

—*Ekāha-gama*, *as, ā, am*, a day's journey. — *Ekāhāra* (*eka-āh*), *as, ā, am*, taking food only once a day. — *Ekesha* (*eka-ishā*), *as, ā, am*, Ved. furnished with one pole. — *Ekaika* (*eka-eka*), *as, ā, am*, one by one, single, every single one; (*am*), ind. singly, one by one. — *Ekaika-tara*, *as, ā, am*, one by one (of many). — *Ekaika-ṛitti*, *is, is, i*, existing in every single one. — *Ekaika-sās*, ind. one by one, severally, seriatim. — *Ekaikasya*, *am, n*, single state, severally; (*ena*), ind. severally. — *Ekaishikā* (*eka-esh*), *f, N*, of a medicinal plant. — *Ekokoti* (*eka-uk*), *is, f*, a single expression, a single word. — *Ekottara* (*eka-ut*), *as, ā, am*, greater or more by one, increasing by one. — *Ekottarikā*, *f*, title of the fourth Āgama of the Buddhists. — *Ekodaka* (*eka-ud*), *as, ā, am*, connected (as relatives) by the offering of funeral oblations of water to the same deceased ancestor. — *Ekodatta* (*eka-ud*), *as, ā, am*, having one Udātta accent. — *Ekoddishta* (*eka-ud*), *am, n*, (scil. *śrāddha*) the Śrāddha or funeral rite performed for one definite individual deceased, not including other ancestors. — *Ekona* (*eka-ūna*), *as, ā, am*, less by one, minus one; (used in composition with *vinśati* and the following decads, e. g. *ekonavinsatī* = nineteen.) — *Ekośikā*, *f*, the plant *Cissampelos Hexandra* (?). — *Ekaugha-bhūta* (*eka-ogha-bh*), *as, ā, am*, collected into one mass, heaped or crowded together.

Ekaśa, *as, ā, am*, single, alone, solitary.
Ekata, *as, m, N*, of a deity [cf. *dvīta* and *trīta*], one of the seven Dharmarjartivjās; N. of a Brāhman.
Ekatas, ind. from one side, on one side, on one part; singly, one by one; used sometimes as an abl. c. of *eka* (e. g. *ekato 'pi padāt*, 'after the same word'); *ekatas*—*ekatas*, on the one hand—on the other hand, on the one side—on the other side, here—there. — *Ekatoda*, *am, atī, at*, having teeth on only one side.

Ekatra, ind. in one place, on one spot in close connection; in a combined manner, together; used sometimes as a loc. c. of *eka* (e. g. *ekatra kare*, 'on one hand'); *ekatra*—*aparatra* or *ekatra*—*anyasmin*, on the one side—on the other side, here—there.
Ekadā, ind. at the same time, at once; once, sometimes; once on a time, one day; at one time.

Ekadhā, ind. simply, singly; in one way, together; at once, once.
Ekaśa, *as, ā, am*, alone, solitary.
Ekaśas, ind. one by one, singly.
Ekaśin, *ī, inī, i* (fr. *eka* and *rt. anī*), alone, solitary.

Eki-krī, cl. 8. P. A. -*karoti*, -*hurute*, -*kartum*, to unite, associate, join together; combine.
Eki-bhū, cl. 1. P. -*bhavati*, -*vītum*, to become one, to join together, blend, combine, mingle. — *Eki-bhavat*, *am, anti, at*, blending together, contracted. — *Eki-bhāva*, *as, m*, becoming one, combination, association; common nature or property. — *Eki-bhāvin*, *ī, inī, i*, relating to the blending of vowels or accents.

Ekiya, *as, ā, am*, belonging to one, proceeding from one; belonging to the same party; a partisan or associate, a companion.

एकान्त, एकैक, &c. See under *eka* above.
एक्ष *eksh* (*ū-iksh*), cl. 1. A. *ekshate*, -*shitum*, to look at.

एज *ej*, cl. 1. P. A. *ejati*, -*te*, *ejān-ākre*, *ejishyati*, *ejitum*, to stir, move, tremble, shake; A. to shine: Caus. *ejayati*, -*yitum*, to move: Desid. *ejijishati*.
Ejaka, *as, ā, am*, shaking.
Ejat, *t, n*, Ved. anything moving or living.
Ejata, *as, ā, am*, trembling; (*as*), *m*, Ved. a kind of insect.
Ejathu, *us, m*, Ved. trembling, shaking (of the earth).
Ejana, *am, n*, trembling, shaking.
Ejaya, *as, ā, am*, or *ejayat*, *an, anti, at*, causing to shake or tremble, driving away.
Ejita, *as, ā, am*, shaken, agitated, trembling.

Ejitavya, *as, ā, am*, to be shaken.
Ejītri, *tā, tri, trī*, a shaker, shaking, trembling.
एजि *ejī*, *is, m*, N. of a man.
एज्य *ejya*, *as, ā, am* (fr. *rt. yaj* with *ā*), Ved. to be offered (as an oblation or sacrifice).

एध *eth*, cl. 1. A. *ēhate*, to annoy, resist or oppose.
एड *ēda*, *as, ā, am*, deaf; (*as*), *m*, a kind of sheep. — *Ēda-gaja*, *as, m*, the medicinal plant *Cassia Tora* or *Alata*, used for the cure of ring-worm. — *Ēda-mūka*, *as, ā, am*, deaf and dumb; wicked, perverse.

Ēdaka, *as, m*, a kind of sheep, a ram, a wild goat; a certain medicinal plant; (*ā*), *f*, a ewe.
एडुक *ēduka*, *am, n*, or *ēdūka* or *ēdoka*, *as, am, m, n*, a building constructed of rubbish, bones, &c., or of hard substances resembling bones; a wall enclosing bones, a tomb, &c.; (with Buddhists) a sanctuary filled with relics.

एण *ēṇa*, *as, ī, m*, f. or *ēṇaka*, *as, m*, a kind of deer or antelope, described as being of a black colour with beautiful eyes and short legs; (in astron.) Capricorn. — *Ēṇa-tilaka*, *as, m*, the moon; (the marks of an antelope being fancifully visible on its disk.) — *Ēṇa-dris*, *k, m*, Capricorn. — *Ēṇa-bhrī*, *t, m*, the moon. — *Ēṇājina* (*ēṇa-aj*), *am, n*, deer-skin. — *Ēṇi-pācana*, *ās, m, pl*, N. of a race (cooking antelopes for food). — *Ēṇi-pada*, *as, m*, a kind of snake; (*ī*), *f*, a kind of poisonous insect.

एत 1. *eta*, *etas*, *etā* or *eni*, *etam* (said to be fr. *rt. 5. i*), of a variegated colour, shining, varying the colours; (Śāy.) going, flowing; (*as*), *m*, a deer or antelope; the hide of one; a variegated colour; (*nī*), *f*, Ved. a river.
Ētagva, *as, ā, am*, Ved. of a variegated or dark colour; (Śāy.) also going on their way; epithet of the horses of the gods.

Ētaśa, *as, ā, am*, Ved. of variegated colour, shining; epithet of Brahmaṇaspati; (*as*), *m*, a horse of variegated colour, a dappled horse, especially the horse or horses of the sun; N. of a favourite of Indra, who defends him from Sūrya; N. of one of the seven sons of Vātaraśana, author of two Ṛig-veda hymns; a Brāhman.
Ētaśas, *ās, m*, a Brāhman.

एत 2. *eta*, *as, ā, am* (rt. 5. *i* with *ā*), arrived, come.
Eti, *is, f*, Ved. arrival, approach.
Etya, ind. having gone near to or approached.

एतद् *etad*, *eshas*, *eshā*, *etad* (fr. *e* with pronom. base *tā*). The vowel *e* appears also in *eka*, *eva*, &c.; and just as the simple base *tā* substitutes *sa* for the nom. sing. *m* and *f*, so *eta* makes *eshas*, *eshā*; but *eta* appears in all the other cases, and the neut. *etad* is used as the base to form derivatives such as *etādīya* &c., and at the beginning of compounds), this, this here, here, especially as pointing to what is nearest to the speaker (e. g. *esha vānah*, this arrow here in my hand; *esha yāti panthāh*, here goes the way; *esha kālah*, here, i. e. now, is the time; *etad*, this here, i. e. this world here below). *Ētad* is sometimes used in this sense to give emphasis to the personal pronouns (e. g. *esko 'ham*, I this very person here) or with omission of those pronouns (e. g. *esha tvām svargam nayāni*, I standing here will convey you to heaven; *etau pravishṭau svah*, we two here have entered). *Ētad* as the subject of a sentence agrees in gender and number with the predicate without reference to the noun to be supplied (e. g. *etad me dhanam*, this [scil. cow] is my wealth); but may sometimes remain in the neut. sing. (e. g. *etad gurusu vṛttih*, this is the custom among Garus).

Ētad often refers to what precedes, especially when it is associated with *īdam*, the latter then referring to what follows (e. g. *esha prathamah kalpah—*

anukalpaḥ to *ayan jñeyah*, this before-mentioned is the first rule, but this following may be considered a secondary rule).

Ētad may be used in connection with a relative clause, in which case the relative generally follows (e. g. *esha ēva gurur dharmo yam pravaksh-yāmy aham tva*, this is the important law, which I will proclaim to you).

Ētad, ind. in this manner, thus, so, here, at this time, now (e. g. *etat sūptah*, asleep in this manner; *na vā u etad mriyase*, not at this time dost thou die).

Ētad appears at the beginning of compounds, as in the following examples. — *Ētaj-ja*, *as, ā, am*, arising from this. — *Ētat-kāla*, *as, m*, the present time; (*e*), ind. now. — *Ētatkālina*, *as, ā, am*, belonging to the present time. — *Ētat-tshanāt*, ind. from this moment, henceforth; (*e*), ind. now. — *Ētat-tulya*, *as, ā, am*, similar to this. — *Ētat-prathama*, *as, ā, am*, one who does anything for the first time. — *Ētat-sama*, *as, ā, am*, equal to this. — *Ētat-atirīkta*, *as, ā, am*, besides this. — *Ētad-anantaram*, ind. immediately after this. — *Ētad-anta*, *as, ā, am*, terminating with this, ending thus. — *Ētad-artha*, *as, m*, this matter; (*am* or *e*), ind. on this account, for this end, therefore; *etad-artham—yat*, for this end—that. — *Ētad-avadhi*, ind. to this limit, so far. — *Ētad-avastha*, *as, ā, am*, of such a state or condition. — *Ētad-ātmya*, *as, ā, am*, being in this Ātman or supreme soul. — *Ētad-ādī*, *is, is, i*, beginning thus, and so forth. — *Ētad-eva*, ind. this very same. — *Ētad-dvītiya*, *as, ā, am*, one who does anything for the second time. — *Ētad-yonin*, *ī, inī, i*, residing or having one's origin in that. — *Ētad-va*, ind. like this, thus. — *Ētan-na*, ind. not so. — *Ētan-maya*, *as, ī, am*, consisting of this, of such a kind; [cf. Zend *aīsa*, *aīta*; Old Pers. *aīta*; Armen. *aīs*, *aīd*; Osk. *ēiso*; Hib. *ise*, 'he, himself'; *isa* and *isi*, 'she, herself!']

Ētādīya, *as, ā, am*, belonging to this.
Ētarhī, ind., Ved. (very often in the Brāhmanas), now, at this time, at present, now-a-days; then (correlative to *yarhī*); a certain measure of time = fifteen *īdānims* or one fifteenth of a *kshipra*.

Ētādrīksha, *as, ī, am*, Ved., or *etādrīs*, *k, k, k*, or *etādrīśa*, *as, ī, am*, such, such like; so formed, of this kind, similar to this.

Ētāvāt, *ān, atī, at*, so great, so much, so many, of such a measure or compass, of such extent, so far, of such quality or kind; often found in connection with a relative clause, in which case the latter generally follows (e. g. *etāvān eva purusho yaj jāyātmā prajeti ha*, a man is of such a measure as [i. e. is made complete by] himself, his wife, and his progeny); (*vat*), ind. so far, thus far, so much, in such a degree, thus, &c. — *Ētāvāt-tva*, *am, n*, quantity, number; greatness; (with following *yad*) such a state or condition that; such extent.

एतन *etana*, *as, m*, expiration, breathing out, discharging air from the lungs; the fish *Silurus Pelorinus*.

एतृ *etri*, *tā, m*, (rt. 5. *i*), Ved. going, approaching, asking, requesting.
Ema, *as, m*, or *eman*, *a, n*, Ved. a course, way.

रदिधुपति *edidhishukpati*, *is, m*, Ved. the husband of a younger sister, whose elder sister has not yet been married. See *didhishu*.

एध *edh* (connected with *rt. ridh*), cl. 1. A. (rarely P.) *edhate*, *edhān-ākre*, *edhishyate*, *aīdhishṭa*, *edhitum*, to prosper, increase, grow, become happy, grow strong, become great; to extend; to swell, rise (as waters): Caus. *edhayati*, -*yitum*, to cause to prosper, increase, celebrate, honour: Desid. *edidhishate*; [said to be related to Gr. *oīdos*, *oīdōs*; perhaps also to Lat. *oeculus*.]

1. *edhatu*, *us, m*, (for 2. see *endh* next page), Ved. prosperity, happiness; a man; (*us, us, u*), increased, grown.