cf. Lat. *reus*), Ved. guilty; (*am*), n. guilt; obligation, debt (opposed to *dhana* and *ṛiktha*, 'property'); a fort, a stronghold; water; a negative quantity, minus; (*as*), m. a N. of Vyāsa; *antyam ṛiṇam*, the last debt, a debt to the manes, i. e. the generation of a son; *ṛiṇaṃ kṛi*, to get into debt; *ṛiṇaṃ dhṛi*, to be indebted; *ṛiṇaṃ dā* or *prayam* or *saṃ-nī*, to pay a debt; *ṛiṇam prāp*, to become indebted; *ṛiṇam parīps* (Desid. fr. rt. *āp* with *pari*), to require payment of a debt, call in a debt. — *Ṛiṇa-kartṛi, tā, trī, tṛi*, getting into debt, indebted. — *Ṛiṇa-kāti, is, is, i*, Ved. requiring payment of debts, 'taking revenge;' (Sāy.) one to whom praise is due as a debt, or one who receives praise as a debt to be repaid in benefits. — *Ṛiṇa-grasta, as, ā, am*, indebted, involved in debt. — *Ṛiṇa-graha, as*, m. borrowing; a borrower. — *Ṛiṇa-grāhin, ī, iṇī, i*, borrowing; a borrower. — *Ṛiṇa-ćit, t, t, t*, Ved. punishing offences or guilt; (Sāy.) acknowledging (praise) as an obligation to be paid for. — *Ṛiṇa-ćyut, t, t, t*, Ved. granting quittance of a debt or an offence. — *Ṛiṇaṅ-ćaya, as*, m., N. of a prince of the Ruśamas; N. of an author of a hymn in the Ṛig-veda (IX. 108). — *Ṛiṇa-da, as, ā, am*, or *ṛiṇa-dātṛi, tā, trī, tṛi*, or *ṛiṇa-dāyin, ī, inī, i*, one who pays a debt. — *Ṛiṇa-dāna, am*, n. payment of a debt. — *Ṛiṇa-dāsa, as*, m. lit. 'a debt-slave,' i. e. one who becomes a slave to his creditor till his debt is paid. — *Ṛiṇa-matkuṇa, as*, m. a security, a bail (which sticks to the debtor like an insect). — *Ṛiṇa-mārgaṇa, as*, m. a security. — *Ṛiṇa-mukta, as ā, am*, released from debt. — *Ṛiṇa-mukti, is*, f. discharge of a debt. — *Ṛiṇa-moksha, as*, m. paying a debt. — *Ṛiṇa-yā, ās, ās, am*, or *ṛiṇa-yāvan, ā, ā, a*, Ved. punishing or prosecuting guilt; keeping off debt or guilt. — *Ṛiṇa-vat, ān, ati, at*, one who is in debt, one who is under obligation (to another), indebted. — *Ṛiṇa-van, ā, ā, a*, Ved. guilty, indebted; obliged, under obligation (to another). — *Ṛiṇa-śodhana, am*, n. payment or discharge of a debt. — *Ṛiṇādāna* (°*ṇa-ād*°), *am*, n. recovery of a debt, receipt of money &c. lent (as one of the eighteen titles or subjects of judicial procedure). — *Ṛiṇāntaka* (°*ṇa-an*°), *as*, m. the planet Mars (as the patron of debtors). — *Ṛiṇāpanayana* (°*ṇa-ap*°), *am*, n. discharge of a debt. — *Ṛiṇāpanodana* (°*ṇa-ap*°), *am*, n. payment of a debt. — *Ṛiṇāpākāraṇa* (°*ṇa-ap*°), *am*, n. paying off a debt. — *Ṛiṇārṇa* (°*ṇa-ṛ*°), *am*, n. debt of a debt, compound interest; [cf. Gram. 38. *d*.] — *Ṛiṇodgrahaṇa* (°*ṇa-ud*°), *am*, n. recovering a debt in any way from the creditor by friendly or legal proceedings, by stratagem or by arrest.

Ṛiṇika, as, m. a debtor.

Ṛiṇin, ī, iṇī, i, a debtor, one under any obligation (to another), indebted, of or belonging to a debt; [cf. *an-ṛiṇin*.]

ऋत *ṛit*, A. *ṛitīyate*, to reproach, contemn, pity; to rival, have power, domineer; hate; go; (a Sautra root, i. e. a root occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.) [To this root have been referred Goth. rt. *lith* in *leitha, laith, lithum;* Hib. *rṫh*, 'course, flight, gallop, race;' *rithim*, 'I run, range, rush.']

ऋत *ṛita, as, ā, am* (fr. rt. 4. *ṛi*), proper, right; honest, brave, competent; true; worshipped, respected; enlightened, luminous; gone, risen, moved, affected by; (*am*), ind. right, duly, properly, energetically; *ṛitam i*, to go the right way, to live virtuously; (*as*), m., N. of a Rudra; of a prince; (*am*), n. fixed or settled order, law, rule (especially in religion); sacred or pious custom, pious action; divine law, faith, divine truth; (Sāy.) water, sacrifice, sacrificial rite; the sun (e. g. *ṛitam bṛihat*, the great divine law, supreme truth, or according to Sāy. a great sacrifice; *ṛitasya garbhaḥ* or *prajāḥ*, the offspring of divine truth, or according to Sāy. the offspring of the water or of sacrifice, as an epithet of Agni, of Soma, or of Vishṇu; *prathamajā ṛitasya*, the first-born of divine truth or Prajāpati; *ṛitasya sadanam* or *sadaḥ* or *sadma* or *padam* or *nābhiḥ*, the seat or centre of religious faith, as the altar &c., or according to Sāy. the seat of water or of the sun; *ṛitasya yoniḥ*, water; *ṛitasya gopāḥ* or *netā* or *rathīḥ* or *patiḥ*, the protector or leader or lord of divine truth, or according to Sāy. of the sacrifice, as an epithet of Agni, of Soma, of the Ādityas, and other gods, or sometimes applied to men who are guardians of the truth); truth in general, right (e. g. *pathyā* or *panthā ṛitasya*, the path of truth, the right way, a virtuous life, or according to Sāy. the way of the water); truth personified (as an object of worship, and hence enumerated among the sacred objects in the last chapter of the Nighaṇṭavas. In later Sanskṛit he is regarded as a child of Dharma); gleaning, i. e. the lawful and right means of getting a livelihood for Brāhmans as opposed to the cultivation of the ground (this latter being metaphorically called *an-ṛita*, improper). — *Ṛita-ćit, t, t, t*, Ved. observing the sacred law, conversant or familiar with it; (Sāy.) knowing the sacrifice or water. — *Ṛita-jā, ās, ās, am*, or *ṛita-jāta, as, ā, am*, Ved. happening at the right time, of a true nature, sprung from sacred truth, according to sacred truth. — *Ṛita-jāta-satya, as, ā, am*, Ved. realizing what is according to the sacred law; (Sāy.) born for the sake of the sacrifice and having true result. — *Ṛita-jit, t, t, t*, Ved. gaining the right. — *Ṛita-jur, ūr, ūr, ur*, Ved. grown quite old; (Sāy.) growing old in religious worship. — *Ṛita-jñā, ās, ās, am*, Ved. well informed; familiar with the sacred law; (Sāy.) knowing the sacrifice. — *Ṛita-jya, as, ā, am*, Ved. furnished with a good bow-string; (Sāy.) whose string is truth, truth-strung (said of a bow). — *Ṛita-dyumna, as, ā, am*, Ved. filled with sacred strength. — *Ṛita-dhāman, ā, ā, a*, Ved. of true or pure nature; (*ā*), m., N. of Vishṇu; of the thirteenth Manu; of the Indra in the twelfth Manvantara. — *Ṛita-dhīti, is, is, i*, Ved. of true or sacred disposition; epithet of the gods; (Sāy.) receiving true praise; whose actions are unobstructed. — *Ṛita-dhvaja, as*, m. epithet of Rudra; N. of a sage; a son of Kaṅka; epithet of Pratardana. — *Ṛita-nī, īs, īs, i*, Ved. leading in the right way; (Sāy.) leader of truth (as the Ādityas). — *Ṛita-parṇa, as*, m., N. of a prince (son of Ayutājit and friend of Nala). — *Ṛita-pā, ās, ās, am*, Ved. observing the truth; observing the law; (Sāy.) protecting truth or the sacrifice. — *Ṛita-peya, as*, m., N. of a certain ceremony. — *Ṛita-peśas, ās, ās, as*, Ved. having a perfect shape; epithet of Varuṇa; (Sāy.) one whose form consists of water. — *Ṛita-prajāta, as, ā, am*, Ved. happening at the right time, of true nature, born from sacred truth, according to sacred truth; (Sāy.) produced from water. — *Ṛita-pravīta, as, ā, am*, Ved. conceived in the right manner; (Sāy.) invested with truth, or with water, or with the sacrifice. — *Ṛita-psu, us, us, u*, Ved. having a perfect shape or aspect; (Sāy.) whose form is truth, or who consumes the sacrificial food. — *Ṛita-bhāga, as*, m., N. of a man, 'Αρταβάζης. — *Ṛitam-bhara, as, ā, am*, bearing the truth in one's self, an epithet of Brahmā, also of Vishṇu; (*ā*), f. intellect; N. of a river. — *Ṛita-yukti, is*, f., Ved. right union; (Sāy.) true application of a hymn. — *Ṛita-yuj, k, k, k*, Ved. well harnessed; well allied; (Sāy.) going to the sacrifice. — *Ṛita-vat, ān, atī, at*, being right, saying the truth. — *Ṛita-vāka, as*, m., Ved. true or pious speech, speaking of truth. — *Ṛita-vādin, ī, inī, i*, Ved. saying right, speaking truth. — *Ṛita-vrata, ās*, m. pl., N. of the inhabitants of Śākadvīpa. — *Ṛita-sad, t, t, t*, Ved. dwelling or seated in truth; (Sāy.) dwelling in the sacrifice. — *Ṛita-sadana, am, ī*, n. f., Ved. the right or usual seat. — *Ṛita-sāp, p, p, p*, Ved. practising pious acts, of a pious disposition; steady in religious belief; (Sāy.) pervading truth. — *Ṛita-stubh, p*, m. 'praising in the right manner,' N. of a Ṛishi. — *Ṛita-sthā, ās, ās, am*, Ved. standing right. — *Ṛitas-pati, is*, m., Ved. lord of divine truth; an epithet of Vāyu; (Sāy.) lord of sacrifices. — *Ṛita-spṛiś, k, k, k*, Ved. loving sacred truth; an epithet of the Ādityas and of Mitra-Varuṇa; (Sāy.) touching water. — *Ṛitānṛita* (°*ta-an*°), *am*, n. truth and falsehood. — *Ṛitā-van, ā, arī, a*, Ved. of true nature or character, according to fixed order, epithet of any object in nature subject to fixed laws (e. g. of the moon, of plants, of waters, the dawn, &c.); true to sacred law; just, pious, faithful, believing; epithet of Agni, as always present at and presiding over sacrificial rites and the worship of the deities; epithet of Bṛihaspati, of Sarasvatī, of Soma, and especially of the Ādityas; (Sāy.) bestowing food; possessed of sacrifice. — *Ṛitā-vṛidh, t, t, t*, Ved. rejoicing in justice and piety, holy-minded, especially as an epithet of the Ādityas; (Sāy.) increasers of water, or of sacrifice, or of truth. — *Ṛitā-shah, -shāṭ, ṭ, ṭ*, Ved. maintaining the sacred law. — *Ṛitokti* (°*ta-uk*°), *is*, f. speaking truth. — *Ṛitodya* (°*ta-ud*°), *am*, n., Ved. true speech, truth; (Sāy.) born for sacrifice or religious rites.

Ṛitaya, nom. P. A. *ṛitayati, -te, -yitum* (generally used in pres. part. *ṛitayat* or *ṛitāyat*), to submit to divine ordinances, to act piously; to observe the sacred law, be obedient or pious; (Sāy.) to desire sacrifice.

Ṛitayā, inst., Ved. in right manner; (Sāy.) through desire of reward.

Ṛitayu or *ṛitāyu, us, us, u*, Ved. observing the sacred law, obedient, pious; (Sāy.) desirous of sacrifice.

Ṛitāyin, ī, inī, i, Ved. observing the sacred law. See *ṛitayu*.

Ṛite, ind. except, excepting, with the exception of, to the exclusion of, besides, without (with abl. or acc.); sometimes used at the beginning of a compound, e. g. *ṛite-rakshas, ās, ās, as*, (any rite &c.) from which the Rakshasas are excluded. — *Ṛite-karmam*, ind., Ved. acting according to fixed rule or settled law; (Sāy.) granting rain. — *Ṛite-jā, ās, ās, am*, Ved. living in truth, true to the law.

Ṛitena, ind. according to settled law, duly, properly, rightly, regularly, in the prescribed manner, justly, strictly, fairly, truly, honestly.

ऋति *ṛiti, is*, f. (fr. rt. 4. *ṛi*, and therefore connected with *ṛita* above), going, motion; assault, combat; abuse, censure, reproach; emulation, envy; manner of proceeding, manner; road, way; prosperity, felicity; fitness, trueness (?); remembrance; protection; misfortune; (some of the latter meanings are only found in lexicons); [cf. Hib. *raith*, 'prosperity, increase, profit, benefit, good;' *raite*, 'ways, passages, road.'] — *Ṛitiṁ-kara, as, ī, am*, unfortunate, propitious. — *Ṛitī-shah, -shāṭ, ṭ, ṭ*, Ved. enduring an assault, able to resist, enduring; (Sāy.) subduing an assailant.

Ṛitīya, nom. A. P. *ṛitīyate, -ti, -yitum*, to quarrel, litigate; to be in discord with one's self, be ashamed.

Ṛitīyā, f. censure, reproach; (according to others) shame.

ऋतु *ṛitu, us*, m. (fr. rt. 4. *ṛi* ?), any settled point of time, a fixed time, time appointed for sacrifices and other regular worship, right time, fit season (especially in the inst. pl. *ṛitubhis*, at the right time or at the appointed time for sacrifice or for a festival); an epoch, a period, a period of the year, a season; (the number of seasons is sometimes limited to three, or sometimes to five, viz. Vasanta, 'spring;' Grīshma, 'the hot season;' Varsha, pl. 'the rains;' Sarad, 'the autumn;' Hemanta-śiśira, du. 'the cold and dewy season:' but is more commonly reckoned as six, Hemanta and Śiśira being regarded as distinct: occasionally as seven, or even as twelve, in the latter case each season lasting one month. The Ṛitus or seasons are occasionally addressed in the Veda and libations offered to them); the menstrual evacuation, the time favourable for procreation, or sixteen days in each month; fixed order, order, rule; light, splendor; the number six (from the six seasons); a kind of collyrium; N. of the twelfth Manu; [cf. Hib. *raithe*, 'a quarter of a year;' *alt*, 'time, a joiot, an article.'] — *Ṛitu-kāla, as*, m. the duration of a season; the period of menstruation, the period favourable for procreation, sixteen days of each month. — *Ṛitu-gaṇa, as*, m. the