

one who makes oblations to the Bhûtas, Bhag. 9, 25.

इट् *IT*, i. 1, Par. To go.

इडा *idâ* (akin to *id*), f. 1. Refreshment, ved. Chr. 288, 16 = Rīgṽ. i. 48, 16 (written *ila*). 2. Oblations to the deities, MBh. 2, 1304. 3. Speech, Hariv. 14036. 4. Earth, MBh. 3, 14750. 5. The wife of Budha, MBh. 1, 3141.

इतर *i-tara* (from the pronominal base *i*, see *idam*), adj., f. *râ*, n. *rad* (ved. *ram*, cf. Lat. *iterum*), 1. Other, Man. 1, 70; *itara-itarair atha vâ itaraiḥ*, By these or those, MBh. 2, 2503. 2. Contrary, e.g. *vijayâya itarâya vâ*, To victory or defeat, MBh. 1, 4092. —**Comp.** *Itara-itara*, adj., used generally only in the oblique cases of the sing., 1. mutual, with each another, Pañch. ii. d. 136. 2. several, Man. 3, 35.—When the latter part of a comp. word it signifies, I. negation of the former part, e.g. *Dviḥja-*, m. one who is not a Brâhmana, Ragh. 9, 76. *Nara-*, m. 1. a superhuman being, Bhâg. P. 4, 6, 9. 2. an animal, 3, 13, 49. II. the contrary, e.g. *Dakshina-*, adj. left, Kumâras. 4, 19. *Parusha-*, adj. mild, Ragh. 5, 68. *Sabhya-*, adj. vulgar, Bhartṛ. 3, 57. *Savya-*, adj. right, Ragh. 12, 90. *Sahaja-*, adj. not innate, accidental. *Sita-*, adj. black.

इतरतस् *itara + tas*, adv., Repeated; *itarataḥ chetarataḥ*, Hither and thither, Râm. 2, 105, 13.

इतरथा *itara + thâ*, adv. Else, Çiç. 9, 13.

इतरेतरतस् *itaretaratas*, i.e. *itara -itara + tas*, adv. One from the other, MBh. 1, 7403.

इतस् *i + tas* (from the pronominal base *i*, see *idam*), I. = the abl. of *idam*, Daçak. in Chr. 182, 2 (from this person, i.e. from myself); Hiḍ. 1, 5,

than this, i.e. than I. II. adv. 1. From hence, from this place, Râm. 3, 54, 28; from this time, MBh. 3, 204; therefore, Râm. 5, 81, 45. 2. Hither, Râm. 5, 13, 9; Ragh. 2, 34, against myself. 3. *itas -itas*, Here—there, Çâk. 29, 20; *itaḥ chetaḥ cha*, Here and there, Pañch. 20, 25.

इति *iti* (probably a case of an original *i + tya*, see *idam*), adv. 1. Thus, Man. 2, 237. 2. It is used in quoting words or thoughts of one's self or some other: Man. 2, 129, *tâm brûyâd bhavatîti*, He may address her thus (i.e. by the word), *bhavati*; Chr. 4, 15, *avocam . . . bhîshmaḥ çântana-vaḥ kanyâ haratîti*, I spoke thus: 'Bhîshma the son of Çântanu robs the girls,' i.e. I rob, etc.; Nal. 16, 9, *tarkayâm âsa bhaimîti*, he thought thus: 'she is the daughter of Bhîma'; Nal. 20, 14, *na hi jânâmi bhaved evaṁ na veti*, I do not know (thus): may it be so or not, i.e. I do not know if it be thus or not. Generally words expressing 'to say,' or 'to think,' are wanting, e.g. Pañch. 68, 25, *akuto pi bhayam iti*, 'There is no danger from any quarter' thus (thinking); Nal. 14, 14, *na tvâm vidyur janâ iti*, 'People will not know thee' thus (thinking). Sometimes is added *kṛtvâ* or *ha*, e.g. MBh. 1, 1522, *sakheti kṛtvâ*, Thinking you are my friend, Man. 9, 45. 3. It often follows a question without expressing a distinct meaning, e.g. Hit. 53, 18. 4. It is used to denote the conclusion of a book or chapter, Râm. 1, end. 5. With preceding *kim*, Why, Daçak. in Chr. 197, 22.

इतिकर्तव्यता *iti-kartavya + tâ*, इति-

कार्यता *iti-kârya + tâ*, and **इतिहृत्यता** *iti-kṛitya + tâ* (vb. *kṛi*), f. Business, Sâv. 3, 7; MBh. 3, 10031; 1, 7929.

इतिहास *itihâsa*, i.e. *iti-ha-âsa* (tha