she is also called मैत्रावरुणी as the daughter of मित्र and वरुण).–10 N. of Durgâ. –11 Heaven. –12 A tubular vessel (नाडीभेद), (being in the right side of the body).

इडावत् *a.* 1 Possessed of sacrificial food. –2 Refreshing.

इडाचिका A wasp.

इडिका The earth.

इडिक्कः A wild goat.

इड्वरः see इट्वर.

इड्डः,-ड्डं (इड्डं) (Dual) Two round small plates used as coverings for the hands in taking the fire-pans from the fire; अथैनमिड्डाभ्यां परिगृह्णाति *Sat. Br.* (उखा याभ्यां गृह्यते तौ इड्डौ Karka).

इतर *pron. a.* (रा *f.*,-रत् *n.*) 1 Another, the other (of two), the remaining one of the two; इतरौ वहने स्वकर्मणां R.8.20 v.l.–2 The rest or others (pl.). –3 Other than, different from (with abl.); इतरतापशतानि यथेच्छया वितर तानि सहे चतुरानन Udb.; इतरो रावणादेष राघवानुचरो यदि Bk. 8. 106. –4 Opposite of, either used by itself as an adj. or at the end of comp.; जंगमानीतराणि च Râm.; विजयायेतराय वा Mb.; सुलभेतरसंप्रयोगां M. 5. 3 opposite of, other than easy, difficult; so दक्षिण° left; वाम° right &c. –5 Low, mean, vulgar, ordinary; इतर इव परिभूय ज्ञानं मन्मथेन जडीकृतः K. 154, 160, 203, 273. इतर-इतर the one-the other, this-that. **–Comp.** –इतर *pron. a.* respective, reciprocal, one with another (chiefly in oblique cases or in comp.); वियुक्ताविततरेतरं Ms. 9. 102; °काम्यया 3. 35; R. 7. 54. °आश्रयः mutual dependence, inter-connection. °योगः 1. mutual connection or union; *Si.*10. 24.–2. a variety of the Dvandva compound (opp. समाहारद्वंद्व) where each member of the compound is viewed separately; as मुक्तन्यग्रोधौ छिनत्ति. –जनाः (pl.) 1. other men. –2. euphemistically said of certain beings considered as spirits of darkness of which Kubera is one.

इतरतः, इतरत्र *ind.* Otherwise than, different from, elsewhere; see अन्यतः, अन्यत्र.

इतरथा *ind.* 1 In another manner, in a contrary manner. –2 Perversely. –3 On the other hand.

इतरद्युः *ind.* On another day, the other day.

इतस् *ind.* [इदम्-तासिल् इदादेशः Tv.] 1 Hence, from here or hence. –2 From this person, from me; इतः स दैत्यः प्राप्तश्रीर्नेत एवार्हति क्षयं Ku. 2. 55. –3 In this direction, towards me, here; इतो निषीदेति विसृष्टभूमिः Ku. 3. 2; प्रयुक्तमप्यस्त्रमितो वृथा स्यात् R. 2. 34; इतः स्वपिति केशवः &c. Bh. 2. 76; इतोगतमनुरागं V. 2; °गतवृत्तांतं न स्मरति *S.* 4 news of this place; इत इतो देवः this way, this way, my lord (in dramas). –4 Hence, for this reason, on this ground; इतश्च परमात्मैवेहात्ता भवितुमर्हति S. B.–5 From this world. –6 From this time. इतः-इतः (*a*) on the one hand-on the other hand; इतस्तपस्विकार्यमितो गुरुजनाज्ञा *S.* 2; (*b*) in one place-in another place, here-there; K. 27; इतश्चेतश्च hither and thither; hence and thence, here and there, to and fro; इतश्चेतश्च धावतां; now, therefore; इतस्ततः here and there, hither and thither, to and fro; लांगूलविक्षेपविसर्पिशोभैरितस्ततश्चंद्रमरीचिगौरैः Ku. 1.13.

इति *ind.* 1 This particle is most generally used to report the very words spoken or supposed to be spoken by some one, as represented by the quotation marks in English. The speech reported may be (1) a single word used merely to express what the form of the word is, when it is used as it is (शब्दस्वरूपद्योतक); राम रामेति रामेति कूजंतं मधुराक्षरं Râm.; अत एव गविस्याह Bhartṛi.; (2) or a substantive, which must be put in the nominative case when its meaning is to be indicated (प्रातिपदिकार्थद्योतक); चयस्त्विषामित्यवधारितं पुरा.. .क्रमादमुं नारद इत्यबोधि सः *Si.* 1. 3; अवैमि चैनामनघेति R. 14. 40; दिलीप इति राजेंदुः R. 1. 12; sometimes with acc. कैवर्तमिति यं प्राहुः Ms. 10. 34; Bg. 6. 2; (3) or a whole sentence when इति is merely used at the end of that sentence; (वाक्यार्थद्योतक); ज्ञास्यसि क्रियदुजो मे रक्षति मौर्वीकिणांक इति *S.* 1. 13; तयोर्मुनिकुमारयोरन्यतरः कथयति अक्षमालामुपवाचितुमागतोस्मीति K. 151. –2 Besides this general sense इति has the following senses:—(*a*) Cause, as expressed by 'because', 'since', 'on the ground that', in English; वैदेशिकोस्मीति पृच्छामि U.; पुराणमित्येव न साधु सर्वं M. 1. 2; oft. with किं q. v. (*b*) Purpose or motive, as expressed by 'that' 'in order that' शरीरस्य विनाशी मा भूदिति मयेदमुत्क्षिप्य समानीतं K. 320; R. 1. 37. (*c*) Thus, to mark the conclusion (opp. अथ); इति प्रथमोऽङ्कः thus or here ends the first Act. (*d*) It is often used to include under one head a number of separate objects grouped together; पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि T. S. (*e*) So, thus, in this manner; इत्युक्त्वंतं परिरभ्य दोर्भ्यां Ki. 11. 80. (*f*) Of this nature or description; गौरश्वः पुरुषो हस्तीति जातिः. (*g*) As follows, to the following effect; रामानिधानो हरिरित्युवाच R. 13. 1. (*h*) As for, in the capacity of, as regards, showing capacity or relation; पितेति स पूज्यः, अध्यापक इति निंद्यः, शीघ्रमिति सुकरं, निभृतमिति चिंतनीयं भवेत् *S.* 3. (*i*) It is often used with the name of an author to form an *Avyayîbhâva* comp; इतिपाणिनि thus according to Pâṇini. (*j*) Illustration (usually with आदि); इंदुरिंदुरिव श्रीमानित्यादौ तदनन्वयः Chandr.; गौः शुक्लश्चलो डित्थ इत्यादौ K. P. 2. (*k*) A quotation or an opinion accepted; इति पाणिनिः, इत्यापिशलिः, इत्यमरः, विश्वः &c. (*l*) It is often used by commentators after quoting a rule in the sense of 'according to such a rule'; शकि लिङ् च (P.III. 3. 172) इति शक्यार्थे लिङ् Malli. Other senses mentioned are:— (*m*) Manifestation. (*n*) Order. (*o*) Arrangement. (*p*) Identity. (*q*) Proximity. (*r*) Visibility. (*s*) Excess or superiority. (*t*) Requiring. (इति स्वरूपे सान्निध्ये विवक्षायामेमे मते । हेतौ प्रकारप्रत्यक्षप्रकाशेष्ववधारणे, एवमर्थे समाप्तौ च ॥ Hem.). **–Comp.** –अर्थः sum and substance, meaning in short (often used by commentators). –अर्थं *ind.* for this purpose, hence. –आदि *a.* having such a thing or things at the beginning, so forth, et cætera (&c.). –उक्तं information, report. –कथ *a.* 1. not fit to be believed, untrustworthy.–2. wicked, lost. (–था) a meaningless or nonsensical talk. –कर्तव्य, –करणीय