

Dvandva compound), Siddh. i, p. 431. **Itarētārāśraya**, mfn. taking refuge with or depending on each other, concerning mutually; (*as*), m. a particular logical error, circular reasoning, Sarvad. **Itarētārōpa-kṛiti-mat**, mfn. helping each other, Siś. ix, 33.

**Itare-dyus**, ind. on another or different day, Pāṇ. v, 3, 22.

**इतस् i-tās**, ind. (fr. 3. *i* with affix *tas*, used like the abl. case of the pronoun *idam*), from hence, hence, here (opposed to *amu-tas* and *amu-tra*), RV.; AV.; ŚBr.; Śak. &c.; from this point; from this world, in this world, ŚBr.; ChUp.; Prab. &c.; (*itas*, *itas*, here—there; *itascētaśca*, hence and thence, hither and thither, here and there, to and fro); from this time, now, RV.; AV.; MBh. &c.; therefore, R. **Itā-ūti**, mfn. extending or reaching from hence; existing or lasting longer than the present time, future; one who has obtained help [Sāy.], RV. **Itāh-pradāna**, mfn. offering from hence, i. e. from this world, TS.; ŚBr. **Itas-tatas**, ind. here and there, hither and thither, R.; Hit. &c.

**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 Brāhmaṇas it is often equivalent to 'as you know,' reminding the hearer or reader of certain customs, conditions, &c. supposed to be known to him).

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 (*ity uktvā*, having so said; *iti kṛtvā*, having so considered, having so decided). It may often have reference merely to what is passing in the mind, e.g. *bālo pi nāvamantavyo manushya iti bhūmipah*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal,' (Gr. 928.) In dram. *iti tathā karoti* means 'after these words he acts thus.'

Sometimes *iti* is used to include under one head a number of separate objects aggregated together (e.g. *ijyādhyayanādānāni tapaḥ satyaṃ kshamā damaḥ aloha iti 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. *iti-pāṇini*, thus according to Pāṇini). It may also express the act of calling attention (lo! behold!) It may have some other significations, e.g. something additional (as in *ity-ādi*, et cætera), 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. *anudātanīta ity ātmanepadam bhavati*, according to the rule of Pāṇini i, 3, 12, the Ātmanepada takes place). *Kim iti = kim*, wherefore, why? (In the Śatapatha-brāhmaṇa *ti* occurs for *iti*; cf. Prakṛit *ti* and *tti*.) — **katha**, mfn. unworthy of trust, not fit to be credited; wicked, lost; (*ā*), f. unmeaning or nonsensical discourse; (for *atikatha*, q. v.), L. — **karana**, n. or **-kāra**, m. the word *iti*, RPrāt. — **karaniya** [Kir. vii, 17] or **-kartavya** or **-kārya** or **-kṛitya**, mfn. proper or necessary to be done according to certain conditions; (*am*), n. duty, obligation, MBh.; R.; Mn.; — *tā*, f. any proper or necessary measure, obligation. **Itikartavyatā-mūḍha**, mfn. embarrassed, dumb-founded, wholly at a loss what to do, Hit. — **thā**, mf(ī)n. Ved. such a one, such, ŚBr. i, 8, 1, 4 & xi, 6, 3, 11. — **nāman**, mfn. having such a name, Hariv. — **para**, mfn. followed by *iti* (as a word), TPrāt. — **pāṇini**, ind. thus according to Pāṇini's very words, Comm. on Pāṇ. — **mātra**, mfn. of such extent or quality. — **vat**, ind. in the same manner, Sāh.; Comm. on Ragh. — **vṛitta**, n. occurrence, event, R.; Sāh.; Vām. &c. — **hari**, ind. thus according to Hari's very words, Vop. **Ity-anta**, mfn. ending thus, Comm. on Pāṇ. **Ity-ārtha**, mfn. having such a sense or meaning; (*am*), ind. for this purpose, R. **Ity-ādi**, mfn. having such (thing or things) at the beginning, thus beginning, and so forth, et cætera, Hit.; Vet.; Vedāntas. &c. **Ity-ālikhitā**, mfn. so scratched or marked, ŚBr. **Ity-ukta**, n. 'so said,' information, report. **Ity-unmṛśya**, mfn. to be touched in this manner, ŚBr. **Ity-etan-nāmaka**,

mfn. having those names (as aforesaid), Vedāntas. **Ity-evam-ādi**, ind. and so forth, VP.; Kāvyaḍ.

**Itiśa**, *as*, m., N. of a man, (gaṇa *naḍādi*, Pāṇ. iv, 1, 99.)

**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, ŚBr.; MBh.; Mn. &c.

**इतीकितिका itika**, *as*, m., N. of a people (cf. *ijika*).

**इत्कट itkaṭa**, *as*, m. a kind of reed or grass. See *ikkaṭa*.

**इत्किला itkilā**, f., N. of a perfume, L. See *rocana*.

**इत्थ ittha**, *am*, n. in astron. = *ιχθός*, VarBrS.

**इत्थम् ittham**, ind. (fr. *id*, q. v.; Pāṇ. v, 3, 24), thus, in this manner, RV.; AV.; TS.; R.; Śak. &c.; [cf. Lat. *item*.] — **vidha (ittham°)**, mfn. of such a kind, endowed with such qualities, Bhartṛ. — **kāram**, ind. in this manner, Pāṇ. iii, 4, 27. — **bhāva**, m. the being thus endowed. — **bhūta**, mfn. become thus, being thus or in such manner; so circumstanced, Pāṇ.; Śak.; Megh. &c.

**इत्थशाल itthasāla** (fr. Arabic *إتصال*), N. of the third Yoga in astronomy.

**इत्था itthā**, ind. Ved. thus; (often used in the Rīg-veda, and sometimes only to lay stress on a following word; therefore by native etymologists [Nir.] 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*, mfn. so devout, so pious, i. e. very devout; performing such or true works [Sāy.], RV.; AV.; KathUp.

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

**इत्थ itya**, &c., *itvan*, &c. See p. 163, col. 3.

**इद् id**, ind. Ved. (probably the neut. form of the pronom. base *i*, see 3. *i*; a particle of affirmation) even, just, only; indeed, assuredly (especially in strengthening an antithesis, e.g. *yāthā vāsanti devās tāthēd asat*, as the gods wish it, thus indeed it will be, RV. viii, 28, 4; *dīpsanta id ripāvo nāha debhuh*, the enemies wishing indeed to hurt were in nowise able to hurt, RV. i, 147, 3).

*Id* is often added to words expressing excess or exclusion (e.g. *viśva it*, every one indeed; *śaśvad 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 Rīg-veda and Atharva-veda, seldom in the Brāhmaṇas, and its place is taken in classical Sanskrit by *eva* and other particles.

**इद्म् 1. idám**; *ayám*, *iyám*, *idám* (fr. *id*, Uṇ. iv, 156; gaṇa *sarvādi*, Pāṇ. i, 1, 27; Vop.; 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 Gr. 224; the Veda exhibits various irregular formations, e.g. fr. pronom. base *a*, an inst. *enā*, *ayā* [used in general adverbially], and gen. loc. du. *ayós*, and perhaps also *avós*, in RV. vi, 67, 11; vii, 67, 4; x, 132, 5 [BRD.]; fr. the base *ima*, a gen. sing. *imāsya*, only RV.; the RV. has in a few instances the irregular accentuation *ásmāi*, v, 39, 5, &c.; *ásya*, iv, 15, 5, &c.; *ábhī*, vi, 25, 2, &c.: the forms derived fr. *a* are used enclitically 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 agnih*, this fire which burns on the earth; but *asāv agnih*, that fire in the sky, i. e. the lightning: so also *idam* or *iyam* alone sometimes signifies 'this earth'; *ime smaḥ*, here we are.)

*Idam* often refers to something immediately following, whereas *etad* points to what precedes (e.g. *śrutvātad 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 vākyaṃ*, this speech here following; *so 'yam vidūshakah*, this Vidūshaka here).

**Idád-vasu**, mfn. rich in this and that, AV. xiii, 4, 54.

**2. Idám**, ind. [Ved. and in a few instances in classical Sanskrit] here, to this place; now, even, just; there; with these words, RV.; AV.; ŚBr.; AitBr.; ChUp.; in this manner, R. ii, 53, 31; Śak. (v. l. for *iti* in *kim iti josham āsyate*, 202, 8). — **yu (idam°)**, desiring this, Nir. — **yuga**, n. = *etad yugam* [T.], gaṇa *pratijandā*, Pāṇ. iv, 4, 99. — **rūpa (idam°)**, mfn. having this shape, ŚBr. — **vid**, mfn. knowing this or conversant with this, AitBr.; Nir. — **kāryā**, f. the plant *Hedysarum Alhagi*, L. — **tana** mfn. being now, living in this time, Comm. on Mn. ix, 68. — **tā**, f. the being this, identity, Sarvad. — **tri-tīya**, mfn. doing this for the third time, Comm. on Pāṇ. vi, 2, 162. — **dvitīya**, mfn. doing this for the second time, ib. — **prakāram**, ind. in this manner, Vop. — **prathama**, mfn. doing this for the first time; having this as the first or best; being by this the first, Comm. on Pāṇ. vi, 2, 162. — **madhu (idam°)**, n. a particular hymn, TS. vii, 5, 10, 1. — **madhura**, n. id., Kath. 34, 5. — **māya**, mf(ī)n. made or consisting of this, ŚBr. xiv, 7, 2, 6.

**इदा i-dā**, ind. (fr. pronom. base 3. *i*, Pāṇ. v, 3, 20), Ved. now, at this moment; (often connected with a gen. of *ahan*, e.g. *idā cid dhnaḥ* or *ahna idā*, this present day, 'now-a-days;' and with *hyas*, e.g. *idā hyaḥ*, only yesterday), RV. — **dika (idā-dika)**, mfn. beginning now or with this moment. — **vatsarā**, m. (originally perhaps) 'the present or current year;' 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, AV.; VS.; MaitrS. &c. (*Idāvatsariya*, mfn. belonging to such a year, Comm. on Pāṇ. *Idu-vatsara* and *id-vatsara* = *idā-vatsara* above. *Id-vatsariya* = *idāvatsariya* above.)

**I-dāni**, *i*, n. a measure of time (the fifteenth part of an *Etarhi*), ŚBr. xii, 3, 2, 5.

**I-dānīm**, ind. now, at this moment, in this case, just, even (with gen. of *ahan*, e.g. *idānīm ahnaḥ*, this present day, 'now-a-days;' *idānīm eva*, just now; immediately; *idānīm api*, in this case too; *tata idānīm*, thereupon, then), RV.; ŚBr.; Ait.; Ragh.; (in rare cases it is an expletive, affecting but slightly the sense). **Idānīm-tana**, mf(ī)n. present, modern, momentary, of the present moment, Sāh.; — *tva*, n. the being momentary, Comm. on Mn.

**इद् iddhā**, **इध् idhmā**, &c. See *√indh*.

**इन् in**. See *√inv*.

**इन iná**, mfn. (fr. *√i*, Uṇ. iii, 2; or fr. *in* = *√inv*), able, strong, energetic, determined, bold; powerful, mighty; wild; glorious, RV.; (*as*), m. a lord, master; a king, BhP.; N. of an Āditya; the sun; the lunar mansion *Hasta*, L. — **sabha**, n. a royal court or assembly. **Inōdaya**, m. sunrise.

**इनक्ष inaksh** (said to be a Desid. of *√naś*; 2. sg. *inakshasi*, RV. x, 75, 4; Subj. *inakshat*, i, 132, 6; p. *inakshat*, i, 51, 9; x, 45, 7), to endeavour to reach, strive to obtain, RV.

**इनानी ināni**, f., N. of a plant (= *Vaṭa-patṛi*), L.

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

**इन्धिहा inthihā**, f. (fr. Arabic *إنتهيا*), an astrological term.

**इन्द् ind**, cl. 1. P. *indatī*, *aīndat*, *indām-bābhūva*, *inditum*, to be powerful; 'to see' [Goldst.]; perhaps = *√und*, 'to drop?' (the meaning 'to be powerful' seems to be given by native lexicographers merely for the etymology of the word *indra*, q. v.), Dhātup. iii, 26; Nir.; Vop.

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

**इन्दिरा indindirā**, f. a large bee, *Pra-sannar*.

**इन्दिरा indirā**, f., N. of Lakshmī, wife of Vishṇu, Kathās.; BhP.; beauty, splendour. — **mandira**, m. 'the home of Lakshmī;' N. of Vishṇu, L.