

In quotations of every kind *iti* means that the preceding words are the very words which some person has or might have spoken, and placed thus at the end of a speech it serves the purpose of inverted commas (e.g. *ity uktvā*, having so said; *itī kṛtvā*, having so considered, having so decided). It may often have reference merely to what is passing in the mind, e.g. *bālo 'pi nāvamanantaryo manushya itī bhūmīpaḥ*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal,' (Gram. 928.) In theatrical language *iti tathā karoti* = after these words he acts so.

Sometimes *iti* is used to include under one head a number of separate objects aggregated together (e.g. *tyjāyāhyayanadānāni tapah satyaṃ kṣamā damah alobha itī mārgo 'yam*, 'sacrificing, studying, liberality, penance, truth, patience, self-restraint, absence of desire,' this course of conduct, &c.).

Iti is sometimes followed by *evam*, *iva*, or a demonstrative pronoun pleonastically (e.g. *tām brūyād bhavatiṭy evam*, her he may call 'lady,' thus).

Iti may form an adverbial compound with the name of an author (e.g. *itipāṇini*, thus according to Pāṇini). It may also express manifestation (to l behold), something additional (as in *ity-ādī*, et cetera), order, arrangement specific or distinctive, and identity. It is used by native commentators after quoting a rule to express 'according to such a rule' (e.g. *anudātānīta ity Āmanepadam bhavati*, according to the rule of Pāṇini 1. 3, 12, the Ātmanepada takes place).

Kim iti = *kim*, wherefore, why? (In the Sātapatha-Brahmaṇa *ti* occurs for *iti*; cf. Prakṛit *ti* and *iti*). — *Iti-katha*, *as*, *ā*, *am*, unworthy of trust, not fit to be credited; wicked, lost; (*ā*), *f*. unmeaning or nonsensical discourse; (? for *ati-katha*, q. v.) — *Iti-karaṇa*, *am*, *n*. or *iti-kāra*, *as*, *m*. the word *iti*. — *Iti-kartavya*, *as*, *ā*, *am*, proper or necessary to be done according to certain conditions; (*am*), *n*. duty, obligation. — *Itikartavyatā*, *f*. or *itīkṛya-tā* or *itī-kṛitya-tā*, *f*. any proper or necessary measure, obligation. — *Itikartavyatā-mūḍha*, *as*, *ā*, *am*, embarrassed, dumfounded, wholly at a loss what to do. — *Iti-tha*, *as*, *ī*, *am*, Ved. such a one, such, e.g. *puretiṭhyai* (? *rātryaḥ* dat. sing.) *marishyastī*, before such and such a day thou wilt die. — *Iti-mātra*, *as*, *ā*, *am*, of such extent or quality. — *Iti-va*, *ind*. in the same manner. — *Iti-vṛtta*, *am*, *n*. occurrence, event. — *Ity-artham*, *ind*. for this purpose. — *Ity-ādī*, *is*, *is*, *i*, having such (thing or things) at the beginning, thus beginning, and so forth, et cetera. — *Ity-ukta*, *am*, *n*. information, report, narrative.

Iti-ha, *ind*. thus indeed, (according to tradition.)

Iti-hāsa, *as*, *m*. (*iti-ha-āsa*, 'so indeed it was'), talk, legend, tradition, history, traditional accounts of former events, heroic history, as the Mahā-bhārata.

इतिहास itihāsa. See under 2. *iti* above.

इतीक itika, *as*, *m*. N. of a people.

इकट itkaṭa, *as*, *m*. a kind of reed or grass.

See *ikkaṭa*.

इकिला itkilā, *f*. N. of a perfume. See *rocānā*.

इय ittha, *am*, *n*. in astronomy = *ixōūs*.

इयम् ittham, *ind*. (fr. *id*, q. v.), thus, in this manner; [cf. Lat. *item*.] — *Ittham-vidha*, *as*, *ā*, *am*, of such a kind, endowed with such qualities. — *Ittham-kāram*, *ind*. in this manner. — *Ittham-bhāva*, *as*, *m*. the being thus endowed. — *Ittham-bhūta*, *as*, *ā*, *am*, become thus, being thus or in such manner; so circumstanced.

इयशाल itthasāla, (in astrology) N. of the third Yoga, = Arabic **إتصال**.

इथा itthā, *ind*. Ved. thus; (often used in the R̥g-veda, and sometimes only to lay stress on a following word; therefore by native etymologists

considered as a particle of affirmation.) *Itthā* is often connected with words expressing devotion to the gods &c. in the sense of thus, truly, really; especially with *dhī* as an adjective. Hence *itthā-dhī* = such, i. e. true (*satyā*) or real worship. Similarly, *itthā-dhī*, *is*, *is*, *i*, so devout, so pious, i. e. very devout; (*Sāy*.) performing such or true works.

इथात् itthāt, *ind*. (= *ittham*), Ved. thus, in this way.

इद् id, *ind*. Ved. (probably the neut. form of the pronom. base *i*, see 3. *i*; a particle of affirmation), even, just, only; (especially in strengthening an antithesis, e.g. *yathā vāsanti devās tathā id asat*, as the gods wish it, thus indeed it will be; *dīp-santa id ripavo nāha dēbhuh*, the enemies wishing indeed to hurt were in nowise able to hurt.)

Id is often added to words expressing excess or exclusion (e.g. *viśva it*, everyone indeed; *śasvad it*, constantly indeed; *eka it*, one only). At the beginning of sentences it often adds emphasis to pronouns, prepositions, particles (e.g. *tvam it*, thou indeed; *yadi it*, if indeed, &c.).

Id occurs often in the R̥g-veda, seldom in the Brāhmaṇas, and its place is taken in classical Sanskrit by *eva* and other particles.

इदम् idam, *ayam*, *iyam*, *idam* (fr. *id*, a kind of neut. of the pronom. base 3. *i* with *am*; cf. Lat. *is*, *ea*, *id*, and *idem*: the regular forms are partly derived from the pronom. base *a*; see Gram. 224). The Veda exhibits various irregular formations, e.g. fr. pronom. base *a*, an inst. *enā*, *ayā*, and gen. loc. du. *ayos*; fr. the base *ima*, a gen. sing. *īmasya*, &c.: the forms derived fr. *a* are used emphatically if they take the place of the third personal pronoun, do not stand at the beginning of a verse or period, and have no peculiar stress laid upon them), this, this here, referring to something near the speaker; known, present; (opposed to *adas*, e.g. *ayam lokah* or *idam viśvam* or *idam sarvam*, this earthly world, this universe; *ayam agnīh*, this fire which burns on the earth; but *asāv agnīh*, that fire in the sky, i. e. the lightning; so also *idam* or *iyam* alone signifies 'this earth'; *ime smaḥ*, here we are.)

Idam often refers to something immediately following, whereas *etad* points to what precedes (e.g. *śrutvā etad idam ūcuḥ*, having heard that they said this).

Idam occurs connected with *yad*, *tad*, *etad*, *kim*, and a personal pronoun, partly to point out anything more distinctly and emphatically, partly pleonastically (e.g. *tad idam vākyam*, this speech here following; so *yaṃ Vidūshakah*, this Vidūshaka here).

Idam, *ind*. Ved. here, to this place; now, even, just; there; with these words. — *Idam-rūpa*, *as*, *ā*, *am*, Ved. having this shape. — *Idam-vid*, *t*, *t*, *t*, knowing this or conversant with this. — *Idam-kāryā*, *f*. the plant *Hedysarum* Alhagi. — *Idam-vasu*, *us*, *us*, *u*, Ved. rich in this and that. — *Idam-tā*, *f*. identity. — *Idam-prakāram*, *ind*. in this manner. — *Idam-prathamā*, *as*, *ā*, *am*, doing anything for the first time. — *Idam-maya*, *as*, *ī*, *am*, Ved. made or consisting of this.

Idamyu, *us*, *u*, wishing this.

इदा i-dā, *ind*. (fr. pronom. base 3. *i*), Ved. now, at this moment; (often connected with a gen. of *ahan*, e.g. *iḍā ahnah* or *ahna iḍā*, this present day, 'now-a-days'; and with *hyas*, e.g. *iḍā hyah*, only yesterday.) — *Idā-vatsara*, *as*, *m*. originally perhaps 'the present or current year'; then one of the names given to the single years of a period of five years; one of the five years in which gifts of clothes and food are productive of great rewards. — *Idā-vatsariya*, *as*, *i*, *am*, belonging to such a year. — *Idu-vatsara* and *iḍ-vatsara* = *iḍā-vatsara* above. — *Id-vatsariya* = *iḍāvatsariya* above.

I-dānīm, *ind*. now, at this moment, in this case, just, even; (with gen. of *ahan*, e.g. *iḍānīm ahnah*,

this present day, 'now-a-days'; *iḍānīm eva*, just now; immediately; *iḍānīm api*, in this case too; *tata iḍānīm*, thereupon, then.) In rare cases it is an expletive, affecting but slightly the sense. *Iḍānīm* as a measure of time is the fifteenth part of an *etarhi*, and is then declinable (e.g. *yāvanti Etarhiṇi tāvanti pañcadasakṛitva Iḍānīni*, as many *Etarhi*, so many *Iḍānīm* fifteen times repeated). — *Iḍānī-tana*, *as*, *ī*, *am*, present, momentary, of the present moment.

इद्, इध्, &c. See under *indh*.

इन् in, cl. 8. P., Ved. *inoti*, *ainot*, 2nd sing. impv. *inuhi* or *inu*, cl. 9. P., 1st pl. *inimasi*, cl. 6. P. (fr. *inv*) *invati*, perf. 3rd pl. *invre*, to advance upon, press upon, drive; to infuse strength, invigorate; to use force, to force; drive away, keep back, remove; to have in one's power, to take possession of, pervade; to dispose; to be lord or master of a thing or an art. See *inv*.

Ina, *as*, *ā*, *am*, Ved. able, strong, energetic, determined, bold; powerful, mighty, wild; glorious; (*as*), *m*. a lord, a master; a king; the sun; the lunar mansion *Hasta*. — *Ina-sabha*, *am*, *n*. a royal court or assembly.

इन्क्ष inaksh, *inakshati* (a Ved. Desid. of *naksh*), to endeavour to reach, strive to obtain.

इनानी ināni, *f*. N. of a plant (= *Vaṭapattri*).

इनु inu, *us*, *m*. N. of a Gandharva.

इन्पिहा inthihā, *f*. an astrological term taken from the Arabic.

इन्द ind, cl. 1. P. *indati*; *aindat*, *iḍām-babhūva*, *iḍitum*, to be powerful; (this root seems to be formed merely for the etymology of the word *indra*, q. v.)

इन्दम्वर indambara, *am*, *n*. the blue lotus, *Nymphaea Cærulea*. See *indī-vara*.

इन्दिर indindira, *as*, *m*. a large bee.

इन्दिरा indirā, *f*. epithet of *Lakshmi*, wife of *Viṣṇu*. — *Indirā-mandira*, *as*, *m*. epithet of *Viṣṇu*. — *Indirālaya* (*rā-āl*), *am*, *n*. (lit. 'the abode of *Indirā* or *Lakshmi*'), the blue lotus, *Nymphaea Stellata* and *Cyanea*. (The goddess *Indirā* issued at the creation from the petals of the flower.) — *Indirā-vara*, *am*, *n*. = preceding.

इन्दीवर indī-vara or *indī-vara* or *indī-vara*, *am*, *m*. (contracted fr. *indīrā-vara*), the blue lotus, *Nymphaea Stellata* and *Cyanea*, see *indirā*; (*ī*), *f*. the plant *Asparagus Racemosus*; (*ā*), *f*. N. of another plant.

Indivariṇi, *f*. a group of blue lotuses.

इन्दु indu, *us*, *m*. (said to be fr. rt. *und*: perhaps connected with *vindu*, which last is unknown in the R̥g-veda), Ved. a drop, especially of *Soma*, *Soma*; a bright drop, a spark; the moon; (*avas*), *m*. pl. the moons, i. e. the periodic changes of the moon; time of moonlight, night; (*us*), *m*. camphor. (In the Brāhmaṇas *indu* is used only for the moon; but the connection between the senses 'Soma juice' and 'moon' in the word *indu* has led to the same two ideas being transferred in classical Sanskrit to the word *Soma*, although the latter has properly only the sense 'Soma juice'.) — *Indu-kamala*, *am*, *n*. the white lotus. — *Indu-kalā*, *f*. a digit of the moon; N. of several plants, *Cocculus Cordifolius*, *Sarcostema Viminalis*, *Ligusticum Ajowan*. — *Indu-kalikā*, *f*. the plant *Pandanus Odoratissimus*. — *Indu-kānta*, *as*, *m*. the lunar gem, the moon-stone; (*ā*), *f*. night. — *Indu-ja*, *as*, *m*. epithet of the planet mercury, 'son of the moon'; (*ā*), *f*. N. of the river *Revā* or *Narmadā* in the *Dekhan*. — *Indu-janaka*, *as*, *m*. the ocean, lit. 'father of the moon,' (the moon being produced amongst other things at the churning of the ocean.) — *Indu-dala*, *as*, *m*. a portion of the moon, a digit, crescent. — *Indu-putra*, *as*, *m*. epithet