molasses. — *Ikshu-matī*, f., N. of a river in Kurukshetra. — *Ikshu-mālavī* or *ikshu-mālinī*, f., N. of a river; see *ikshu-dā*. — *Ikshu-mūla, am*, n. a kind of sugar-cane; the root of sugar-cane. — *Ikshu-meha, as*, m. diabetes or diabetes mellitus; see *madhu-meha*. — *Ikshumehin, ī, inī, i*, diabetic. — *Ikshu-yantra, am*, n. a sugar-mill. — *Ikshu-yoni, is*, m. Saccharum Officinarum. — *Ikshu-rasa, as*, m. the juice of the sugar-cane; molasses, unrefined sugar; the cane Saccharum Spontaneum. — *Ikshurasa-kvātha, as*, m. raw or unrefined sugar, molasses. — *Ikshurasoda* (°*sa-ud*°), *as*, m. the sea of syrup. — *Ikshu-vana, am*, n. a sugar-cane wood. — *Ikshu-vallarī* and *ikshu-vallī*, f. Batatas Paniculata. — *Ikshu-vāṭikā* or *ikshu-vāṭī*, f. Saccharum Officinarum, the common yellow cane. — *Ikshu-vāri*, n. the sea of syrup, one of the seven seas. — *Ikshu-vikāra, as*, m. sugar, molasses; any sweetmeat. — *Ikshu-veshṭana, as*, m. a kind of sugar-cane. — *Ikshu-śākaṭa* or *ikshu-śākina, am*, n. a kind of sugar-cane. — *Ikshu-samudra, as*, m. the sea of syrup, one of the seven seas. — *Ikshu-sāra, as*, m. molasses, raw or unrefined sugar. — *Ikshvāri, is*, m. (for *ikshu-vāri?*), Saccharum Spontaneum. — *Ikshvālika, as*, m. (for *ikshu-bālika*), Saccharum Spontaneum; (*ā*), f. another sort, Saccharum Fuscum, (native reed-pens are made from its stem.)

Ikshuka, as, m. sugar-cane.

Ikshukīyā, f. a region abounding in sugar-cane.

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

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

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

इक्ष्वाकु *ikshvāku, us*, m., N. of a son of Manu Vaivasvata, father of Kukshi and first king of the solar dynasty in Ayodhyā; a descendant of Ikshvāku; the Jainas derive their Cakravartins and many of their Arhats from Ikshvāku; (*ās*), m., N. of a warrior-tribe derived from Ikshvāku; (*us*), f. a bitter gourd; according to some, the Coloquintida (Citrillus Colocynthis), the fruit of a wild species of Lagenaria Vulgaris. — *Ikshvāku-kula-ja, as, ā, am*, born in the family of Ikshvāku.

इख *ikh*, cl. 1. P. *ekhati, iyekha, ekhishyati, ekhitum*, to go, move; [cf. Gr. *ϵἴκω, οἴχομαι?*].

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

इङ्ख *inkh*, cl. 1. P. *inkhati, inkhāṅ-cakāra, inkhishyati, inkhitum*, to go, move; [cf. Hib. *imchim*, 'I go on, proceed, march.']

इङ्ग *ing*, cl. 1. P., ep. A. *ingati, -te, ingāṅ-cakāra, ingishyati, ingitum*, to go, go to or towards; to move or agitate: Caus. P. *ingayati, -yitum*, to move, agitate, shake; (in gram.) to divide or separate the members of a compound word, to use a word or bring it into such a grammatical relation that it is considered *ingya;* see below; [cf. Hib. *ing*, 'a stir, a move.']

Inga, as, ā, am, movable, locomotive; surprising, wonderful; (*as*), m. a hint or sign, an indication of sentiment by gesture, knowledge; (*ā*), f. a kind of counting.

Ingana, am, n. shaking; (in gram.) the operation by which one member of a compound is separated from another, as by the *ava-graha* or mark of tmesis.

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. — *Ingita-kovida* or *ingita-jña, as, ā, am*, understanding signs, acquainted with the gesture of another, skilled in the expression or interpretation of the internal sentiments by the external gesture.

Ingya, as, ā, am, movable from its place; in the Prātiśākhyas a term for those words or rather parts of a compound word which in certain grammatical operations may be separated from the preceding parts, a word which in the Pada-pāṭha is divided by the *ava-graha* or mark of tmesis.

इङ्गिद *ingiḍa*, N. of a plant, = *inguda* (?).

इङ्गुद *inguda, as, ī*, m. f., N. of a medicinal tree, Terminalia Catappa; in Bengal confounded with Putrañjīva Roxburghii Wall.; (*am*), n. the nut of the tree Terminalia Catappa.

Ingula, as, ī, m. f., N. of the tree Terminalia Catappa.

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

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

इच्छक 2. *icchaka*, **इच्छा** *icchā*, &c. See under 3. *ish* at page 142.

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

इज्य *ijya, as*, m. (fr. rt. *yaj*), a teacher; an epithet of Bṛihaspati the teacher or Guru of the gods; (*ā*), f. a sacrifice, making offerings to the gods or manes; a gift, a donation; worship, reverence; meeting, union; a cow; a bawd or procuress. — *Ijyā-śīla, as*, m. a frequent sacrificer.

इञ्चाक *iñcāka, as*, m. a shrimp or prawn.

इट् *iṭ*, cl. 1. P. *eṭati, eṭitum*, to go, to go to or towards; Ved. to make haste, to err.

इट *iṭa, as*, m., Ved. cane or grass; a web made of it, a mat. — *Iṭa-sūna, am*, n., Ved. a texture of reed, a mat.

इटत *iṭata, as*, m., N. of a Bhārgava, author of a hymn of the Ṛig-veda.

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

इठिमिका *iṭhimikā*, f. title of a section of the Kāṭhaka recension of the Yajur-veda.

इड् *iḍ*, Ved. (only in inst., gen., abl. sing., and acc. pl. *iḍā* and *iḍas;* or, according to the spelling of the Ṛig-veda, *iḷā* and *iḷas*), a refreshing draught, refreshment, libation offered to the gods; the flow of speech, the stream of sacred words and worship, prayer; (Sāy.) the earth, food; (*iḍas* or *iḷas*), pl. the object of devotion, addressed in the third or fourth verses of the Āprī hymns, (so used only in Ṛig-veda 3, 4. 3; but also erroneously referred to in the Brāhmaṇas &c. as if etymologically connected with the words *īḍya, iḍita, īḷita*, 'the praiseworthy,' 'the praised,' which are used in the third or fourth verses of the other Āprīs as the designation of the same object of worship.) — *Iḍas-pati, is*, m., N. of Vishṇu. — *Iḍ-devatā*, f. deity of the libation. — *Iḷas-pati, is*, m., Ved. a N. of Pūshan. — *Iḷas-pade*, in the place of sacred libation, i. e. at the altar or place of offering.

Iḍa, as, m., Ved. This word occurs only in one sacred formula as an epithet of Agni, who is to be addressed with prayers, or invoked with the stream or flow of praise.

Iḍā, f. or (in Ṛig-veda) *iḷā*, (not to be confounded with the inst. case of *iḍ* above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit; food; offering, libation, especially a holy libation, coming between the Prayāga and Anuyāga, and consisting of four preparations of milk, poured into a vessel containing water, and then partially drank by the priest and sacrificers; (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 Āprī hymns together with Sarasvatī and Mahī or Bhāratī; (Sāy.) the earth, food; (*iḍā*, as the libation and offering of milk is personified in the cow, the symbol of feeding and giving, whence the word *iḍā* is given as a synonym of 'cow.' The goddess *Iḍā* or *Ilā* is the 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 Maitrāvaruṇi as daughter of Mitra-Varuṇa, two gods who were objects of the highest and most spiritual devotion. *Ilā* is also a N. of Durgā, of a daughter of Daksha and wife of Kaśyapa, of a wife of Vasudeva and of the Rudra, Ṛita-dhvaja); heaven; a tubular vessel, one of the principal channels of the vital spirit, that which is on the right side of the body. *Iḍāyās-pade*, at the place of Iḍā, i. e. of worship and libation, earth. — *Iḍā-vat, ān, atī, at*, Ved. refreshing, granting fresh vital spirits; possessed of refreshment, refreshed; (Sāy.) possessed of sacrificial food.

Iḍāćikā, f. (fr. *iḍā!*), a wasp.

Iḍikā, f. the earth.

इडिक्ष *iḍikka, as*, m. a wild goat.

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

इण्डीन्थ *inḍintha, as*, m. a knife (?).

इण्डु *inḍva, am*, n., Ved. (used in du.) two round small plates made of Muñja reed, used as coverings for the hands in taking the fire-pans from the fire.

इणवीन्दु *invīndu, us*, m. the tree Trochis Aspera (?).

इणवेरिका *inverikā*, f. a kind of cake.

इतर *i-tara, as, ā, at*, Ved. *am* (comparative form of pronom. base 3. *i;* cf. Lat. *iterum;* Hib. *iter*), the other (of two), another; (pl.) the rest; (with abl.) different from; low, vile; expelled, rejected; *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*, to victory or defeat; so in Dvandva compounds, *sukhetareshu*, in happiness and distress. It sometimes, however, forms a Tat-purusha compound with another word to express the one idea implied in the contrary of that word, e. g. *dakshiṇetara*, the left hand.) — *Itara-jana, ās*, m. pl. other men; a euphemistic title of certain beings who appear to be considered as spirits of darkness; Kuvera belongs to them. — *Itara-tas*, ind. otherwise than, different from; *itaśćetaratasća*, hither and thither. — *Itara-thā*, ind. in another manner, in a contrary manner; perversely; on the other hand, else.

Itarā, f., N. of the mother of Aitareya.

Itaretara, as, ā, am (occurring chiefly in oblique cases of sing. and in comp.; fr. *itara-itara*, which may be for *itaras-itara*, cf. *anyo'nya, paraspara*), one another, one with another, mutual, respective, several; (*am*), n. or adv. mutually, &c. — *Itaretara-kāmyā*, f. respective or several fancies or inclinations. — *Itaretarāśraya* (°*ra-āś*°), *as, ā, am*, affecting or concerning mutually.

Itare-dyus, ind. at another or different day.

I-tama, as, ā, at (superlative form of 3. *i*), another (of many?).

इतस् *i-tas*, 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*); from this point; from this world, in this world; *itas itas*, here—there; *itaśćetaśća*, hence and thence, hither and thither, here and there, to and fro; from this time, now; therefore. — *Ita-ūti, is, is, i*, Ved. extending or reaching from hence; existing or lasting longer than the present time, future; (Sāy.) one who has obtained help. — *Itas-tatas*, ind. here and there, hither and thither.

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.