— *Ekāha-gama, as,* m. 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-vṛitti, is, is, i,* existing in every single one. — *Ekaika-śas,* ind. one by one, severally, seriatim. — *Ekaikaśya, am,* n. single state, severalty; (*ena*), ind. severally. — *Ekaishikā (eka-esh°),* f., N. of a medicinal plant. — *Ekokti (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 funereal oblations of water to the same deceased ancestor. — *Ekodātta (eka-ud°), as, ā, am,* having one Udātta accent. — *Ekoddishṭa (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 *viṅśati* and the following decads, e. g. *ekonaviṅśati* = nineteen.) — *Ekośikā,* f. the plant Cissampelos Hexandra (?). — *Ekougha-bhūta (eka-ogha-bh°), as, ā, am,* collected into one mass, heaped or crowded together.

Ekaka, as, ā, am, single, alone, solitary.

Ekata, as, m., N. of a deity [cf. *dvita* and *trita*], one of the seven Dharmarājartvijas; 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. — *Ekato-dat, an, 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.

Ekala, as, ā, am, alone, solitary.

Ekaśas, ind. one by one, singly.

Ekākin, ī, inī, i (fr. *eka* and rt. *añch*), alone, solitary.

Ekī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to unite, associate, join together; combine.

Ekī-bhū, cl. 1. P. *-bhavati, -vitum,* to become one, to join together, blend, combine, mingle. — *Ekībhavat, an, antī, at,* blending together, contracted. — *Ekī-bhāva, as,* m. becoming one, combination, association; common nature or property. — *Ekībhāvin, ī, inī, i,* relating to the blending of vowels or accents.

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

एकाना, एकैक, &c. See under *eka* above.

एक्ष *eksh* (*ā-īksh*), cl. 1. A. *ekshate, -shitum,* to look at.

एज *ej,* cl. 1. P. A. *ejati, -te, ejāñ-chakre, ejitshyati, ejitum,* to stir, move, tremble, shake; A. to shine: Caus. *ejayati, -yitum,* to move: Desid. *ijishati.*

Ejaka, as, ā, am, shaking.

Ejat, t, n., Ved. anything moving or living.

Ejatka, 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, antī, at,* causing to shake or tremble, driving away.

Ejita, as, ā, am, shaken, agitated, trembling.

Ejitavya, as, ā, am, to be shaken.

Ejitṛi, tā, trī, tṛi, a shaker, shaking, trembling.

एजि *eji, 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).

एठ *eṭh,* cl. 1. A. *eṭhate,* to annoy, resist or oppose.

एड *eḍa, as, ā, am,* deaf; (*as*), m. a kind of sheep. — *Eḍa-gaja, as,* m. the medicinal plant Cassia Tora or Alata, used for the cure of ring-worm. — *Eḍa-mūka, as, ā, am,* deaf and dumb; wicked, perverse.

Eḍaka, as, m. a kind of sheep, a ram, a wild goat; a certain medicinal plant; (*ā*), f. a ewe.

एडुक *eḍuka, am,* n. or *eḍūka* or *eḍoka, 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 *eṇa, as, ī,* m. f. or *eṇaka, as,* m. a kind of deer or antelope, described as being of a black colour with beautiful eyes and short legs; (in astron.) Capricorn. — *Eṇa-tilaka, as,* m. the moon; (the marks of an antelope being fancifully visible on its disk.) — *Eṇa-dṛiś, k,* m. Capricorn. — *Eṇa-bhṛit, t,* m. the moon. — *Eṇājina (eṇa-aj°), am,* n. deer-skin. — *Eṇi-paćana, ās,* m. pl., N. of a race (cooking antelopes for food). — *Eṇī-pada, as,* m. a kind of snake; (*ī*), f. a kind of poisonous insect.

एत 1. *eta, etas, etā* or *enī, etam* (said to be fr. rt. 5. *i*), of a variegated colour, shining, varying the colours; (Sāy.) going, flowing; (*as*), m. a deer or antelope; the hide of one; a variegated colour; (*nī*), f., Ved. a river.

Etagva, as, ā, am, Ved. of a variegated or dark colour; (Sāy. also) going on their way; epithet of the horses of the gods.

Etaśa, 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.

Etaśas, 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 *ta.* The vowel *e* appears also in *eka, eva,* &c.; and just as the simple base *ta* 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 *etadīya* &c., and at the beginning of compounds), this, this here, here, especially as pointing to what is nearest to the speaker (e. g *esha vāṇaḥ,* this arrow here in my hand; *esha yāti panthāḥ,* here goes the way; *esha kālaḥ,* here, i. e. now, is the time; *etad,* this here, i. e. this world here below). *Etad* is sometimes used in this sense to give emphasis to the personal pronouns (e. g. *esho 'ham,* I this very person here) or with omission of those pronouns (e. g *esha tvāṃ svargaṃ nayāmi,* I standing here will convey you to heaven; *etau pravishṭau svaḥ,* we two here have entered). *Etad* 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 gurushu vṛittiḥ,* this is the custom among Gurus)

Etad often refers to what precedes, especially when it is associated with *idam,* the latter then referring to what follows (e. g. *esha prathamaḥ kalpaḥ—anukalpas tv ayaṃ jñeyaḥ,* this before-mentioned is the first rule, but this following may be considered a secondary rule).

Etad may be used in connection with a relative clause, in which case the relative generally follows (e. g. *esha ćaiva gurur dharmo yaṃ pravakshyāmy ahaṃ tava,* this is the important law, which I will proclaim to you).

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

Etad appears at the beginning of compounds, as in the following examples. — *Etaj-ja, as, ā, am,* arising from this. — *Etat-kāla, as,* m. the present time; (*e*), ind. now. — *Etatkālīna, as, ā, am,* belonging to the present time. — *Etat-kshaṇāt,* ind. from this moment, henceforth; (*e*), ind. now. — *Etat-tulya, as, ā, am,* similar to this. — *Etat-prathama, as, ā, am,* one who does anything for the first time. — *Etat-sama, as, ā, am,* equal to this. — *Etad-atirikta, as, ā, am,* besides this. — *Etad-anantaram,* ind. immediately after this. — *Etad-anta, as, ā, am,* terminating with this, ending thus. — *Etad-artha, as,* m. this matter; (*am* or *e*), ind. on this account, for this end, therefore; *etad-artham—yat,* for this end—that. — *Etad-avadhi,* ind. to this limit, so far. — *Etad-avastha, as, ā, am,* of such a state or condition. — *Etad-ātmya, as, ā, am,* being in this Ātman or supreme soul. — *Etad-ādi, is, is, i,* beginning thus, and so forth. — *Etad-eva,* ind. this very same. — *Etad-dvitīya, as, ā, am,* one who does anything for the second time. — *Etad-yonin, ī, inī, i,* residing or having one's origin in that. — *Etadvat,* ind. like this, thus. — *Etan-na,* ind. not so. — *Etan-maya, as, ī, am,* consisting of this, of such a kind; [cf. Zend *aiśa, aita;* Old Pers. *aita;* Armen. *ais, aid;* Osk. *eiso;* Hib. *ise,* 'he, himself;' *isa* and *isi,* 'she, herself.']

Etadīya, as, ā, am, belonging to this.

Etarhi, ind., Ved. (very often in the Brāhmaṇas), now, at this time, at present, now-a-days; then (correlative to *yarhi*); a certain measure of time = fifteen *ćdānīms* or one fifteenth of a *kshipra.*

Etādṛikṣha, as, ī, am, Ved., or *etādṛiś, k, k,* or *etādṛiśa, as, ī, am,* such, such like; so formed, of this kind, similar to this.

Etāvat, 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. — *Etāvat-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 Pelorius.

एतृ *etṛi, tā,* m. (rt. 5. *i*), Ved. going, approaching, asking, requesting.

Ema, as, m. or *eman, a,* n., Ved. a course, way.

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

एध *edh* (connected with rt. *ṛidh*), cl. 1. A. (rarely P.) *edhate, edhāñ-ćakre, edhishyate, aidhishṭa, 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. *οἶδος, οἰδάω*; perhaps also to Lat. *œsculus.*]

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