

of imp or demon. — *Eka-vāram* or *eka-vāre*, ind. only once, at once, at one time, suddenly. — *Eka-vāsa*, *as, ā, am*, having one house or one residence. — *Eka-vāsa*, *ās, ās, as*, having only one garment, in one dress. — *Ekaviṅśa*, *as, ī, am*, the twenty-first; consisting of twenty-one; connected with the *Ekaviṅśa-stoma*; (*as*), m. the *Ekaviṅśa-stoma*; N. of one of the six Prishṭhya-stomas. — *Ekaviṅśaka*, *as, ī, am*, the twenty-first; containing twenty-one. — *Ekaviṅśat*, *t, or eka-viṅśati, is, f.* twenty-one, a combination or collection of twenty-one. — *Ekaviṅśatī-tama*, *as, ī, am*, the twenty-first. — *Ekaviṅśati-dhā*, ind. twenty-one-fold, in twenty-one parts. — *Eka-viṅśa-vat, ān, atī, at*, Ved. connected with the *Ekaviṅśa-stoma*. — *Ekaviṅśa-stoma*, *as, m.* Ved. 2. Stoma consisting of twenty-one parts. — *Eka-vidha*, *as, ā, am*, of one kind, simple. — *Eka-vilōcana*, *as, ā, am*, one-eyed; (*ās*), m. pl., N. of a fabulous race of people. — *Ekarishayin*, *ī, m.* having one common object or end, a rival. — *Eka-vira*, *as, m.* a pre-eminent hero or warrior; N. of a plant. — *Eka-vriksha*, *as, m.* an isolated tree; a desert place in which but one tree is seen for four Krośas. — *Eka-vrit*, *t, t, t*, Ved. simple. — *Eka-vrinda*, *as, m.* a peculiar disease of the throat. — *Eka-vrisha*, *as, m.* Ved. the chief bull, the master of the herd. — *Eka-vepi*, *is, or ī, f.* a single braid of hair (worn by a woman as a mark of mourning for an absent husband &c.); a woman whose hair is tied in a single braid. — *Eka-vesman*, *a, n.* a solitary house or room. — *Eka-ryavasāyīn*, *ī, m.* following the same employment. — *Eka-vrātya*, *as, m.* Ved. the chief or principal Vratya. — *Eka-sāta*, *am, n.* 101; (*as, ī, am*), the 101st. — *Eka-sāta-tama*, *as, ī, am*, the 101st. — *Eka-sāta-dhā*, ind. 101-fold; in 101 parts. — *Eka-sāta-vidha*, *as, ā, am*, 101-fold. — *Eka-sāpha*, *as, ā, am*, Ved. whole-hoofed, not cloven-hoofed; (*as* or *am*), m. n. any animal whose hoof is not cloven; (*as*), m. a horse. — *Eka-sarāna*, *am, n.* one only hope or refuge, especially applied to a deity. — *Eka-sārira*, *as, ā, am*, of one body or blood; consanguineous. — *Ehasārīrāvaya* (*ra-an°*), *as, m.* consanguineous descent. — *Ehasārīrāmbha* (*ra-an°*), *as, m.* commencement of consanguinity by the union of father and mother. — *Eka-sārīrāvayava* (*ra-an°*), *as, m.* a descendant in a right line, a blood-kinsman. — *Ehasārīrāvayava-tva* (*ra-an°*), *am, n.* consanguineous descent or connection. — *Eka-sākhā*, *as, m.* a Brāhman of the same branch or school. — *Eka-sāla*, *am, n.* N. of a town. — *Eka-sīt-pād*, *pāṭ, padī, pat*, Ved. having one white foot. — *Eka-sīrshan*, *ā, ā, a*, Ved. having the face turned towards the same place. — *Eka-sīla-samācāra*, *as, ā, am*, one who leads one manner of life, whose manners are always the same. — *Eka-sūnga*, *as, ā, am*, Ved. having one sheath. — *Eka-sūnga*, *as, ā, am*, having only one horn; (*as*), m. a unicorn, a rhinoceros, an epithet of Vishṇu; (*ās*), m. 2. class of Pitṛis; (*ā*), f., N. of the mind-born daughter of the Pitṛis called Sukālas. — *Eka-śepa*, *as, m.* N. of 2 man. — *Eka-śeṣha*, *as, m.* 'the remainder of one only,' a term in grammar denoting that of two or more words only one remains or is retained (e.g. the dual *rāmau* is the one remainder of *rāmaḥ + rāmah*). — *Eka-srūta*, *as, ā, am*, once heard. — *Eka-srūta-dhara*, *as, ā, am*, keeping in mind what one has heard once. — *Eka-srutadhara-tva*, *am, n.* state of such a person. — *Eka-sruti*, *is, f.* the hearing of only one sound, monotony; the neutral accentless tone; (*ī*), ind. in a monotonous manner. — *Eka-srūshī*, *is, is, ī, Ved.* obedient to one command. — *Eka-shashṭa*, *as, ī, am*, the sixty-first; connected with sixty-one. — *Eka-shashṭī*, *is, f.* sixty-one. — *Eka-shashṭī-tama*, *as, ī, am*, the sixty-first. — *Eka-saptata*, *as, ī, am*, the seventy-first. — *Eka-saptatī*, *is, f.* seventy-one. — *Eka-saptatī-tama*, *as, ī, am*, the seventy-first. — *Eka-sabha*, *am, n.* a common or general place of meeting. — *Eka-sarga*, *as, ā, am*, closely attentive, having the mind intent upon one object. — *Eka-sahasra*, *am, n.* 1001. — *Eka-sākshika*, *as, ā, am*, witnessed by one. — *Eka-sārtham*, ind. to-

gether, in one company. — *Eka-sūtra*, *am, n.* a small double drum played by a string and ball attached to the body of it. — *Eka-sūnu*, *us, m.* an only son. — *Eka-stoma*, *as, m.* 'consisting of one Stoma,' N. of a Sonia ceremony. — *Eka-stha*, *as, ā, am*, standing together, remaining in one place, remaining in the same place, conjoined, collected, combined, assembled. — *Eka-sthāna*, *am, n.* one place, the same place. — *Eka-hansa*, *as, m.* the chief or highest Haṅsa (an allegorical designation of the soul); N. of a Tirtha. — *Eka-hāyana*, *as, ī, am*, one year old; (*ī*), f. a heifer one year old; (*am*), n. the period of one year. — *Eka-ṅṣa* (*eka-an°*), *as, m.* a distinct or separate part, a part in general. — *Eka-ksha* (*eka-ak°*), *as, ī, am*, having only one axle; one-eyed; having an excellent eye; (*as*), m. a crow; an epithet of Siva; N. of a Dānava. — *Eka-kshara* (*eka-ak°*), *am, n.* a monosyllable; the sacred monosyllable *om*. — *Eka-kshara-ksha*, *as, m.* a vocabulary of monosyllabic words by Purushottamadeva. — *Eka-kshara-gaṇapati-stotra*, *am, n.* a hymn in honour of Gaṇeśa, a portion of the Rudrayāmala. — *Eka-ksharībhāva*, *as, m.* the production of only one syllable, contraction. — *Eka-gra* (*eka-ag°*), *as, ā, am*, having one point, fixing one's attention on only one point or object, closely attentive, intent; undisturbed, unperplexed; known, celebrated; single-pointed; (*as*), m. (in mathematics) the whole of the long side of a figure which is subdivided. — *Eka-gra-ṭīta*, *as, ā, am*, having the mind intent on one object. — *Eka-grata*, ind. with undivided attention. — *Eka-gra-tā*, *f.* or *ekāgra-tva*, *am, n.* intenceness in the pursuit of one object, close and undisturbed attention. — *Eka-gra-drīshṭī*, *is, ts, ī*, fixing one's eyes on one spot. — *Eka-gra-manas*, *as, n.* intenceness. — *Eka-grya*, *as, ā, am*, closely attentive; (*am*), n. close attention. — *Ekaṅga* (*eka-an°*), *am, n.* a single member, a single part; (*as*), m. 2. a body-guard; the planet Mercury; the planet Mars; an epithet of Vishṇu; (*am*), n. sandal-wood. — *Ekaṅgīlā*, *f.* a preparation made with sandal-wood. — *Ekaṅgapatra* (*eka-āṅ°*), *as, ā, am*, characterized by one umbrella (said of universal sovereignty having an umbrella as one of its insignia). — *Ekaṅma-tā*, *f.* the unity of spiritual essence, the doctrine of one universal spirit. — *Ekaṅman* (*eka-āṅ°*), *ā, m.* the one spirit; (*ā, ā, a*), depending solely on self, solitary. — *Ekaṅmya*, *as, ā, am*, only, alone, homogeneous. — *Eka-dāsa*, *as, ī, am*, the eleventh; consisting of eleven, lasting eleven months; (*ī*), f. the eleventh day of the half month, especially sacred to Vishṇu, when fasting is very efficacious; presentation of offerings to deceased ancestors or Pitṛis on the eleventh day after his decease, on which occasion Brāhmanas are fed and the period of impurity for a Brāhman terminates; (*am*), n. the number eleven. — *Eka-dāsaka*, *as, ā, am*, consisting of eleven, consisting of eleven parts; (*am*), n. the number eleven. — *Eka-dāsa-kritvas*, ind. eleven times. — *Eka-dāsan*, *a, pl.* eleven. — *Eka-dāsama*, *as, ī, am*, the eleventh. — *Eka-dāsa-vidha*, *as, ā, am*, eleven-fold. — *Eka-dāsāha* (*śa-aha*), *as, m.* a sacrifice lasting eleven days. — *Eka-dāśin*, *ī, inī, ī*, consisting of eleven; (*inī*), f., Ved. the number eleven. — *Eka-dāśina*, *as, ā, am*, belonging to eleven (?). — *Eka-dāśi-tattva*, *am, n.* part of the Smṛiti-tattva. — *Eka-dāśi-vrata*, *am, n.* fasting on the eleventh day. — *Eka-dāśottama* (*śa-ut°*), *as, m.* chief of eleven; epithet of Siva (chief among the eleven Rudras). — *Eka-dēsa* (*eka-ād°*), *as, m.* one substitute for two or more letters (e.g. one vowel substituted for two other vowels either by the blending of the two vowels together or by the dropping of one). — *Eka-dhīpatī* (*eka-adhī°*), *is, m.* a sole monarch. — *Eka-anṣa* (*eka-an-āṅsa*), *f.* 'the only (day) receiving no part (of the moon),' an epithet of Kubū or the day of the new moon personified as a daughter of Angiras and identified with Durgā, born together with Kṛishṇa, worshipped with Kṛishṇa and Baladeva. — *Eka-nūdishṭa* (*eka-an°*), *am, n.* (scil. *śrāddha*) a funeral ceremony performed for only one ancestor recently dead; (*as, ā, am*), left as a funeral feast; one who

has recently partaken of it. — *Ekānta* (*eka-an°*), *as, m.* the only end or aim, exclusiveness; a lonely, retired or secret place; devotion to one, worship of one being, unitarian doctrine, monotheism; (*am* or *ena* or *e*), ind. solely, only exclusively, absolutely; necessarily; alone, apart, privately; much, exceedingly; (*as, ā, am*), directed towards one point or object; worshipping only one; excessive; solitary, lonely, retired; aside, apart. — *Ekānta-karuṇa*, *as, ā, am*, very compassionate, weakly charitable. — *Ekānta-tas*, ind. solely, only exclusively, apart; see *ekāntam*. — *Ekānta-tva*, *am, n.* exclusive worship. — *Ekānta-duḥṣamā* (*°dus-samā*), *f.* 'containing only bad years,' with Jainas an epithet of two spokes in the wheel of time, the sixth of the Avasarpinī and the first of the Utsarpinī. — *Ekānta-bhūta*, *as, ā, am*, being alone or solitary. — *Ekānta-mati*, *is, ts, ī, t*, devoted to one object. — *Ekāntara* (*eka-an°*), *as, ā, am*, separated by one intermediate member, next but one. — *Ekānta-rāj*, *t, m.* N. of a Bodhi-sattva. — *Ekānta-vihārīn*, *ī, inī, ī*, a solitary wanderer. — *Ekānta-sushamā* (*°su-samā*), *f.* 'containing exclusively good years,' with Jainas an epithet of two spokes in the wheel of time, the first of the Avasarpinī and the sixth of the Utsarpinī. — *Ekānta-sthīta*, *as, ā, am*, staying or remaining alone or apart. — *Ekāntika*, *as, ā, am*, final, conclusive. — *Ekāntika-tva*, *am, n.* the being devoted to one object. — *Ekāntī-tva*, *am, n.* devotion to one (with loc.). — *Ekāntin*, *ī, inī, ī*, devoted to only one, having the mind fixed on only one object, worshipping only one (with gen.). — *Ekānna* (*eka-an°*), *am, n.* one and the same food; (*as*), m. 2. mess-mate. — *Ekānna-bhuj*, *k, m.* a mess-mate. — *Ekānna-dīn* (*eka-anna-ād°*), *ī, inī, ī*, eating a supply of food from one person only. — *Ekābdā* (*eka-ab°*), *f.* a heifer one year old. — *Ekāyana* (*eka-ay°*), *am, n.* 2. a lonely, retired place; a meeting-place; rendezvous of all thoughts, union of thoughts; devotion to one, doctrine of unity, monotheism; N. of a Sākhā or branch of the Veda; (*as, ā, am*), passable for only one, as a foot-path; fixing one's thoughts on one object, closely attentive, intent. — *Ekāyana-gata*, *as, ā, am*, one who has fixed all his thoughts on one object. — *Ekāyū* (*eka-āyū*), *us, us, u*, Ved. assembling or collecting all living beings; the first living being; (Sāy.) providing the most excellent food. — *Ekārṇava* (*eka-ar°*), *as, am, m. n.* a general inundation. — *Ekārtha* (*eka-ar°*), *as, m.* the same object; (*as, ā, am*), having one or the same aim or object; having one meaning; N. of a glossary; expressing one thing, forming only one notion. — *Ekārtha-tā*, *f.* or *ekārtha-tva*, *am, n.* state of having only one aim or object. — *Ekārtha-samupeta*, *as, ā, am*, arrived at one object. — *Ekārthī-bhāva*, *as, m.* the having one meaning. — *Ekāvama* (*eka-av°*), *as, ā, am*, inferior or less by one. — *Ekāvayava* (*eka-av°*), *as, ā, am*, made up of the same members or constituent parts. — *Ekāvālī* (*eka-āv°*), *f.* a single line, a single string of pearls, beads, flowers, &c.; (in rhetoric) a series of periods in which there is a regular transition from a predicate to a subject or from a subject to a predicate. — *Ekāśīta*, *as, ī, am*, the eighty-first. — *Ekāśīti* (*eka-ās°*), *is, f.* eighty-one. — *Ekāśīti-tama*, *as, ī, am*, the eighty-first. — *Ekāśrīta* (*eka-ās°*), *as, m.* a solitary hermitage. — *Ekāśrīta* (*eka-ās°*), *as, ā, am*, resting upon or clinging to one object. — *Ekāśrīta-guṇa*, *as, m.* a simple attribute or predicate, as form, taste, smell, &c. — *Ekāśhtakā* (*eka-ash°*), *f.* the first or chief Ashṭakā, either the first Ashṭakā after full moon (= *Ashṭakā*) or the first Ashṭakā of a year or a longer period of time. — *Ekāśhṭī*, *f.* a pod or one seed of cotton. — *Ekāśh(hīla)* (*eka-ash°*), *as, ā, am*, having one kernel; (*as*), m., N. of the plant Agati Grandiflora Desv.; (*ā*), f. the plant *Clypea Hemandifolia*. — *Ekāsanika*, *as, ā, am* (fr. *eka* and *śana*), having only one seat. — *Ekāha* (*eka-aha*), *as, m.* the period of one day; a ceremony or sacrifice lasting only one day, a Soma sacrifice in which Soma is only once prepared; (*am*), ind. during one day.