

times considered as a cudgel and sometimes as a short sword or stick shaped like a sword), L.

इक इ, इला, &c. See under √*id*.

इवत् *i-vat*, mfn. (fr. pronominal base 3. *i*), so large, so stately, so magnificent, so much, RV.; going, moving [Sāy.]

इश 1. *iś*, cl. 2. *ā*. *iśhte*, or Ved. *iśe* (2. sg. *iśishe* and *iśshe*, RV. iv, 20, 8; vi, 19, 10; Pot. 1. sg. *iśiya*, pf. 3. pl. *iśire*, *iśishyati*, *iśitum*) to own, possess, RV.; MBh.; Bhāṭṭ.; to belong to, RV.; to dispose of, be valid or powerful; to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun), RV.; AV.; TS.; ŚBr.; MBh.; Ragh. &c.; to command; to rule, reign, RV.; AV.; ŚBr. &c.; to behave like a master, allow, KathUp.; [cf. Goth. *aigan*, 'to have'; Old Germ. *eigan*, 'own'; Mod. Germ. *eigen*.]

2. *iś*, m. master, lord, the supreme spirit, VS. &c.; N. of Śiva. *iśādhyāya*, m., N. of the *iśā*-upanishad. *iśā-vāsyā* or *iśāvāsyā*, n. 'to be clothed or pervaded by the Supreme,' N. of the *iśōpanishad* (q. v.) which commences with that expression. *iśōpanishad*, f., N. of an Upanishad (so called from its beginning *iśā* [VS. xl, 1]; the only instance of an Upanishad included in a Saṁhitā).

iśā, mfn. owning, possessing, sharing; one who is completely master of anything; capable of (with gen.); powerful, supreme; a ruler, master, lord, Mn.; ŚBr.; MBh.; Kum. &c.; (as), m. a husband, L.; a Rudra; the number 'eleven' (as there are eleven Rudras); N. of Śiva as regent of the north-east quarter, MBh.; Hariv.; R.; Śak. &c.; N. of Śiva; of Kuvera; (*ā*), f. faculty, power, dominion, AV.; VS.; ŚBr. — *gītā*, f. pl., N. of a section of the *Kūrma-purāṇa*. — *tva*, n. supremacy, superiority. — *samstha*, mfn. appearing as lord, SvetUp. — *sakhi*, m. Śiva's friend, N. of Kuvera. — *saras*, n., N. of a lake.

iśāna, am, n. commanding, reigning, SvetUp. *iśāna* (& *iśānā*), mfn. owning, possessing, wealthy; reigning, RV.; AV.; VS.; ŚBr. &c.; (as), m. a ruler, master, one of the older names of Śiva-Rudra, AV.; VS.; ŚBr.; MBh.; Kum. &c.; one of the Rudras; the sun as a form of Śiva; a *Sādhyā*; N. of Vishṇu; N. of a man; (*ā*), f., N. of Durgā; (*ī*), f. the silk-cotton tree, Bombax Heptaphyllum, L.; (am), n. light, splendour, L. — *kalpa*, m., N. of a Kalpa. — *kṛit*, mfn. acting like a competent person, making use of one's possessions or faculties; rendering one a master or able [Sāy.], RV. — *candra*, m., N. of a physician, Rājat. — *ja*, ās, m. pl. a class of deities forming a section of the *Kalpa-bhavas*, L. — *devī*, f., N. of a woman, Rājat. — *bali*, m. a particular sacrifice, VS. *iśānādhipa*, mfn. one whose lord is Śiva; (*ā*), f. (scil. *diś*) the north-east.

iśānya, am, n., N. of a Liṅga. *iśitavya*, mfn. to be reigned or ruled over, BhP. *iśitṛi*, tā, m. a master, owner, proprietor; a king, SvetUp.; Prab.

iśin, mfn. commanding, reigning; (*inī*), f. supremacy, Mn. *iśi-tā*, f. or -*tva*, n. superiority, supremacy, one of the eight attributes of Śiva, MBh.; BhP.

iśvarā, mfn. able to do, capable of (with gen. of Vedic inf., or with common inf.), liable, exposed to, AV.; TS.; ŚBr.; AitBr.; Kum.; Hit. &c.; (as, ī), m. f. master, lord, prince, king, mistress, queen, AV.; ŚBr.; Ragh.; Mn. &c.; (as), m. a husband, MBh.; God; the Supreme Being, Mn.; Suśr.; Yājñ. &c.; the supreme soul (*ātman*); Śiva; one of the Rudras; the god of love; N. of a prince; the number 'eleven'; (*ā* or *ī*), f., N. of Durgā; of Lakshmi; of any other of the Śaktis or female energies of the deities; N. of several plants, L. — *kṛishṇa*, m., N. of the author of the *Sāmkhya-kārikā*. — *gītā*, f. pl. a section of the *Kūrma-purāṇa*. — *tā*, f. or -*tva*, n. superiority, supremacy, Prab.; MBh.; Hariv.; Mṛicch. — *tīrthācārya*, m., N. of a teacher. — *datta*, m., N. of a prince. — *nishedha*, as, m. denial of God, atheism. — *nishṭha*, mfn. trusting in God. — *pūjaka*, mfn. pious. — *pūjā*, f. worship of God. — *prapīdhāna*, n. devotion to God, Vedāntas. — *prasāda*, m. divine grace. — *bhāva*, m. royal or imperial state. — *varman*, m., N. of a man, Kathās. — *vāda*, m., N. of a work. — *sadman*, n. a temple. — *sabha*, n. a royal court or assembly. — *sūrī*, m., N. of a teacher. — *senā*, m., N. of a king, VP. — *sevā*, f. the worship of God. *iśvarādhipa*, mfn. subject

to a king, dependant on a master or on God; -*tā*, f. or -*tva*, n. dependance upon God, subjection to a ruler. *iśvarānanda*, m., N. of a scholiast.

iśvari - √ *i*. *kṛi*, to make any one a lord or master. *iśvari-tantra*, n., N. of a work.

इष 1. *iśh*, cl. 1. *ā*. (with prep. also P.) *iśhate*, -*ti* (p. *iśhamāṇa*, RV.; AV.; *iśhé*, *iśhitum*) to go; to fly away, escape, RV.; AitBr.; to attack, hurt, TS.; to glean, collect a few grains; to look, Dhātup.

iśhana, mfn. hastening; (*ā*), f. haste, L. *iśhanin*, mfn. hastening, L.

1. *iśhat*, mfn. (pres. p.) attacking, hurting.

इष 2. *iśh*, ind. a Nidhana or concluding chorus at the end of a *Sāman*, ĀrshBr.

इष *iśha*, as, m. the month *Āsvina*, see *iśha*; a son of the third Manu; a servant of Śiva.

इषत् 2. *iśhāt*, ind. (gaṇa *svar-ādi*, Pāṇ. i, 1, 37; for the use of *iśhat* see Pāṇ. iii, 3, 126, &c.) little, a little, slightly, ŚBr.; R.; Suśr. &c. — °*c-chvāsa* (*iśha-c-chvāsa*), mfn. slightly resounding. — °*j-jala* (*iśhaj-jala*), n. shallow water, a little water. — *kara* (*iśhat*), mf(ī)n. doing little; easy to be accomplished, Prab. — *kārya*, mfn. connected with slight effort. — *pāṇḍu*, m. a pale or light brown colour. — *pāna*, mfn. that of which a little is drunk; easy to be drunk; (am), n. a little draught. — *purusha*, m. a mean man. — *pralambha*, mfn. to be deceived easily. — *sprishṭa*, mfn. uttered with slight contact of the organs of speech (said of the semi-vowels), APrāt.; Siddh. &c.

iśhad- (in comp. for *iśhat*). — *asamāpta*, mfn. a little incomplete, not quite complete, almost complete. — *asamāpti*, f. almost completeness or perfection, little defectiveness or imperfection, Pāṇ. v, 3, 67. — *ādhyam-kara*, mfn. easy to be enriched, Comm. on Pāṇ. — *ādhyam-bhava*, mfn. easy to become rich, ib. — *upadāna*, mfn. easy to be ruined, Kās. on Pāṇ. vi, 1, 50. — *ushṇa*, mfn. slightly warm, tepid. — *ūna*, mfn. slightly defective. — *guṇa*, mfn. of little merit. — *darśana*, n. a glance, a slight inspection. — *dhāsa* (*iśhat-hāsa*), mfn. slightly laughing, smiling. — *dhāsyā* (°*t-hā*°), mfn. id.; (am), n. slight laughter, a smile. — *bījā*, f. a species of grape (having no kernel), Nir. — *rakta*, mfn. pale red. — *vivṛita*, mfn. uttered with slight opening of the organs of speech. — *vīrya*, m. almond tree, Nir.

iśhan- (in comp. for *iśhat*). — *nāda*, mfn. slightly sounding (applied to unaspirated soft consonants). — *nimaya*, mfn. exchanged for a little, L. — *marsha* or -*marshana*, mfn. easy to be endured, tolerable, L.

iśhal-labha (*iśhat-labha*), mfn. to be obtained for a little, L.

इषा *iśhā*, f. (said to be fr. 1. *iśh*), the pole or shafts of a carriage or plough; (*e*), f. du. the double or fork-shaped pole, RV. iii, 53, 17; viii, 5, 29; AV. viii, 8, 23; xi, 3, 9; ŚBr.; KātyŚr.; MBh. &c.; a plank, board, VarBṛS.; a particular measure, Śulb. — *daṇḍa*, m. the handle of a plough, VP. — *danta*, mfn. having tusks as long as a pole; (as), m. an elephant with a large tusk, MBh.; R. *iśhādihāra*, m., N. of a Nāga.

इषिका *iśhikā*, f. an elephant's eyeball; a painter's brush, &c.; a weapon, a dart or arrow, L. Cf. *iśhikā* and *iśhikā*.

इषिर *iśhira*, as, m. fire, L. See *iśhira*.

इषीका *iśhīkā*, f. a reed, cane, MaitrS.; an arrow, R.; a painter's brush or a fibrous stick used as one; an ingot-mould; a dipping rod or something cast into a crucible to examine if the metal it contains is in fusion, L. See *iśhīkā*.

इष्य *iśhma* and 1. *iśhva*, as, m., N. of *Kāma-deva*; spring, L. See *iśhma* and *iśhva*.

इष्व 2. *iśhva*, as, m. a spiritual teacher, L.

इसराफ *iśarāpha*, as, m. (fr. the Arab.), N. of the fourth Yoga (in astrol.)

इह *iḥ*, cl. 1. *ā*. *iḥate*, *iḥām-cakre*, *iḥishyate*, *iḥitum*, rarely P. *iḥati*, &c., to endeavour to obtain; to aim at, attempt; to long for, desire; to take care of; to have in mind, think of (with acc.), MBh.; R.; BhP.; Bhag.; Pañcat. &c.: Caus. *iḥayati*, to impel.

iḥa, as, m. attempt (see *ūrdhvāha*); (*ā*), f. effort, exertion, activity, Mn.; MBh.; R. &c.; request, desire, wish, R.; Sāh.; MBh. &c. — *taś*, ind. diligently, energetically, by or with labour or exertion. *iḥāmṛiga*, m. a wolf, MBh.; R.; a kind of drama, Sāh. *iḥārthin*, mfn. aiming at any object, seeking wealth. *iḥāvṛika*, m. a wolf, L.

iḥita, mfn. sought, attempted, striven for; wished, desired; (am), n. desire, request, wish, effort, Hit.; Kathās.; Prab. &c.

उ U.

उ 1. *u*, the fifth letter and third short vowel of the alphabet, pronounced as the *u* in *full*. — *kāra*, m. the letter or sound *u*.

उ 2. *u*, ind. an interjection of compassion, anger, L.; a particle implying assent, calling, command, L.

उ 3. *u*, ind. an enclitic copula used frequently in the Vedas; (as a particle implying restriction and antithesis, generally after pronominals, prepositions, particles, and before *nu* and *su*, equivalent to) and, also, further; on the other hand (especially in connexion with a relative, e. g. *ya u*, he on the contrary who &c.)

This particle may serve to give emphasis, like *id* and *eva*, especially after prepositions or demonstrative pronouns, in conjunction with *nu*, *vai*, *hi*, *cid*, &c. (e. g. *ayām u vām purutāmo ... jōhavīti* [RV. iii, 62, 2], this very person [your worshipper] invokes you &c.) It is especially used in the figure of speech called Anaphora, and particularly when the pronouns are repeated (e. g. *tām u stusha Indram tām grīṇīshē* [RV. ii, 20, 4], him I praise, Indra, him I sing). It may be used in drawing a conclusion, like the English 'now' (e. g. *tād u tādhā nā kuryāt* [ŚBr. v, 2, 2, 3], that now he should not do in such a manner), and is frequently found in interrogative sentences (e. g. *kā u tāc ciketa* [RV. i, 164, 48], who, I ask, should know that?)

Pāṇini calls this particle *uñ* to distinguish it from the interrogative *u*. In the Pada-pāṭha it is written *ūm*.

In the classical language *u* occurs only after *atha*, *na*, and *kim*, with a slight modification of the sense, and often only as an expletive (see *kim*); *u—u* or *u—uta*, on the one hand—on the other hand; partly—partly; as well—as.

उ 4. *u*, cl. 5. P. *unoti* (see *vy-u*, RV. v, 31, 1): cl. 2. *ā*. (1. sg. *uvē*, RV. x, 86, 7): cl. 1. *ā*. *avate*, hātup.; to call to, hail; to roar, bellow (see also *ōta = ā-uta*).

उ 5. *u*, us, m., N. of Śiva; also of Brahman, L.

उक *uka*, ind., gaṇa *cādi*, Pāṇ. i, 4, 57.

उकण *ukaṇa*, v. l. for *uṇaka*, q. v., Kās. on Pān. iv, 1, 41.

उकनाह *ukanāha*, as, m. a horse of a red and yellow or red and black colour, a bay or chestnut horse, L.

उकुण *ukuna*, as, m. a bug, L.; v. l. *utkuna*.

उक्ता *ukta*, mfn. (p. p. of √*vac*, q. v.), uttered, said, spoken; (as), m., N. of a divine being (v. l. for *uktha*, q. v.), Hariv.; (am), n. word, sentence, Śis. &c.; (am, ā), n. f. a stanza of four lines (with one syllabic instant or one long or two short syllables in each); [cf. Zend *ukhta*.] — *tva*, n. the beings spoken or uttered, Sāh. — *nirvāha*, m. maintaining an assertion. — *puṅska*, a (feminine or neuter) word of which also a masculine is mentioned or exists (and whose meaning only differs from that of the masculine by the notion of gender; e. g. the word *Gāṅgā* is not *ukta-puṅska*, whereas such words as *subhra* and *grāma-ni* are so; cf. *bhāshita-puṅska*), Vop. iv, 8. — *pūrva*, mfn. spoken before or formerly, MBh. — *pratyuktā*, n. speech and reply, discourse, conversation, ŚBr. xi, 5, 1, 10; a kind of anthem or alternate song, Sāh. — *vat*, mfn. one who has spoken (see √*vac*). — *varjam*, ind. except the cases mentioned. — *vākya*, mfn. one who has given an opinion, R.; (am), n. a dictum, decree, L. *Uktānukta*, mfn. spoken and not spoken. *Uktānusāsana*, mfn. one who has received an order, ŚBr. xiv, 7, 3, 25. *Uktōpanishatka*, mfn. one who has been taught the Upanishads, ŚBr. xiv, 6, 11, 1. *Uktōpasam-*