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 (e. g. *ity uktvā*, having so said; *iti kṛitvā*, 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 bhūmipaḥ*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal,' (Gram. 928.) In theatrical language *iti tathā karoti* = after these words he acts so.

Sometimes *iti* is used to include under one head a number of separate objects aggregated together (e.g. *ijyādhyayanadānāni tapaḥ satyaṃ kshamā damaḥ alobha 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 bhavatīty evam*, her he may call 'lady,' thus).

Iti may form an adverbial compound with the name of an author (e. g. *itipāṇini*, thus according to Pāṇini). It may also express manifestation (lo! behold!), something additional (as in *ity-ādi*, et cetera), 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. *anudāttaṅita ity Ātmanepadam bhavati*, according to the rule of Pāṇini I. 3, 12, the Ātmane-pada takes place). *Kim iti* = *kim*, wherefore, why? (In the Satapatha-Brāhmaṇa *ti* occurs for *iti*; cf. Prākṛit *ti* and *tti*.) — *Iti-katha*, *as*, *ā*, *am*, unworthy of trust, not fit to be credited; wicked, lost; (*ā*), f. unmeaning or nonsensical discourse; (? for *ati-katha*, q. v.) — *Iti-karaṇa*, *am*, n. or *iti-kāra*, *as*, m. the word *iti*. — *Iti-kartavya*, *as*, *ā*, *am*, proper or necessary to be done according to certain conditions; (*am*), n. duty, obligation. — *Itikartavya-tā*, f. or *itikārya-tā* or *iti-kṛitya-tā*, f. any proper or necessary measure, obligation. — *Itikartavyatā-mūḍha*, *as*, *ā*, *am*, embarrassed, dumbfounded, wholly at a loss what to do. — *Ititha*, *as*, *ī*, *am*, Ved. such a one, such, e. g. *puretithyai* (? *rātryai* dat. sing.) *marishyasi*, before such and such a day thou wilt die. — *Iti-mātra*, *as*, *ā*, *am*, of such extent or quality. — *Iti-vat*, ind. in the same manner. — *Iti-vṛitta*, *am*, n. occurrence, event. — *Ity-artham*, ind. for this purpose. — *Ity-ādi*, *is*, *is*, *i*, having such (thing or things) at the beginning, thus beginning, and so forth, et cetera. — *Ity-ukta*, *am*, n. information, report, narrative.

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, as the Mahā-bhārata.

इतिहास *iti-hāsa*. See under 2. *iti* above.

इतीक *itīka*, *as*, m., N. of a people.

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

इत्किला *itkilā*, f., N. of a perfume. See *rocanā*.

इत्थ *ittha*, *am*, n. in astronomy = *ἰχθύς*.

इत्थम् *ittham*, ind. (fr. *id*, q. v.), thus, in this manner; [cf. Lat. *item*.] — *Itthaṃ-vidha*, *as*, *ā*, *am*, of such a kind, endowed with such qualities. — *Itthaṇ-kāram*, ind. in this manner. — *Ittham-bhāva*, *as*, m. the being thus endowed. — *Ittham-bhūta*, *as*, *ā*, *am*, become thus, being thus or in such manner; so circumstanced.

इत्थशाल *itthaśāla*, (in astrology) N. of the third Yoga, = Arabic إِتِّصَال.

इत्था *itthā*, ind., Ved. thus; (often used in the Ṛig-veda, and sometimes only to lay stress on a following word; therefore by native etymologists 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*, *īs*, *īs*, *ī*, so devout, so pious, i. e. very devout; (Sāy.) performing such or true works.

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

इद् *id*, ind., Ved. (probably the neut. form of the pronom. base *i*, see 3. *i*; a particle of affirmation), even, just, only; (especially in strengthening an antithesis, e. g. *yathā vaśanti devās tathā id asat*, as the gods wish it, thus indeed it will be; *dipsanta id ripavo nāha debhuḥ*, the enemies wishing indeed to hurt were in nowise able to hurt.)

Id is often added to words expressing excess or exclusion (e. g. *viśva it*, everyone 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 Ṛig-veda, seldom in the Brāhmaṇas, and its place is taken in classical Sanskṛit by *eva* and other particles.

इदम् *idam*, *ayam*, *iyam*, *idam* (fr. *id*, 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 Gram. 224. The Veda exhibits various irregular formations, e. g. fr. pronom. base *a*, an inst. *cnā*, *ayā*, and gen. loc. du. *ayos*; fr. the base *ima*, a gen. sing. *imasya*, &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. *ayaṃ lokaḥ* or *idaṃ viśvam* or *idaṃ sarvam*, this earthly world, this universe; *ayam agniḥ*, this fire which burns on the earth; but *asāv agniḥ*, that fire in the sky, i. e. the lightning: so also *idam* or *iyam* alone signifies 'this earth;' *ime smaḥ*, here we are.)

Idam often refers to something immediately following, whereas *etad* points to what precedes (e. g. *śrutvā etad 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 vākyam*, this speech here following; *so 'yaṃ Vidūshakaḥ*, this Vidūshaka here).

Idam, ind., Ved. here, to this place; now, even, just; there; with these words. — *Idaṃ-rūpa*, *as*, *ā*, *am*, Ved. having this shape. — *Idaṃ-vid*, *t*, *t*, *t*, knowing this or conversant with this. — *Idaṃ-kāryā*, f. the plant Hedysarum Alhagi. — *Idad-vasu*, *us*, *us*, *u*, Ved. rich in this and that. — *Idaṃ-tā*, f. identity. — *Idam-prakāram*, ind. in this manner. — *Idam-prathama*, *as*, *ā*, *am*, doing anything for the first time. — *Idam-maya*, *as*, *ī*, *am*, Ved. made or consisting of this.

Idaṃyu, *us*, *us*, *u*, wishing this.

इदा *i-dā*, ind. (fr. pronom. base 3. *i*), Ved. now, at this moment; (often connected with a gen. of *ahan*, e. g. *idā ahnaḥ* or *ahna idā*, this present day, 'now-a-days;' and with *hyas*, e. g. *idā hyaḥ*, only yesterday.) — *Idā-vatsara*, *as*, m. originally perhaps 'the present or current year;' then 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. — *Idā-vatsarīya*, *as*, *ī*, *am*, belonging to such a year. — *Idu-vatsara* and *id-vatsara* = *idā-vatsara* above. — *Id-vatsarīya* = *idāvatsarīya* above.

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.) In rare cases it is an expletive, affecting but slightly the sense. *Idānīm* as a measure of time is the fifteenth part of an *etarhi*, and is then declinable (e. g. *yāvanty Etarhīṇi tāvanti pañcadaśakṛitva Idānīni*, as many Etarhis, so many Idānīms fifteen times repeated). — *Idānīntana*, *as*, *ī*, *am*, present, momentary, of the present moment.

इद्ध, इध्म, &c. See under *indh*.

इन *in*, cl. 8. P., Ved. *inoti*, *ainot*, 2nd sing. impv. *inuhi* or *inu*, cl. 9. P., 1st pl. *inīmasi*, cl. 6. P. (fr. *inv*) *invati*, perf. 3rd pl. *invire*, to advance upon, press upon, drive; to infuse strength, invigorate; to use force, to force; drive away, keep back, remove; to have in one's power, to take possession of, pervade; dispose; to be lord or master of a thing or an art. See *inv*.

Ina, *as*, *ā*, *am*, Ved. able, strong, energetic, determined, bold; powerful, mighty, wild; glorious; (*as*), m. a lord, a master; a king; the sun; the lunar mansion Hasta. — *Ina-sabha*, *am*, n. a royal court or assembly.

इनक्ष् *inaksh*, *inakshati* (a Ved. Desid. of *naksh*), to endeavour to reach, strive to obtain.

इनानी *inānī*, f., N. of a plant (= Vaṭapattrī).

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

इन्थिहा *inthihā*, f., an astrological term taken from the Arabic.

इन्द् *ind*, cl. 1. P. *indati*, *aindat*, *indāmbabhūva*, *inditum*, to be powerful; (this root seems to be formed merely for the etymology of the word *indra*, q. v.)

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

इन्दिन्दिर *indindira*, *as*, m. a large bee.

इन्दिरा *indirā*, f. epithet of Lakshmī, wife of Vishṇu. — *Indirā-mandira*, *as*, m. epithet of Vishṇu. — *Indirālaya* (*rā-āl*), *am*, n. (lit. 'the abode of *Indirā* or Lakshmī'), the blue lotus, Nymphæa Stellata and Cyanea. (The goddess *Indirā* issued at the creation from the petals of the flower.) — *Indirā-vara*, *am*, n. = preceding.

इन्दीवर *indī-vara* or *indī-vāra* or *indi-vara*, *am*, m. (contracted fr. *indirā-vara*), the blue lotus, Nymphæa Stellata and Cyanea, see *indirā*; (*ī*), f. the plant Asparagus Racemosus; (*ā*), f., N. of another plant.

Indīvariṇī, f. a group of blue lotuses.

इन्दु *indu*, *us*, m. (said to be fr. rt. *und*; perhaps connected with *vindu*, which last is unknown in the Ṛig-veda), Ved. a drop, especially of Soma, Soma; a bright drop, a spark; the moon; (*avas*), m. pl. the moons, i. e. the periodic changes of the moon; time of moonlight, night; (*us*), m. camphor. (In the Brāhmaṇas *indu* is used only for the moon; but the connection between the senses 'Soma juice' and 'moon' in the word *indu* has led to the same two ideas being transferred in classical Sanskṛit to the word *Soma*, although the latter has properly only the sense 'Soma juice.') — *Indu-kamala*, *am*, n. the white lotus. — *Indu-kalā*, f. a digit of the moon; N. of several plants, Cocculus Cordifolius, Sarcostema Viminale, Ligusticum Ajowan. — *Indu-kalikā*, f. the plant Pandanus Odoratissimus. — *Indu-kānta*, *as*, m. the lunar gem, the moon-stone; (*ā*), f. night. — *Indu-ja*, *as*, m. epithet of the planet mercury, 'son of the moon;' (*ā*), f., N. of the river Revā or Narmadā in the Dekhan. — *Indu-janaka*, *as*, m. the ocean, lit. 'father of the moon,' (the moon being produced amongst other things at the churning of the ocean.) — *Indu-dala*, *as*, m. a portion of the moon, a digit, crescent. — *Indu-putra*, *as*, m. epithet