

molasses. — *Ikshu-matī*, f., N. of a river in Kurukshetra. — *Ikshu-mālavī* or *ikshu-mālinī*, f., N. of a river; see *ikshu-dā*. — *Ikshu-mūla*, am, n. a kind of sugar-cane; the root of sugar-cane. — *Ikshu-meha*, as, m. diabetes or diabetes mellitus; see *madhu-meha*. — *Ikshumehin*, ī, īni, ī, diabetic. — *Ikshu-yantra*, am, n. a sugar-mill. — *Ikshu-yonī*, īs, m. Saccharum Officinatum. — *Ikshu-rasa*, as, m. the juice of the sugar-cane; molasses, unrefined sugar; the cane Saccharum Spontanum. — *Ikshurasa-kvātha*, as, m. raw or unrefined sugar, molasses. — *Ikshurasoda* ('*sa-ud*'), as, m. the sea of syrup. — *Ikshu-vaṇa*, am, n. a sugar-cane wood. — *Ikshu-vallārī* and *ikshu-vallī*, f. Batatas Paniculata. — *Ikshu-vāṭikā* or *ikshu-vāṭī*, f. Saccharum Officinatum, the common yellow cane. — *Ikshu-vārī*, n. the sea of syrup, one of the seven seas. — *Ikshu-vikāra*, as, m. sugar, molasses; any sweetmeat. — *Ikshu-veshṭāna*, as, m. a kind of sugar-cane. — *Ikshu-sākāta* or *ikshu-sākina*, am, n. a kind of sugar-cane. — *Ikshu-samudra*, as, m. the sea of syrup, one of the seven seas. — *Ikshu-sāra*, as, m. molasses, raw or unrefined sugar. — *Ikshvārī*, īs, m. (for *ikshu-vārī*?), Saccharum Spontanum. — *Ikshvālīka*, as, m. (for *ikshu-bālīka*), Saccharum Spontanum; (ā), f. another sort, Saccharum Fuscum, (native reed-pens are made from its stem.)

*Ikshaka*, as, m. sugar-cane.  
*Ikshakiyā*, f. a region abounding in sugar-cane.  
*Ikshura*, as, m. Capparis Spinosa; Asteracantha Longifolia; Saccharum Spontanum.  
*Ikshuraka*, as, m. Capparis Spinosa; Saccharum Spontanum.  
*Ikshulā*, f., N. of a river. See *ikshu-dā*.

**इक्ष्वाकु** *ikshvāku*, us, m., N. of a son of Manu Vaivasvata, father of Kukshi and first king of the solar dynasty in Ayodhyā; a descendant of Ikshvāku; the Jains derive their Cakravartins and many of their Arhats from Ikshvāku; (ās), m., N. of a warrior-tribe derived from Ikshvāku; (us), f. a bitter gourd; according to some, the Coloquintida (Citrullus Colocynthis), the fruit of a wild species of Lagenaria Vulgaris. — *Ikshvāku-kula-ja*, as, ā, am, born in the family of Ikshvāku.

**इक्ष्** *ikh*, cl. I. P. *ekhati*, *iyekha*, *ekkhishyati*, *ekhitum*, to go, move; [cf. Gr. *έικω*, *οίχομαι*?].

**इक्ष्वा** *in-kāra* and *in-kṛita* = *hin-kāra*, *hin-kṛita*, q. v.

**इक्ष्** *inkh*, cl. I. P. *inkhati*, *inkhān-śakāra*, *inkhishyati*, *inkhitum*, to go, move; [cf. Hib. *inchim*, 'I go on, proceed, march.']

**इक्ष्** *ing*, cl. I. P., ep. A. *ingati*, -*te*, *ingān-śakāra*, *ingishyati*, *ingtum*, to go, go to or towards; to move or agitate; Caus. P. *ingayati*, -*yitum*, to move, agitate, shake; (in gram.) to divide or separate the members of a compound word, to use a word or bring it into such a grammatical relation that it is considered *ingya*; see below; [cf. Hib. *ing*, 'a stir, a move.']

*Ingā*, as, ā, am, movable, locomotive; surprising, wonderful; (as), m. a hint or sign, an indication of sentiment by gesture, knowledge; (ā), f. a kind of counting.

*Ingāna*, am, n. shaking; (in gram.) the operation by which one member of a compound is separated from another, as by the *ava-graha* or mark of tmesis.

*Ingīta*, am, n. palpitation, change of the voice, internal motion, motion of various parts of the body as indicating the intentions; hint, sign, gesture; aim, intention, real but covert purpose. — *Ingīta-kovīda* or *ingīta-jña*, as, ā, am, understanding signs, acquainted with the gesture of another, skilled in the expression or interpretation of the internal sentiments by the external gesture.

*Ingya*, as, ā, am, movable from its place; in the Prāśūākyas a term for those words or rather parts of a compound word which in certain grammatical

operations may be separated from the preceding parts, a word which in the Pada-pāṭha is divided by the *ava-graha* or mark of tmesis.

**इङ्गिड** *ingida*, N. of a plant, = *inguda* (?).

**इङ्गुद** *inguda*, as, ī, m. f., N. of a medicinal tree, Terminalia Catappa; in Bengal confounded with Putrajīva Roxburghii Wall.; (am), n. the nut of the tree Terminalia Catappa.

*Ingula*, as, ī, m. f., N. of the tree Terminalia Catappa.

**इचिकिल** *icikila*, as, m. a pond, mud, mire.

**इच्छक** 1. *icchaka*, as, m. the citron, Citrus Medica L.

**इच्छक** 2. *icchaka*, **इच्छा** *icchā*, &c. See under 3. *ish* at page 142.

**इञ्जल** *ujjala*, as, m. a small tree growing in wet and saline soil, or on low grounds near the sea, Barringtonia Acutangula Gaertn.

**इज्य** *ijya*, as, m. (fr. rt. *yaj*), a teacher; an epithet of Brihaspati the teacher or Guru of the gods; (ā), f. a sacrifice, making offerings to the gods or manes; a gift, a donation; worship, reverence; meeting, union; a cow; a bawd or procuress. — *Ijyā-sīla*, as, m. a frequent sacrificer.

**इञ्चाक** *inčaka*, as, m. a shrimp or prawn.

**इट्** *iṭ*, cl. I. P. *eṭati*, *eṭitum*, to go, to go to or towards; Ved. to make haste, to err.

**इट** *iṭa*, as, m., Ved. cane or grass; a web made of it, a mat. — *Iṭa-sūna*, am, n., Ved. a texture of reed, a mat.

**इत** *iṭata*, as, m., N. of a Bhārgava, author of a hymn of the Rig-veda.

**इट्चर** *iṭ-čara*, as, m. (fr. 4. *ish* and *čara*), a bull or steer allowed to go at liberty.

**इठिमिका** *iṭhimikā*, f. title of a section of the Kāthaka recension of the Yajur-veda.

**इड** *iḍ*, Ved. (only in inst., gen., abl. sing., and acc. pl. *iḍā* and *iḍas*; or, according to the spelling of the Rig-veda, *iḍā* and *iḍas*), a refreshing draught, refreshment, libation offered to the gods; the flow of speech, the stream of sacred words and worship, prayer; (Sāy.) the earth, food; (*iḍas* or *iḍas*), pl. the object of devotion, addressed in the third or fourth verses of the Āpri hymns, (so used only in Rig-veda 3, 4, 3; but also erroneously referred to in the Brāhmanas &c. as if etymologically connected with the words *iḍya*, *iḍita*, *iḍita*, 'the praiseworthy,' 'the praised,' which are used in the third or fourth verses of the other Āpri as the designation of the same object of worship.) — *Iḍas-pati*, īs, m., N. of Vishṇu. — *Iḍ-devatā*, f. deity of the libation. — *Iḍas-pati*, īs, m., Ved. a N. of Pūshan. — *Iḍas-pade*, in the place of sacred libation, i. e. at the altar or place of offering.

**इडा**, as, m., Ved. This word occurs only in one sacred formula as an epithet of Agni, who is to be addressed with prayers, or invoked with the stream or flow of praise.

**इदा**, f. or (in Rig-veda) *iḍā*, (not to be confounded with the inst. case of *iḍ* above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit; food; offering, libation, especially a holy libation, coming between the Prayāga and Anuyāga, and consisting of four preparations of milk, poured into a vessel containing water, and then partially drunk by the priest and sacrificers; (metaphorically cf. *iḍ*) stream or flow of praise and worship, personified as the goddess of sacred speech and action, invoked together with Aditi and other deities, but especially in the Āpri hymns together with Sarasvatī and Mahī or Bhārati; (Sāy.) the earth, food; (*iḍā*, as the libation and offering of milk is personified in the cow, the symbol of feeding and giving, whence the word *iḍā* is given as a synonym of 'cow.' The goddess *Iḍā* or

*Iḍā* is the daughter of Manu or of man thinking on and worshipping the gods; she is the wife of Budha and mother of Purū-ravas; in another aspect she is called Maitrāvrapī as daughter of Mitra-Vanupa, two gods who were objects of the highest and most spiritual devotion. *Iḍā* is also a N. of Durgā, of a daughter of Dakṣa and wife of Kāśyapa, of a wife of Vasudeva and of the Rudra, Rīta-dhvaja; heaven; a tubular vessel, one of the principal channels of the vital spirit, that which is on the right side of the body. *Iḍāyās-pade*, at the place of Iḍā, i. e. of worship and libation, earth. — *Iḍā-val*, ān, atī, at, Ved. refreshing, granting fresh vital spirits; possessed of refreshment, refreshed; (Sāy.) possessed of sacrificial food.

**इदाकिका**, f. (fr. *iḍā*?), a wasp.

**इदिका**, f. the earth.

**इडिका** *iḍikka*, as, m. a wild goat.

**इडुर** *iḍura*, as, m. a bull fit to be set at liberty. See *iṭ-čara*.

**इडीन्य** *iḍīntha*, as, m. a knife (?).

**इदु** *iḍva*, am, n., Ved. (used in du.) two round small plates made of Muñja reed, used as coverings for the hands in taking the fire-pans from the fire.

**इवीन्दु** *iḍvīndu*, us, m. the tree Trochis Aspera (?).

**इवेरिका** *iṭverikā*, f. a kind of cake.

**इतर** *i-tara*, as, ā, at, Ved. am (comparative form of pronom. base 3. *i*; cf. Lat. *iterum*; Hib. *iter*, the other (of two), another; (pl.) the rest; (with abl.) different from; low, vile; expelled, rejected; *ī tara ī tara*, the one—the other, this—that. (*Itara* connected antithetically with a preceding word often signifies the contrary idea, e. g. *vijayāya itarāya vā*, to victory or defeat; so in Dvandva compounds, *sukhetareṣhu*, in happiness and distress. It sometimes, however, forms a Tat-purusha compound with another word to express the one idea implied in the contrary of that word, e. g. *dakṣiṇetara*, the left hand.) — *Itara-jana*, ās, n. pl. other men; a euphemistic title of certain beings who appear to be considered as spirits of darkness; Kūvera belongs to them. — *Itara-tas*, ind. otherwise than, different from; *ītasśetarataśca*, hither and thither. — *Itara-ītha*, ind. in another manner, in a contrary manner; per-versely; on the other hand, else.

**Itarā**, f., N. of the mother of Aitareya.

**Itaretara**, as, ā, am (occurring chiefly in oblique cases of sing. and in comp.; fr. *itara-ī tara*, which may be for *ītaras-ī tara*, cf. *anyōnya*, *paraspara*), one another, one with another, mutual, respective, several; (am), n. or adv. mutually, &c. — *Itaretara-kāmyā*, f. respective or several fancies or inclinations. — *Itaretarāśraya* ('*ra-āś*'), as, ā, am, affecting or concerning mutually.

**Itare-dyus**, ind. at another or different day.

**I-tama**, as, ā, at (superlative form of 3. *i*), another (of many?).

**इतस** *i-tas*, ind. (fr. 3. *i* with affix *tas*, used like the abl. case of the pronoun *iḍam*), from hence, hence, here (opposed to *amū-tas* and *amū-tra*); from this point; from this world, in this world; *ītas ītas*, here—there; *ītasśetarataśca*, hence and thence, hither and thither, here and there, to and fro; from this time, now; therefore. — *Ita-ūti*, īs, īs, ī, Ved. extending or reaching from hence; existing or lasting longer than the present time, future; (Sāy.) one who has obtained help. — *Itas-tatas*, ind. here and there, hither and thither.

**इति** 2. *iti*, ind. (fr. pronominal base 3. *i*), in this manner, thus. In its original signification *iti* refers to something that has been said or thought, or lays stress on what precedes. In the Brāhmanas it is often equivalent to 'as you know,' reminding the hearer or reader of certain customs, conditions, &c., supposed to be known to him.