

*Edhaniya* or *edhitavya* or *edhya*, as, ā, am, to be increased or enlarged.

*Edhamāna*, as, ā, am, prospering, increasing. — *Edhamāna-dvish*, f, t, Ved. hating the prosperous, especially those rendered insolent by prosperity; (Sāy.) hating the impious who prosper.

1. *edhas*, as, n. (in comp.) prosperity.

*Edhā*, f. happiness, prosperity.

*Edhita*, as, ā, am, grown, increased.

*Edhitrī*, tā, trī, trī, increasing, growing, enlarging.

**एन** *ena*, a pronom. base (used for certain cases of the 3rd personal pronoun, and occurring only in the acc. sing. du. pl. (*enam*, *enām*, *enad*, &c.)), inst. sing. (*enena*, *enayā*), gen. loc. du. (*enayos*, Ved. *enos*); the other cases are formed fr. the pronom. base *a*, see under *idam*), he, she, it; this, that. This pronoun is enclitic and cannot begin a sentence. It is generally used alone, so that *enam purusham*, 'that man,' would be very unusual if not incorrect. Grammarians assert that the substitution of *enam* for *imam* or *etam* takes place in case of the re-employment of these pronouns in the subsequent part of a sentence; see Gram. 836; [cf. Gr. *ἐν*, *ὄλος*; Goth. *atns*; Old Pruss. *ains*; Lat. *oinos*, *unus*.]

*Enā*, ind., Ved. in this manner, thus; here, there; then, at that time; *para enā*, further on; *para enā prithivya*, beyond the earth here.

**एनम्** *enas*, as, n. (fr. *in*, but said to be fr. rt. 5. १), mischief, crime; curse, unhappiness; sin, offence, fault; censure, blame. — *Enas-vat*, ān, atī, at, or *enas-vin*, ī, inī, ī, wicked, sinful, a sinner. *Enasya*, as, ā, am, Ved. caused by crime; sinful, wicked, wrong.

**एनी** *enī*. See under 1. *eta*.

**एन्ध** *endh* (ā-*indh*), cl. 7. A. *endhe*, *endhitum*, to kindle, inflame; to be inflamed, to flame.

*Edha*, as, ā, am (fr. simple rt. *indh*), kindling, one who kindles, cf. *agny-edha*; (as), m. fuel, as wood, grass, &c.; [cf. Gr. *αἰθῶς*.] — *Edhāhāra* (*edha-āh*), as, m. one who collects fuel.

2. *edhatu*, us, m. fire.

2. *edhas*, as, n. fuel.

**एन्व** *env* (ā-*inv*), cl. 1. P. *envati*, -*vitum*, to bring near, to bestow.

**एम** *ema*. See under *etṛi* above.

**एमूष्** *emūsha*, as, m., Ved. corrupted from *emusham*, the part. perf. of rt. am.

**एर्** *er* (ā-*ir*), cl. 2. A. *erte*, *eritum*, to go to or into; Caus. *erayati*, -*te*, -*yitum*, to bring near, procure; to obtain; to raise (the voice in singing &c.).

**एरक** *eraka*, as, m., N. of a Nāga; (ā), f. a sort of grass of emollient and diluent properties; (in the Mausala-parva of the Mahā-bh. this grass when plucked by Kṛishṇa and his family turned to clubs); (am), n. a woollen carpet; [cf. *airakya*.]

**एरङ्ग** *eranga*, as, m. a kind of fish; [cf. *clanga*.]

**एराण्ड** *eraṇḍa*, as, m. the castor-oil plant, *Palma Christi* or *Ricinus Communis*; (ā), f. long pepper. — *Eraṇḍa-patirikā*, f. or *eraṇḍa-phalā*, f. the plant *Croton Polyandrum*.

*Eraṇḍaka*, as, m. the plant *Ricinus Communis*.

**एरमत्तक** *eramattaka*, as, m., N. of a man.

**एरु** *eru*, a word of doubtful meaning in *Atharva-veda* VI. 22, 3.

**एरत्ति** *erts*, Desid. of *ārdh*, q. v.

**एरवौरु** *ervāru*, us, m. f. or *ervārūka*, as, m. a kind of cucumber, *Cucumis Uilissimus*.

**एल** *ela*, am, n. a particular number.

*Elada*, am, n. a particular number.

**एलक** *elaka*, as, m. a ram. See *eḍaka*.

**एलङ्ग** *elanga*, as, m. a kind of fish; [cf. *eranga*.]

**एलपुर** *elapura*, am, n., N. of a town.

**एलवातु** *elavātu*, n. or *elavālu* or *elavā-luka*, am, n. the fragrant bark of *Feronia Elephantum*; a granular substance, apparently a vegetable of a reddish-brown colour (it is used as a drug and perfume).

**एलविल** *elavila*, as, m. an epithet of *Kuvera*. See *ailavila*.

**एला** *elā*, f. cardamoms, the seed of the *Elettaria Cardamomum* or *Alpinia Cardamomum*, it applies to both the large and small cardamom, but more commonly to the former; N. of a river; N. of a metre consisting of four lines of fifteen syllables each. — *Elā-pattra*, as, m., N. of a Nāga. — *Elā-parṇī*, f. the plant *Mimosa Octandra*. — *Elā-pura*, am, n., N. of a town.

*Elāka*, as, m., N. of a man.

*Elikā*, f. small cardamoms.

**एलाय** *elāya* (less correctly *ilāya*), nom. P. *elāyati*, -*yitum*, to be wantonly mischievous or wild in behaviour, to be merry.

**एलु** *elu*, n. a particular number.

**एलुक** *eluka*, N. of a medicinal substance or plant.

**एलूक** *elūka*, am, n. probably identical with *eḍūka*, a wall enclosing bones.

**एव** 1. *eva* (fr. pronom. base *e*, see *etad*, *Zend aiva*), so, just so, exactly so (e. g. *ya evadam itī bravat*, who may say 'it is so'; in this sense *eva* = the more modern word *evam*); like (e. g. *tvam eva yantā*, a driver like you; but examples of *eva* in the sense of *tva* are rare); indeed, truly, really (often in this sense found in the Veda at the beginning of a verse in conjunction with other particles of affirmation, especially with *id*, *id nu kam*, *hi*, &c., e. g. *evenu kam tatāra*, he most certainly crossed; *evā hy asi vīrayuḥ*, thou art indeed hero-like.

(In its most frequent use of strengthening the idea expressed by any word, *eva*, if translatable, must be variously rendered by such adverbs as) just, exactly, very, merely, only, even, at the very moment, immediately on, scarcely, still, already, &c. (e. g. *tāvātim eva rātrim*, just so long a night; *evam eva*, exactly so; *tān eva*, these very persons; *navirād eva*, in no very long time; *apah sprishvatva*, by merely touching water; *japyenaiva*, by sole repetition; *abhuktvaiva*, even without having eaten; *itī vadann eva*, at the very moment of saying so; *nāmnī kirtita eva*, scarcely had the name been mentioned; *sa jivann eva*, he while still living.

*Eva* may often be connected with other adverbs in the sense of 'also,' 'likewise,' &c., as in the following examples: *tathāiva*, so also; *tathāiva ēa*, and so likewise; *eva ēa*, and also; *ēaiva*, and also; *eva vā*, or also; *na tv eva*, but not also. Grammarians assert that *eva* cuts off the final of *kva* when it follows that adverb, as *kv-eva*, where possibly? i. e. nowhere. Lexicographers affirm that *eva* may imply emphasis, affirmation, detraction, diminution, command, restraint; or be used as an expletive; [cf. Goth. *air*, Them. *aiva*; Old Germ. *eo*, *io*; Mod. Germ. *je*: perhaps also Lat. *ovum*; Goth. *ibus*; Old Germ. *ebanēr*; Mod. Germ. *ebener*, *eben*.]

*Evathā*, ind., Ved. indeed, certainly, even; (Sāy. either fr. rt. 5. 4) assailing the strongholds of enemies, going to war; (or fr. rt. *av*) protecting, protection, assistance.

**एव** 2. *eva*, as, ā, am (fr. rt. 5. १), Ved. going, moving, speedy, quick; (as), m. a course, way, (often in inst. pl., e. g. *sanād divam pari bhūmā svebhīr evair aktoshā ēarataḥ*, from all eternity day and night move round heaven and earth in their accustomed course); earth, world?; (Sāy.) a courser, a

fleet horse; (*ās*), m. pl. way or manner of acting, mode of proceeding, custom, usage, habit; (Sāy.) desire, a hymn which goes or is directed to the object of praise (e. g. *abhi śashtē sūro arya evān*, the sun sees into the conduct of the worshipper; or according to Sāy. the sun being a lord makes manifest or grants desires). When the inst. c. is used, the meaning is hardly to be distinguished from that in the first example (e. g. *svatr evāiḥ*, in his usual way of proceeding; *pūryebhīr evāiḥ*, in the ancient mode; or according to Sāy. with ancient hymns). — *Eva-yā*, ās, ās, am, Ved. going in ways or courses, i. e. either going quickly or going the usual way; epithet of *Vishṇu*; (Sāy.) granting protection. — *Evayā-marut*, Ved., (Sāy.) N. of the author of a Rig-veda hymn, but perhaps rather an exclamation meaning either *eva-yā*, i. e. 'Vishṇu (cf. the preceding word) and the Maruts' or 'moving Maruts.' — *Eva-yāvan*, ā, ā, a, Ved. going quickly, or going the usual way; epithet of *Vishṇu* and of the Maruts; (Sāy.) going with horses; granting desires.

**एवम्** *evam*, ind. (cf. 1. *eva* and *etad*), so, thus, in this way, in such a manner, such. *Evam* is not found in the oldest hymns of the Veda, where its place is taken by *eva*, but occurs in later hymns and in the *Brahmaṇas*, especially in connection with the rt. *vid*, 'to know,' and its derivatives (e. g. *ya evam veda*, he who knows so; cf. *evam-vid* below). In classical Sanskrit *evam* occurs very frequently, especially in connection with the roots *vac*, 'to speak,' and *śru*, 'to hear,' and refers to what precedes as well as to what follows (e. g. *evam uktvā*, having so said; *evamevaitat*, this is so; *evam astu* or *evam bhavatu*, be it so, I assent; *asty evam*, it is so; *yady evam*, if this be so; *kim evam*, how so? what is the meaning of it? what does this refer to? *maivam*, not so! *evam-yathā* or *yathā-evam*, so—as). *Evam* is often used like an adjective (e. g. *evam te vacane rataḥ*, rejoicing in such words of thine; where *evam* = *evam-vidhe*). Sometimes *evam* is merely an expletive. According to lexicographers *evam* may imply likeness (so); sameness of manner (thus); assent (yes, verily); affirmation (certainly, indeed, assuredly); command (thus, &c.); and be used as an expletive. — *Evam-rūpa*, as, ā, am, of such a form or kind. — *Evam-vāda*, as, m. such an expression. — *Evam-vid*, t, ī, t, or *evam-vidvas*, ān, ushī, as, Ved. knowing so or such, well instructed, familiar with what is right. — *Evam-vidha*, as, ā, am, of such a kind, in such form or manner, such. — *Evam-vīrya*, as, ā, am, strong in such a manner, possessing such a power. — *Evam-vṛtta*, as, ā, am, behaving or acting thus, of such a kind. — *Evam-vṛtti*, īs, īs, ī, behaving thus. — *Evan-kāram*, ind. in this manner. — *Evan-kāla*, as, ā, am, containing so many syllabic instants. — *Evan-kratu*, us, us, u, Ved. thus minded. — *Evan-gata*, as, ā, am, being in such a condition or state, so circumstanced, of such kind; (ē), ind. under such circumstances. — *Evan-guṇa*, as, ā, am, possessing such qualities or such good qualities. — *Evan-duhsaha*, as, ā, am, so hard to bear. — *Evan-nāman*, ā, ā, a, Ved. so called. — *Evam-avastha*, as, ā, am, so situated. — *Evam-ādī*, īs, īs, ī, or *evam-ādya*, as, ā, am, having such a beginning, of such qualities or kind. — *Evam-prakāra* or *evam-prāya*, as, ā, am, of such a kind. — *Evam-prabhāva*, as, ā, am, possessed of such power. — *Evam-bhūta*, as, ā, am, of such quality, of such a description, in such a manner, so, such. — *Evambhūta-vat*, ān, atī, at, furnished with anything similar. — *Evam-bhūmi*, īs, f. such a place, a place like the one just described.

**एवार** *evāra*, as, ā, am (fr. 1. *eva* and *aram*?), Ved. so prepared, ready; (Sāy.) N. of a man.

**एवावद** *evā-vada*, as, ā, am, Ved. so speaking, true; (as), m., (Sāy.) N. of a man.

**एष्** 1. *esh* (ā-*ish*), cl. 6. P. *eśhati*, *aishitum* or *-shṭum*, to wish, desire.