍameḍa**, see **Ela-mela**.]

**eḍākṣi-puṣpa**, nt. (presumably = Skt. eḍikākṣī, see pw), n. of a certain flower: Mvy 6177 (Tib. renders lit., *sheep's-eye-flower*).

**eṇi** (jaṅgha), see **eṇi°** and **eṇeya°**.

**Eṇī** (= Pali id.), n. of a river: Karmav 34.14, 15.

**eṇī-**, **eṇi-** (these appear to belong primarily in prior member of cpds. only; see below eṇi-mṛga and -jaṅgha), and **eṇeya**, m. (= Pali eṇi-miga, also eṇimmiga Jāt. v.416.23; eṇi-jaṅgha, also eṇi° MN ii.136.14, but v.l. eṇi°; and eṇeyya, m.; = Skt. eṇa, m., eṇī, f., and aṇeya, regularly adj. but rarely recorded as subst. = eṇa), a kind of deer, *the black antelope*: (1) eṇi, abbreviation meant to suggest °jaṅgha, as one of the 32 lakṣaṇa: Mv i.226.17 (here mss. vaṇi); ii.30.1; (2) eṇijaṅghā ca te āsi Mv ii.305.3, and *thou hadst antelope-legs* (one of the lakṣaṇa); this lakṣaṇa = Pali eṇijaṅgha (above); (3) eṇimṛga, m. (= Pali eṇi°, eṇim°, above). = Skt. eṇa, *the black antelope*: Mv

ii.221.19 (vs) °gāṇa yūthāni; (4) eṇeya, subst., Mv iii.70.13 (in list of flesh of various animals, all nouns, prior parts of cpds., ending) kapiṇjāla-mānsāni eṇeya-mānsāni; Gv 400.7 eṇeyasyeva mṛgarājño (tasya jaṅghe), in expl. of aṇeyajaṅgha-tā (as lakṣaṇa); (5) eṇeya-jaṅgha, *having legs like the black antelope* (this is the usual form of the lakṣaṇa in BHS; but see also **aṇeya-j°**): LV 105.22 (here °ya-mṛgarāja-j°); 429.17 (all mss. so, both times); Bbh 375.15; RP 51.3.

**Etadagra**, n. of a work, or section of one, which = or contains the Dakṣiṇāvibhaṅga sūtra: Karmav 156.12 Bhagavataitadagre Dakṣiṇāvibhaṅge sūtra uktam. It is not the Etadagga-vagga AN i.23 ff. (cf. **Agratā-sūtra**); nor does Lévi's identification with AN Book 4, No. 15 (ii.17) seem certain, since the precise quotation does not occur there.

**etarahi** (= Pali id.) and **etarahim**, *at this time*, Skt. etarhi; see the next two. Only in Mv, but both very common, and that too in prose; mss. often vary in same passage. All the foll. are prose; in few are mss. unanimous; often etarhi or etarahim (or even **etarahesi**) occurs in same vicinity or in v.l. of same passage: Mv i.39.4, 13; 50.2, 5; 54.12; 56.6; 60.5 ff.; 128.14; 238.16, 19, 20; 239.2 (in 13 etarhi, no v.l.); 262.2; 286.19, 20; 313.2; 330.7, 8; 331.6, 8; 332.9, 10, 11; 335.16 ff.; ii.130.9; iii.67.11; 200.8, 13; 201.2, 7, 10, 14; 202.1; 272.15 etc.

**etarahesi**, *at this time*, = prec. and next: Mv i.38.13; 39.1, 3. Speculations on the strange form in Senart's note, i.404.

**etarhim** = **etarahi**(m), Skt. etarhi; not infrequent in variants of mss.; esp. Mv i.34.16; 239.15; 331.7.

**etādṛśaka**, adj. (= Skt. °śa), *such*: SP 15.13; 87.11 (both vss, -ka may be m.c.).

**eti**, = Skt. aiti, *comes*: kuta eti (WT enti) ime śūrā(h) SP 307.2 (vs).

**etta**, adv. (in mg. = Skt. atra; = Pali etta, at least once for usual ettha, Pv i.5.6, repeated comm., to be sure with v.l. ettha, but the gloss 28.33 has etta without v.l.; cf. **ettha**), *here, hither*: Mv i.35.5 etta, etta, *here, here!* (so app. all mss., at least as far as tt, not tth, is concerned); for SP 16.5 (vs) WT read with their ms. K' kāraṇam etta (= atra), for KN kāraṇeva (unmetr.) allegedly with all Nep. mss. (Kashgar rec. quoted as kāraṇam eta).

**ettaka**, f. °akā, °ikā, adj. (= Pali id.; origin of formation disputed; one theory Geiger 27.7; cf. next), *so great, so much*; pl. *so many*: (sg.) SP 208.8 (vs) triṅgaṇam tato ettakam eva kālam; Śikṣ 174.15 (prose) ettakā (f.) guṇānuśamsā; ettakena kṣaṇavītiḥareṇa, *in just so large ( = no larger, so small) an instant-passage* (of time), Mv i.56.9; iii.425.16, 22; 450.16; (same phrase i.55.14, Senart ettakena but mss. ekena which is quite sound, as parallels cited s.v. **vītiḥāra**, **vyatiḥāra** prove; note also i.55.2 ekakṣaṇena padavītiḥareṇa;) ettako 'yam... dharmo, (is) *this all of...?* Mv ii.118.14, 16; ettakasya janakāyasya, *of such a great crowd*, ii.157.17; ettakam prānavadhāṃ ii.99.2; °kam hiraṇyasuvarṇam ii.169.6; ettaka-mātram arhāmi, *do I deserve only so much?* ii.64.10; pl. *so many*, Mv i.18.2 f. (five times); 126.6; ii.98.17; 347.13; 380.22 (ettikā, f., with mss.); iii.131.16; Suv 11.8; 12.3 (both vss); in Mv i.77.14 mss. ettakā kalpā or ettakam kalpānām, *in so-and-so-many kalpas*. On Mv iii.277.13 (one ms. ettikā, f. pl.) see s.v. **ettiya**.

**ettāvat-**, in cpd. (= Skt. etāvat, cf. prec.; Pali adv. ettāvatā), *to this extent*, noted only in Mv ii.130.8, 11, where mss. are corrupt but Senart's text and interpretation are certainly wrong; read probably, ettāvatpāram ito imam pi kecic nābhisambhūṇanti, or possibly nāpi sam° (they experience pains) *to so great an extent as this, and after this* (ito; cf. Pali parallel, MN i.246.22, 25 etāva-paramam na-y-ito bhiyvo; also parallel LV 263.8 etāvat-paramam te dukkham anubhavanti) *some do not attain*