

sugar-cane, L. — **pattra**, m. the grain Penicillaria Spicata, L.; (f), f. Acorus Calamus, Nir. — **parñi**, f. Acorus Calamus, ib. — **pāka**, m. molasses, L. — **pra**, m. the plant Saccharum Sara, L. — **bālikā**, f. Saccharum Spontaneum, = *-tulyā*, L. — **bhākshikā**, f. a meal of sugar or molasses, Comm. on Pāñ. — **bhākshita**, m. f. (ā & ī). chewing sugar-cane, Vop. — **matī**, f., N. of a river in Kurukshetra, MBh.; Hariv.; R. — **mālavī** or **-mālinī**, f., N. of a river, MBh.; see *ikshu-dā*. — **mūla**, n. a kind of sugar-cane; the root of sugar-cane. — **meha**, m. diabetes or diabetes mellitus; see *madhu-meha*; (°*mehin*, mfn. suffering from diabetes, Suśr.) — **yantra**, n. a sugar-mill. — **yoni**, m. Saccharum Officinatum, L. — **rasa**, m. the juice of the sugar-cane; molasses, unrefined sugar, Suśr.; Pāñcat.; the cane Saccharum Spontaneum, L.; *-kvātha*, m. raw or unrefined sugar, molasses, L.; *-kvāthōda*, m. the sea of syrup L. — **vana**, n. (Pāñ. viii, 4, 5) a sugar-cane wood. — **vallārī** and **-vallī**, f. Batatas Paniculata, L. — **vāṭikā** or **-vāṭī**, f. Saccharum Officinatum (the common yellow cane), L. — **vāri**, n. the sea of syrup (one of the seven seas), L. — **vikāra**, m. 'change of sugar-cane,' sugar, molasses; any sweetmeat, Suśr. — **veshṭana**, m. a kind of sugar-cane, L. — **sākaṭa** or **-sākina**, n. a field of sugar-cane, L. — **samudra**, m. the sea of syrup (one of the seven seas), L. — **sāra**, m. molasses, raw or unrefined sugar, L. **Ikshvāri** (for *ikshu-vāri*?), m. Saccharum Spontaneum. **Ikshvālika**, m. (for *ikshu-vālika*?), Saccharum Spontaneum; (ā), f. another sort, Saccharum Fuscum (native reed-pens are made from its stem), L.

Ikshuka, as, m. sugar-cane, Suśr.

Ikshukiya, mfn. (Pāñ. iv, 2, 31) abounding in sugar-cane (as a country or region).

Ikshura, as, m. Capparis Spinosa; Asteracantha Longifolia; Saccharum Spontaneum, L.

Ikshuraka, as, m. Capparis Spinosa; Saccharum Spontaneum, L.

Ikshulā, f., N. of a river, MBh. See *ikshu-dā*.

इक्ष्वाकु *ikshvāku* [RV.] and *ikshvāku* [AV.], as, m., N. of a man, RV. x, 60, 7; AV. xix, 39, 9; of a son of Manu Vaivasvata (father of Kukshi and first king of the solar dynasty in Ayodhyā), MBh.; R.; Bhag.; Hariv.; VP.; a descendant of Ikshvāku, R.; Ragh.; (some Buddhists as well as the Jainas derive their Cakravartins and many of their Arhats from Ikshvāku); (*avas*), m., N. of a warrior-tribe descended from Ikshvāku, VarBṛS.; (*us*), f. a bitter gourd; according to some, the Coloquintida (Citrillus Colocynthis), the fruit of a wild species of Lagenaria Vulgaris, Suśr. — **kula-ja**, mfn. born in the family of Ikshvāku.

इक्ष् *ikh*, cl. 1. P. *ekhati*, *iyekha*, *ekhishyati*, *ekhitum*, to go, move, Dhātup. v, 26 & 27; [cf. Gk. *εἶκω*, *οἶχομαι*?]

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

इक्ष् *inkh*, cl. 1. P. *inkhati*, *inkhām-cakāra*, *inkhishyati*, *inkhitum*, to go, move, Dhātup. v, 26 & 27; [cf. Hib. *imchīm*, 'I go on, proceed, march?']

इङ् *ing*, cl. 1. P., ep. *Ā. ingati*, *-te* (Dhātup. v, 46), to go, go to or towards; to move or agitate, MBh.; Bhag.: Caus. P. *ingayati*, to move, agitate, shake, RV. i, 167, 45; ŚBr.; (in Gr.) to divide or separate the members of a compound word, use a word or bring it into such a grammatical relation that it is considered *ingya*, see below, RPrāt.; [cf. Hib. *ing*, 'a stir, a move.']

Ingā, mfn. movable, locomotive, MBh.; surprising, wonderful, L.; (*as*), m. a hint or sign, an indication of sentiment by gesture, knowledge, L.; (*ā*), f. (with Buddh.) a manner of counting, Lalit.

Ingana, am, n. shaking, KātyŚr.; (in Gr.) separation of one member of a compound from another; separation by the *ava-graha* or mark of tmesis, Comm. on RPrāt.

Ingita, 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, Mn.; R.; MBh.; Suśr.; Hit.; Ragh. &c. — **kovidā** or **-jñā**, mfn. understanding signs, acquainted with the gesture of another, skilled in the expression or interpretation of internal sentiments by external gesture. **Ingitādhyāsita**, n. play of features, MBh.

Ingya, mfn. movable from its place (in the Prātisākhya a term for those words or rather parts of a compound word which in certain grammatical operations may be separated from the preceding part), a word which in the Pada-pāṭha is divided by the *ava-graha* or mark of tmesis, RPrāt.; ĀPrāt.

इङ्गिड *ingida*, as, m., N. of a plant, Kauś.

इङ्गुद *inguda*, as, ī, m. f. the medicinal tree Terminalia Catappa (in Bengal confounded with Putranjiva Roxburghii Wall.), MBh.; R.; Suśr.; Śak.; Ragh.; (*am*), n. the nut of the tree Terminalia Catappa, MBh.

Ingula, as, ī, m. f. Terminalia Catappa, L.

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

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

इच्छक 2. *icchaka*, *icchā*, &c. See p. 169, col. 1.

इज्जल *ijjala*, as, m. a small tree growing in wet and saline soil (or on low grounds near the sea), Barringtonia Acutangula Gaertn., L.

इज्य *ijya*, mfn. (irr. fut. pass. p. of *√yaj*), to be revered or honoured, RāmatUp.; BhP. &c.; (*as*), m. a teacher, BhP.; a deity, god, BhP.; N. of Bṛihaspati (the teacher or Guru of the gods); of the planet Jupiter; (*ā*), f. a sacrifice, making offerings to the gods or manes, Pāñ. iii, 3, 98; KātyŚr.; MBh.; Bhag.; Suśr.; Ragh. &c.; a gift, donation; worship, reverence; meeting, union, L.; a cow, L.; a bawd or procuress, L. — **śīla**, mfn. sacrificing frequently, L.

इच्चाक *incāka*, as, m. a shrimp, prawn.

इञ्जना *injanā*, f. (fr. *inj* = *√ing*?), movement, Lalit.

इट *it*, cl. 1. P. *eṭati*, *eṭitum* (Dhātup. ix, 31), to go; to go to or towards; (p. *iṭṭi*, RV. x, 171, 1) to make haste; to err [NBD.]

इटा *iṭa*, as, m. a kind of reed or grass; a texture woven from it, a mat, AV. vi, 14, 3; ix, 3, 18; N. of a Ṛishi (author of RV. x, 171), RAnukr. — **sūnā**, n. a texture formed of reed, a mat, ŚBr.

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

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

इइ *iḍ* (fr. *√i. ish*; connected with *irā*, q. v.; only in inst., gen., abl. sing., and acc. pl. *iḍā* and *iḍās*; or, according to the spelling of the Rīg-veda, *iḍā* and *iḍās*), a refreshing draught, refreshment, libation offered to the gods, RV.; the flow of speech, the stream of sacred words and worship, prayer; (Sāy.) the earth, food, RV.; VS.; (*iḍas* or *iḍas*), pl. the objects of devotion (a particular form of Agni addressed in the fourth verse of the Āpri hymn RV. i, 13), RV. iii, 4, 3; (erroneously also referred to in the Brāhmaṇas &c. as if etymologically connected with the words *iḍya*, *iḍita*, *iḍita*, 'the praiseworthy,' 'the praised,' which are used in other passages as the designation of the same object of worship), VS.; AitBr.; ŚBr.; ĀśvŚr. &c.

Idā, as, m., N. of Agni (who is to be addressed with prayers, or invoked with the stream or flow of praise), VS. ii, 3; N. of a king (a son of Kardama or Manu), VP.; (cf. *ila*.) — **viḍa**, m., N. of a son of Daśaratha, VP.; (*ā*), f., N. of a daughter of Tṛiṇabindu and mother of Kuvera, VP.; BhP.; a species of she-goat, BhP.

Idās or **ilās** (gen. of *iḍ* above). — **pāti**, 'Lord of refreshment,' N. of Pūshan, RV. vi, 58, 4; of Bṛihaspati, RV. v, 42, 14; of Viṣṇu, BhP. vi, 5, 27. — **padé**, in the place of sacred libation, i. e. at the altar or place of offering, RV.

Iḍā, f. or (in Rīg-veda) **iḍā**, (not to be confounded with the inst. case of *iḍ* above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit, RV.; AV.; AitBr.; offering, libation (especially a holy libation, offered between the Pra-yāga and Anu-yāga, and consisting of four preparations of milk, poured into a vessel containing water, and then partially drunk by the priest and sacrificers; personified in the cow, the symbol of feeding and nourishment), ŚBr. i, 8, 1, 1, &c.; AitBr.; KātyŚr.; Kauś.; (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 Bhāratī), RV.; AV.; VS. &c.; the earth, food, Sāy.; a cow; the goddess *Iḍā* or *Iḍā* (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 Maitrāvaruṇī as daughter of Mitra-Varuṇa, two gods who were objects of the highest and most spiritual devotion); N. of Durgā; of a daughter of Daksha and wife of Kaśyapa; of a wife of Vasudeva and of the Rudra Rita-dhvaja; speech, BhP.; heaven, L.; earth, MBh.; a particular artery on the left side of the body; a tubular vessel (one of the principal channels of the vital spirit, that which is on the right side of the body), L. — **camasa**, m. a vessel for the *Iḍā* oblation, Kauś. — **jāta**, m. a species of Agallochum, L. — **daḍha** (*iḍā*°, *iḍā*°, and *iḍā*°), n., N. of a particular Ishty-ayana or sacrificial observance, AitBr.; ĀśvŚr. — **pātra**, n. and **pātri**, f. a vessel for the *Iḍā* oblation. — **prajas** (*asas*), f. pl. the descendants of *Iḍā*. — **yās-padé** (*iḍāyās-padé*), ind. at the place of *Iḍā*, i. e. of worship and libation, earth, RV.; AV. — **vat** (*iḍā*°), mfn. refreshing, granting fresh vital spirits; possessed of refreshment, refreshed; possessed of sacrificial food [Sāy.], RV.; containing the word *iḍā*, TāñḍyaBr.; (in music) a particular time.

Idācikā, f. (fr. *iḍā*?), a wasp, L.

Idikā, f. the earth, L.

Idīya, mfn. (*gaṇa utkarādi*, Pāñ. iv, 2, 90), belonging to *iḍā*.

इडिक्क *iḍikka*, as, m. a wild goat, L.

इडुर *iḍvara*, as, m. a bull fit to be set at liberty, L. See *iṭ-cara*.

इडरी *iḍarī* or *iḍalī*, f. a kind of cake, L.

इडु *iḍvā*, e, n. du. two coverings for the hands (made of Muñja grass) to protect them in removing the Ukhā (from the fire), ŚBr.; KātyŚr. [T. reads *iḍra*].

इडेरिका *iḍerikā*, f. a kind of cake, L.

इत् 2. *it*, (in Gr.) an indicatory letter or syllable attached to roots &c. (= *anubandha*, q. v.)

इत् 3. *it* for the Ved. particle *id*, q. v.

इतर *i-tara*, mf(ā)n. (the neuter is *ad* in classical Sanskrit, but *am* [*ad*, ŚBr.] in Ved., Pāñ. vii, 1, 25, 26; comparative form of pronom. base 3. *i*; cf. Lat. *iterum*; Hib. *iter*), the other (of two), another; (pl.) the rest; (with abl.) different from, RV.; AV.; ŚBr.; MBh.; R.; Mn.; Ragh.; Hit. &c.; low, vile, Kād.; expelled, rejected, L.; (*ā*), f. said to be a N. of the mother of Aitareya; (*ad*), ind. whereas, whilst, Subh.; *itara*, *itara*, the one—the other, this—that. (*Itara* connected antithetically with a preceding word often signifies the contrary idea, e. g. *vijayāya itarāya vā* [MBh.], to victory or defeat; so in Dvandva compounds, *sukhētareṣu* [ŚvetUp.], in happiness and distress; it sometimes, however, forms a Tat-puruṣa compound with another word to express the one idea implied in the contrary of that word, e. g. *dakṣiṇētara*, the left hand.) — **janā**, m. an ordinary man, Śārng.; (*ās*), m. pl. 'other men;' a euphemistic name of certain beings who appear to be considered as spirits of darkness (Kuvera belongs to them), AV.; VS.; TS.; MaitrS.; GopBr. — **jā-tīya**, mfn. ordinary, common-place. — **tas**, ind. otherwise than, different from; from or to another direction, KātyŚr.; ŚBr. &c.; (*itascētarataśca*, hither and thither, R.) — **tra**, ind. elsewhere, BhP.; on the other hand, else, Yogas. — **thā**, ind. in another manner, in a contrary manner; perversely; on the other hand, else, ŚBr.; KātyŚr.; Śis. &c. — **pāñi**, m. the left hand, ĀśvGr. iv, 7, 13. **Itarāṅga**, mfn. being a means to another, ancillary to another, Sāh. 266. **Itarētara**, mfn. (occurring chiefly in oblique cases of sing. and in comp.; perhaps for *itaras-itara*; cf. *anyo'nya*, *paras-para*), one another, one with another, mutual, respective, several; (*am*), n. or adv. mutually, &c., KātyŚr.; MBh.; Ragh. &c.; *-kāmyā*, f. respective or several fancies or inclinations; *-pratya*, mfn. dependent on each other; *-pratya-tva*, n. mutual dependance, Bādar.; *-yoga*, m. mutual connexion or relation (of the simple members, as in a