

Irshyaka, *as, ā, am*, envious, envying.
Irshyamāna, *as, ā, am*, envying, envious.
Irshyātū, *us, us, u*, envious, jealous.
Irshyātī, *ī, īni, ī*, envious, spiteful.
Irshyū, *us, us, u*, Ved. zealous.

ईलिन *ilina*, *as, m.*, N. of a son of Tansu and father of Dushyanta.

ईली *ilī* or *ilī*, *is, f.* a weapon, sometimes considered as a cudgel and sometimes as a short sword or stick shaped like a sword.

ईळ *il, ilā, &c.* See under *īd*.

ईवत् *i-vat, ūn, atī, at* (fr. pronominal base 3. *i*), Ved. so large, so stately, so magnificent, so much.

ईश 1. *īś*, cl. 2. A. *īshṭe*, or Ved. *īse, īśān-ḍakre, īśishyati, īśitum*, to own, possess; to belong to; to dispose of, be valid or powerful, to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun); to command; to rule, reign; to behave like a master, allow; [with this word are perhaps connected Goth. *aigan*, 'to have'; Old Germ. *eigan*, adj. *eigan*, 'own'; Mod. Germ. *eigen*.]

2. *īś, ī, m.*, Ved. master, lord, the supreme spirit. — *Īśā-vasya*, *am, n.* 'to be clothed or pervaded by the supreme,' a title of the Īśa-upanishad, which commences with that expression.

Īśa, *as, ā, am*, owning, possessing, sharing; one who is completely master of anything; capable of (with gen.); powerful, supreme; a ruler, a master, a lord; (*as*), *m.* a husband; a Rudra; the number 'eleven' (as there are eleven Rudras); N. of Śiva as regent of the north-east quarter; (*ā*), *f.* faculty, power, dominion. — *Īśa-iva*, *am, n.* supremacy, superiority. — *Īśa-sakhī*, *ā, m.* Śiva's friend, an epithet of Kūvera. — *Īśādhyāya* (*śā-adh*), *as, m.*, N. of the Īśa-upanishad. — *Īśopanishad* (*śā-up*), *t, f.*, N. of an Upanishad.

Īśana, *am, n.* commanding, reigning.
Īśāna, *as, ā, am*, owning, possessing, wealthy; reigning; (*as*), *m.* a ruler, master, one of the older names of Śiva-Rudra; one of the Rudras; the sun as a form of Śiva; a Sādhyā; epithet of Viṣṇu; N. of a man; (*ī*), *f.* an epithet of Durgā; (*as* or *ī*), *m.* or *f.* the silk-cotton tree, Bombax Heptaphyllum; (*am*), *n.* light, splendor. — *Īśāna-kṛtī*, *t, f.*, Ved. acting like a competent person, making use of one's possessions or faculties; (*Śāy*) rendering one a master or able. — *Īśāna-candira*, *as, m.*, N. of a physician. — *Īśāna-ja*, *ās, m. pl.* a class of deities forming a section of the Kalpa-bhavas. — *Īśāna-devī*, *f.*, N. of a woman.

Īśtrī, *tā, m.* a master, an owner or proprietor; a king.

Īśm, *ī, īni, ī*, commanding, reigning; (*īni*), *f.* supremacy. — *Īś-tā*, *f.* or *īśi-tva*, *am, n.* superiority, supremacy, one of the eight attributes of Śiva.

Īśvara, *as, ā, am*, able to do, capable of (with gen. of Vedic inf., or with common inf.), liable, exposed to; (*as, ī*), *m. f.* master, lord, prince, king, mistress, queen; (*as*), *m.* a husband; god, the supreme, especially Śiva, one of the Rudras, the god of love, the soul or supreme soul (*ātman*); N. of a prince; (*ā* or *ī*), *f.*, N. of Durgā; of Lakṣmī or of any other of the Saktis or female energies of the deities. — *Īśvara-kṛishṇa*, *as, m.*, N. of the author of the Sāṅkhya-Jānikā. — *Īśvara-gītā*, *f. pl.* a section of the Kūrma-Purāna. — *Īśvara-tā*, *f.* or *īśvara-tva*, *am, n.* superiority, supremacy. — *Īśvara-datta*, *as, m.*, N. of a prince. — *Īśvara-nishchā*, *as, m.* atheism. — *Īśvara-nishtha*, *as, ā, am*, trusting in God. — *Īśvara-pūjaka*, *as, ā, am*, pious. — *Īśvara-pūjā*, *f.* worship of God. — *Īśvara-prasāda*, *as, m.* divine grace. — *Īśvara-bhāva*, *as, m.* royal or imperial state. — *Īśvara-sādan*, *a, n.* a temple. — *Īśvara-sabha*, *am, n.* a royal court or assembly. — *Īśvara-sevā*, *f.* the worship of God. — *Īśvarādhipa* (*śā-adh*), *as, ā, am*, subject to a king, dependant on a master or on God. — *Īśvarādhipa-tū*, *f.* or *īśvarādhipa-tva*,

am, n. dependance upon God, subjection to a ruler. — *Īśvarānanda* (*śā-an*), *as, m.*, N. of a scholiast.

ईष *īsh*, cl. 1. A. (with prep. also P.) *īshate, -tī, īshān-ḍakre* or *-ḍakāra*, and Ved. *īshe, īshitum*, to go, to fly away, escape; to attack, to hurt; to glean, to collect a few grains; to look.

Īshāya, *as, ā, am*, hastening; (*ā*), *f.* haste.
Īshāyin, *ī, īni, ī*, hastening.

ईष *īsha*, *as, m.* the month Āśvina; see *īsha*; a son of the third Manu; a servant of Śiva.

ईषत् *īshat*, ind. (said to be a pres. part. fr. rt. *īsh*), little, a little, slightly. — *Īshāś-śhvāsa*, *as, ā, am*, slightly resounding. — *Īshaj-jala*, *am, n.* shallow water, a little water. — *Īshat-kāra*, *as, ī, am*, doing little; easy to be accomplished. — *Īshat-kārya*, *as, ā, am*, connected with slight effort. — *Īshat-pāṇḍu*, *us, m.* a pale or light brown colour. — *Īshat-pāna*, *as, ā, am*, that of which a little is drunk; (*am*), *n.* a little draught. — *Īshat-puruṣa*, *as, m.* a mean man. — *Īshat-pralambha*, *as, ā, am*, to be gained for little. — *Īshat-sprishṭa*, *as, ā, am*, slightly touched (applied to the semivowels). — *Īshad-uṣhṇa*, *as, ā, am*, tepid, slightly warm. — *Īshad-ūna*, *as, ā, am*, not quite complete or entire. — *Īshad-guṇa*, *as, ā, am*, of little merit. — *Īshad-darśana*, *am, n.* a glance, a slight inspection. — *Īshad-āhāsa* (*īshat-hāsa*), *as, m.* slight laughter, a smile. — *Īshad-ṛakta*, *as, ā, am*, pale red. — *Īshad-vīṛita*, *as, ā, am*, slightly open. — *Īshan-nāda*, *as, ā, am*, slightly sounding (applied to unspirated soft consonants). — *Īshan-nimaya*, *as, ā, am*, exchanged for a little. — *Īshat-labha*, *as, ā, am*, to be obtained for a little.

ईषा *īshā*, *f.* (said to be fr. *īsh*), the pole or the shafts of a carriage or plough; (*e*), *du.* the double or fork-shaped pole. — *Īshā-danḍa*, *as, m.* the handle of a plough. — *Īshā-danta*, *as, m.* an elephant with a large tusk or tooth, the tusk of an elephant. — *Īshādharma* (*śhā-adh*), *as, m.*, N. of a Nāga.

ईषिका *īshikā*, *f.* an elephant's eyeball; a painter's brush, &c.; a weapon, a dart or arrow. See *īshikā* and *īshikā*.

ईषिर *īshira*, *as, m.* fire. See *īshira*.

ईषीका *īshikā*, *f.* a painter's brush, a fibrous stick used as one; an ingot-mould; a dipping rod or something cast into a crucible to examine if the metal it contains is in fusion. See *īshikā*.

ईष्म *īshma* and *īshva*, *as, m.* Kāmadeva; spriog. See *īshma* and *īshva*.

ईष्व *īshva*, *as, m.* a spiritual teacher.

ईषु *īh*, cl. 1. A. *īhate, īhān-ḍakre, īhishyate, īhltum*, rarely P. *īhati, &c.*, to endeavour to obtain; to aim at or attempt; to long for, desire; to take care of; to have in mind, think of (with acc.); Caus. *īhayati, -yitum*, to impel.

Īha, *as, m.* attempt (e.g. *ūrdhveha*, attempt to rise).
Thamāna, *as, ā, am*, attempting, undertaking, performing.

Īhā, *f.* effort, exertion, activity; request, desire, wish. — *Īhā-tas*, ind. diligently, energetically, by or with labour or exertion. — *Īhā-mṛiga*, *as, m.* a wolf; a division of the drama. — *Īhārthīn* (*īhā-ar*), *ī, īni, ī*, aiming at any object, seeking wealth. — *Īhā-ṛika*, *as, m.* a wolf.

Īhita, *as, ā, am*, sought, attempted, striven for; wished, desired; (*am*), *n.* desire, request, wish, effort.

उ

उ 1. u, the fifth letter and third short vowel of the alphabet, pronounced as the *u* in full. — *U-kāra*, *as, m.* the letter or sound *u*.

उ 2. u, ind. an interjection of assent, calling, compassion, anger, and command.

उ 3. u, ind. an enclitic copula, used frequently in the Vedas; (as a particle implying restriction and antithesis, generally after pronominals, prepositions, particles, and before *nu* and *su*, equivalent to) and, also, further; on the other hand (especially in connection with a relative, e.g. *ya u*, he on the contrary who &c.).

This particle may serve to give emphasis, like *id* and *eva*, especially after prepositions or demonstrative pronouns, in conjunction with *nu, va, hi, tād, &c.* (e.g. *ayam u vām purulamo johavimī*, I this very person invoke you constantly). It is especially used in the figure of speech called *Acaphora*, and particularly when the pronouns are repeated (e.g. *tam u stusha Indram tam grīṣiṣhe*, him I praise, Indra, him I sing). It may be used in drawing a conclusion, like the English 'now' (e.g. *tad u tathā na kuryāt*, that now he should not do in such a manner), and is frequently found in interrogative sentences (e.g. *ka u tac ciketa*, who, I ask, should know that?).

Pāṇini calls this particle *ui* to distinguish it from the interrogative *u*. In the Pāda-pāṭha it is written *ūm*.

In the classical language *u* occurs only after *atha, na*, and *kim*, with a slight modification of the sense, and often only as an expletive (see *kim*); *u-u* or *u-uta*, on the one hand—on the other hand; partly—partly; as well—as.

उ 4. u, cl. 1. A. *avate, ūve, oshyate, aushṭa, otum*, to sound, to make a noise; to roar, bel- low: Caus. P. *āvayati, -yitum*, to cause to sound.

उ 5. u, cl. 5. P. Ved. *unoti, otum*, to animate, ask, demand.

उ 6. u, *us, m.*, N. of Śiva; also of Brahmā.

उकनाह *ukanāha*, *as, m.* a horse of a red and yellow or red and black colour, a bay or chestnut horse.

उकुण *ukūṇa*, *as, m.* a bug; also *utkūṇa*.

उक्त *ukta*, *as, ā, am* (past pass. part. of rt. *vaḍ*), uttered, said, spoken; (*am*), *n.* word, sentence; (*am, ā*), *n. f.* a stanza of four lines with one syllabic instant, one long or two short syllables in each; [cf. Zend *ukhta*.] — *Ukta-tva*, *am, n.* the being spoken or uttered. — *Ukta-nirohā*, *as, m.* maintaining an assertion. — *Ukta-puṅska*, a (feminine or neuter) word, of which also a masculine is mentioned or exists, and whose meaning only differs from that of the masculine by the notion of gender (e.g. the word *Gangā* is not *ukta-puṅska*, whereas the word *sobhanā* is so; cf. *bhāshita-puṅska*). — *Ukta-pratyukta*, *am, n.* speech and reply, discourse, conversation. — *Ukta-vat, ān, atī, at*, one who has spoken. — *Ukta-varjama*, ind. except the cases mentioned. — *Ukta-vākya*, *as, ā, am*, one who has given an opinion; (*am*), *n.* a dictum, a decree. — *Uktānukta* (*ta-an*), *as, ā, am*, spoken and not spoken. — *Uktopasamhāra* (*ta-up*), *as, m.* any brief or compendious phrase or description.

Ukti, *is, f.* sentence, proclamation, speech, expression, word.

Uktvā, ind. having spoken or said.

Uktha, *am, n.* a saying, sentence, verse, eulogy, praise; (in the ritual) a kind of recitation or certain recited verses forming a subdivision of the Śāstras. They generally form a series, and are spoken or recited in opposition to those verses which are sung (*Sāman*) and to the muttered sacrificial formulas (*Yajus*). The great *Uktha* (*Mahad-uktham* or *Bṛihad-uktham*) forms a series of verses, in three sections, each containing eighty threefold verses (*Trīṭā*), recited at the end of the Agnicāyana; a N. of the Sāma-veda; (*ā*), *f.* a kind of metre, a stanza of four lines having one long or two short syllables in each; (*as*), *m.* a form of Agni; N. of a prince. — *Uktha-pattra*, *as, ā, am*, Ved. having verses as wings. — *Uktha-pātra*, *am, n.* vessels or libations offered during the recitation of an *uktha*. — *Uktha-bhṛt, t, t, t*, Ved. offering