Indrāṇī, f. the wife of Indra; N. of Durgā, reckoned as one of the eight mothers (*mātṛikā*) or divine energies; a kind of coitus; the plant Vitex Negundo.

Indriya, *as*, *ā*, *am*, fit for or belonging to or agreeable to Indra; (*as*), m. a companion of Indra; (*am*), n. power, force, the quality which belongs especially to the mighty Indra; exhibition of power, powerful act; bodily power, power of the senses; virile power; semen virile; faculty of sense, sense, organ of sense; the number five as symbolical of the five senses. (In addition to the five organs of perception, *buddhīndriyāṇi* or *jñānendriyāṇi*, i. e. eye, ear, nose, tongue, and skin, the Hindūs enumerate five organs of action, *karmendriyāṇi*, i. e. larynx, hand, foot, anus, and parts of generation; between these ten organs and the soul or *ātman* stands *manas* or mind, considered as an eleventh organ. In the Vedānta, *manas*, *buddhi*, *ahaṅkāra*, and *ćitta* form the four inner or internal organs, *antar-indriyāṇi*, so that according to this reckoning the organs are fourteen in number, each being presided over by its own ruler or *niyantṛi*; thus, the eye by the Sun, the ear by the Quarters of the world, the nose by the two Aśvins, the tongue by Praćetas, the skin by the Wind, the voice by Fire, the hand by Indra, the foot by Vishṇu, the anus by Mitra, the parts of generation by Prajāpati, manas by the Moon, buddhi by Brahman, ahaṅkāra by Śiva, ćitta by Vishṇu as Aćyuta. In the Nyāya philosophy each organ is connected with its own peculiar element, the nose with the Earth, the tongue with Water, the eye with Light or Fire, the skin with Air, the ear with Ether. The Jainas divide the whole creation into five sections, according to the number of organs attributed to each being.) — *Indriya-kāma*, *as*, *ā*, *am*, Ved. desiring or endeavouring to obtain power. — *Indri-yagoćara*, *as*, *ā*, *am*, perceptible, capable of being ascertained by the senses. — *Indriya-grāma*, *as*, m. the assemblage of the organs, the senses or organs of sense collectively. — *Indriya-jñāna*, *am*, n. the faculty of perception, sense, consciousness. — *Indriya-nigraha*, *as*, m. restraint of the organs of sense. — *Indriya-buddhi*, *is*, f. perception by the senses, the exercise of any sense, the faculty of any organ. — *Indriya-bodhana*, *as*, *ā*, *am*, exciting power, arousing or sharpening the senses; (*am*), n. any excitement of sense, an object of perception, a stimulus, &c. — *Indriya-varga*, *as*, m. the assemblage of organs, the organs of sense collectively. — *Indriya-vipratipatti*, *is*, f. perversion of the organs, erroneous or perverted perception. — *Indriya-svāpa*, *as*, m. sleep of the senses, unconsciousness, insensibility; the end of the world. — *Indriyāgoćara* (°*ya-a-goć*°), *as*, *ā*, *am*, imperceptible. — *Indriyātman* (°*ya-āt*°), *ā*, m. an epithet of Vishṇu. — *Indriyāyatana* (°*ya-āy*°), *am*, n. the residence of the senses; the body. — *Indriyārtha* (°*ya-ar*°), *as*, m. an object of sense (as sound, smell, &c.), anything exciting the senses. — *Indriyā-vat*, *ān*, *atī*, *at*, or *indriyā-vin*, *ī*, *inī*, *i*, Ved. powerful, mighty; sometimes also *indriya-vat*. — *Indriyā-saṅga* (°*ya-a-s*°), *as*, m. non-attachment to sensual objects, stoicism, philosophy.

इन्द्रिय *indriya*. See above.

इन्ध् *indh*, cl. 7. A. *inddhe*, *indhāṅ-ćakre* or *īdhe*, *indhishyate*, *aindhishṭa*, *indhitum*, to kindle, light, set on fire: Pass. *idhyate*, to be lighted; to blaze, flame; [with *indh* cf. Gr. αἴθω, ἰθαρός; αἰθήρ, Αἴτνη; Ἥφ-αισ-τος: Lat. *æs-tus*, *æs-tas*: Old Germ. *eit*, 'fire.']

Iddha, *as*, *ā*, *am*, kindled, lighted, alight; shining, glowing, blazing; clean, clear, bright; wonderful; obeyed, unresisted?; (*am*), n. sunshine, light, heat; a wonder. — *Iddha-manyu*, *us*, *us*, *u*, having the anger excited or kindled. — *Iddhāgni* (°*dha-ag*°), *is*, *is*, *i*, Ved. one whose fire burns.

Idh, (at the end of compounds) lighting; [cf. *agnīdh*.]

Idhma, *as*, *am*, m. n. fuel, especially that which is used for the sacred fire; [cf. Hib. *adhmad*; Zend *aiśma*.] — *Idhma-jihva*, *as*, m., N. of a son of Priya-vrata. — *Idhma-pravraśćana*, *as*, m. a hatchet, an axe. — *Idhma-bhṛiti*, *is*, *is*, *i*, Ved. bringing fuel. — *Idhma-vāha*, *as*, m. epithet of Dṛiḍhasyu or Dṛiḍhadasyu.

Idhyā, f. kindling, lighting. See *vājedhyā*.

Indha, *as*, *ā*, *am*, lighting, kindling.

Indhana, *am*, n. kindling, lighting; [cf. *agnīndhana*]; fuel; wood, grass &c. used for this purpose. — *Indhana-vat*, *ān*, *atī*, *at*, possessed of fuel. — *Indhan-van*, *ā*, *ā*, *a*, Ved. possessed of fuel; flaming.

इन्व् *inv*, cl. 6. P. *invati*, *invāṅ-ćakāra*, *invishyati*, *ainvīt*, *invitum*, to pervade, surround, embrace, seize, take possession of; to invigorate, gladden. See *in*.

Inva, *as*, *ā*, *am*, pervading (in *viśvam-inva*).

इन्वका *invakā*, *ās*, f. pl. stars in the head of Orion.

इभ *ibha*, *as* or *am*?, m. or n.? (said to be fr. rt. *i*, to go), Ved. servants, dependants, domestics, household, family; (Sāy.) fearless power; (*as*, *ā*, *am*), followed by attendants; (*as*), m. an elephant; (*ī*), f. a female elephant; [with this word cf. the Gr. ἐλ-έφας and the Lat. *ebur*.] — *Ibha-kaṇā*, f. a plant with an aromatic seed, Scindapsus Officinalis. — *Ibha-keśara*, *as*, m. the tree Mesua Roxburghii. — *Ibha-gandhā*, f., N. of a poisonous fruit. — *Ibha-dantā*, f. the plant Tiaridium Indicum. — *Ibha-nimīlikā*, f. smartness, shrewdness, sagacity (like that of an elephant). — *Ibha-pālaka*, *as*, m. the driver or keeper of an elephant. — *Ibha-poṭā*, f. a young elephant, a cub. — *Ibham-āćala*, *as*, m. a lion. — *Ibha-yuvati*, *is*, f. an elephant's cub. — *Ibhākhya* (°*bha-ākh*°), *as*, m. the plant Mesua Roxburghii. — *Ibhāri* (°*bha-ar*°), *is*, m. a lion ('enemy of the elephant'). — *Ibhoshaṇā* (°*bha-ush*°), f. a kind of aromatic plant.

Ibhya, *as*, *ā*, *am*, Ved. belonging to one's servants or attendants; wealthy, opulent, having many attendants; (Sāy.) (*as*), m. an enemy; (*ā*), f. a female elephant; N. of the Olibanum tree, Boswellia Serrata. — *Ibhya-tilvala*, *as*, *ā*, *am*, Ved. abundantly possessed of household requisites.

इम *ima*, a pronominal base. See *idam*.

Imaka, *as*, *ā*, *am*, diminutive of *ima*.

Imathā, ind., Ved. as in this place, as here, as now.

इयक्ष् *iyaksh* (Anomalous Desid. of rt. *yaj*), Ved. occurring only in the part. pres. *iyakshat* and *iyakshamāṇa*, and in impf. subj. *iyakshān*, to go towards, approach; to request, endeavour to gain; to long for, seek.

Iyakshu, *us*, *us*, *u*, Ved. longing for, seeking to gain.

इयत् *iyat*, *ān*, *atī*, *at* (fr. pronominal base 3. *i*), so large, only so large; so much, only so much; [with *iyat* cf. the syllable *iens* or *ies* in such Lat. words as *totiens*, *toties*, *quotiens*, *quoties*, and in numeral adverbs as *quinquies*.] — *Iyat-tā*, f. or *iyat-tva*, *am*, n. quantity, fixed measure or quantity, so much.

Iyattaka, *as*, *ikā*, *am*, Ved. so small, very small, wee.

इयस्य *iyasya* (Anomalous Intens. of rt. *yas*), A., Ved. *iyasyate*, to relax, weaken; to vanish.

Iyasā, f., Ved. lassitude, dejection, low spirits.

इर् *ir*, cl. 6. P. *irati*, to go; [cf. *il*.]

इरज्य *irajya* (Anomalous Intens. of *raj*, *rāj*), P. rarely A., Ved. *irajyati*, *-te*, to order, prepare, arrange; to lead; to dispose, be master of; (Sāy.) to grow.

Irajyu, *us*, *us*, *u*, Ved. busy with preparations for the sacrificial rite.

इरण *iraṇa*, desert; salt or barren (soil); = *iriṇa*, q. v.

इरध् *iradh* (Anomalous Intens. of *rādh*), *iradhate* and *iradhyati*, Ved. to endeavour to gain; (Sāy.) to worship. The inf. *iradhyai* is by some referred to this form, and regarded as a shortened form of *iradhadhyai*; but Sāy. refers it to rt. *īr*.

इरंमद *iraṃ-mada*, *as*, m., Ved. delighting in drink; an epithet of Agni, in the form of lightning and Apāṃ-napāt; a flash of lightning or the fire attending the fall of a thunderbolt; submarine fire.

इरस्य *irasya*, P., Ved. *irasyati*, to behave insolently, be angry; (with dat.) to be ill-affected towards; [cf. Lat. *ira*, *irasci*.]

Irasyā, f., Ved. ill-will, malevolence; (Sāy.) wish for food.

इरा *irā*, f. (closely allied to *iḍā* and *ilā*), Ved. any drinkable fluid; a draught (especially of milk); refreshment, comfort, enjoyment; N. of an Apsaras, a daughter of Daksha and wife of Kaśyapa; water; ardent spirits; the earth; speech; the goddess of speech, Sarasvatī; [cf. *iḍā*.] — *Irā-kshīra*, *as*, *ā*, *am*, Ved. whose milk is a refreshment or enjoyment. — *Irā-ćara*, *am*, n. hail; (*as*, *ā* or *ī*, *am*), earth-born, terrestrial, aquatic. — *Irā-ja*, *as*, m. a N. of Kāma, god of love, 'born from water.' — *Irā-mukha*, *am*, n., N. of an Asura-town near Meru. — *Irā-vat*, *ān*, *atī*, *at*, Ved. granting drink or refreshment, satiating, giving enjoyment; endowed with provisions; comfortable; (*ān*), m., N. of a son of Arjuna; the ocean, a cloud; a king; (*ī*), f., N. of a plant; N. of Durgā, the wife of Rudra, daughter of the Nāga Suśravas; N. of a river in the Pañjāb, now called Rāvī. — *Irā-vellikā*, f. pimples or pustules on the head. — *Ireśa* (°*rā-īś*°), *as*, m. a N. of Vishṇu; a king, a sovereign; Varuṇa.

इरिका *irikā*, f., N. of a plant or tree. — *Irikā-vana*, *am*, n. a grove of such trees.

इरिण *iriṇa*, *am*, n. (said to be fr. rt. *ṛi*, to go; connected with *irā*), Ved. a water-course, a rivulet, a well; any incision in the ground, a hollow, hole; a desert, an inhospitable region; a bare plain, barren soil; salt soil.

Iriṇya, *as*, *ā*, *am*, Ved. belonging or relating to a desert &c.

इरिन् *irin*, *ī*, *iṇī*, *i* (connected with *ina*?), Ved. powerful, violent; an overbearing fellow; (Sāy.) an instigator; [cf. *irasya* &c.]

इरिमेद *irimeda*, *as*, m., N. of a plant, = *ari-meda*.

इरिम्बिठि *irimbiṭhi*, *is*, m., N. of a man of the family of Kāṇva, author of several hymns of the Ṛig-veda.

इरिविल्ला *irivillā* or *irivellikā*, f. pimples or pustules on the head.

इर्य *irya*, *as*, *ā*, *am*, Ved. active, powerful, energetical; epithet of Pūshan and of the Aśvins; (Sāy.) instigating; destroying enemies; a lord.

इर्वारु *irvāru*, *us*, m. f., N. of an eatable cucumber, Cucumis Utilissimus; of another kind, Cucumis Colocynthis; see *irvālu*, *īrvāru*, *urvāru*, *ervāru*. — *Irvāru-śuktikā*, f. a kind of melon, commonly Sphuti or Sphut, Cucumis Momordica.

Irvāruka, *as*, m. an animal living in caves.

Irvālu, *us*, m. f. Cucumis Utilissimus Roxb. or Cucumis Colocynthis.

इल् *il*, cl. 6. P. *ilati*, *iyela*, *elishyati*, *ailīt*, *elitum*, or cl. 10. P. *ilayati* or *elayati*, *-yitum*, aor. *aililat* or *ailayīt*, to keep still, not to move; to become quiet; to send, to cast; to sleep; to move, to go; [a various reading has the form *il*: cf. Old Germ. *illu*, *illo*, for *ilju*; Mod. Germ. *Eile*; Cambro-Brit. *il*, 'progress, motion;' Gr. ἐλάω.]