seasons collectively. — *Ṛitu-gāmin, ī*, m. having intercourse with a wife after the period of menstruation. — *Ṛitu-graha, as*, m., Ved. a libation offered to the seasons. — *Ṛitu-jit, t*, m., N. of a prince of Mithilā. — *Ṛitu-dhāman, ā*, m. epithet of Vishṇu; N. of the Indra of the twelfth Manvantara. — *Ṛitu-pati, is*, m., Ved. lord of the seasons; an epithet of Agni. — *Ṛitu-parṇa, as*, m., N. of a king of Ayodhyā. — *Ṛitu-paryāya, as*, m. the revolution of the seasons. — *Ṛitu-pā, ās, ās, am*, Ved. drinking or coming to the libation regularly or at the appointed seasons. — *Ṛitu-pātra, am*, n., Ved. the cup in which the libation to the seasons is offered. — *Ṛitu-prāpta, as, ā, am*, productive in due season, fruitful, fertile. — *Ṛitu-mat, ān, atī, at*, Ved. observing regular times, coming at regular times; enjoying the seasons; (*tī*), f. a woman during her courses, a woman during menstruation or in the period favourable for procreation; (*t*), n., N. of Varuṇa's grove or garden. — *Ṛitu-maya, as, ī, am*, consisting of the seasons. — *Ṛitu-mukha, am*, n. the beginning or first day of a season. — *Ṛitu-yāja, as*, m. sacrifice offered to the seasons; N. of a ceremony of the Prātaḥ-savana, just before the Ājya-śastra. — *Ṛitu-rāja, as*, m. the spring (king of the seasons). — *Ṛitu-linga, am*, n. characteristic or sign of the season; symptom of menstruation. — *Ṛitu-vṛitti, is*, m. revolution of the seasons, a year. — *Ṛitu-velā*, f. the period of menstruation; the period favourable for procreation, sixteen days of each month. — *Ṛitu-śas*, ind., Ved. in order, duly; at the right or fixed time. — *Ṛitu-shṭhā* and *ṛitu-sthā, ās, ā, am*, Ved. fixed at the proper seasons. — *Ṛitu-saṃhāra, as*, m. 'collection of the seasons,' title of a poem ascribed to Kālidāsa in praise of the six seasons. — *Ṛitu-sandhi, is*, m. the interval or junction between two seasons, the last seven days of one season and the first seven of the next. — *Ṛitu-samaya, as*, m. the period favourable for procreation. — *Ṛitu-sātmya, am*, n. diet &c. suited to the season. — *Ṛitu-sthalā*, f., N. of an Apsaras. — *Ṛitu-snātā*, f. a woman who has bathed after menstruation and so prepared herself for sexual intercourse. — *Ṛitu-snāna, am*, n. bathing after menstruation. — *Ṛitv-anta, as*, m. the close of a season, the termination of menstruation.

Ṛitavya, as, ā, am, devoted to the seasons, one who worships them as divinities, relating to the season, seasonable.

Ṛituthā, ind. in order, duly; distinctly, precisely, exactly; (Sāy.) at a right or fixed time.

Ṛitv-ij, k, k, k (*ij* fr. rt. *yaj*), Ved. sacrificing at the proper seasons, sacrificing regularly; (*k*), m. a priest; (the four chief Ṛitvijas or priests are the Hotṛi, Udgātṛi, Adhvaryu, and Brahman; sometimes eight are enumerated, and at very grand ceremonies sixteen, viz. Hotṛi, Ud-gātṛi, Adhvaryu, Brahman, Brāhmaṇāććhaṃsin, Pra-stoṭṛi, Maitrā-varuṇa, Prati-prasthātṛi, Potṛi, Prati-hartṛi, Aććhāvāka, Neshṭṛi, Agnīdh, Subrahmaṇya, Grāva-stut, and Un-netṛi.)

1. *ṛitviya, as, ā, am*, due, regular; happening at fixed or regular times; conforming to ceremonial rules, familiar with those rules. — *Ṛitviyā-vat, ān, atī, at*, Ved. conformable to law or rule, formal.

2. *ṛitviya* or *ṛitvya, as, ā, am*, menstruating; being in the period most favourable for procreation; (*am*), n. menstruation.

ऋते *ṛite.* See under *ṛita*, p. 180.

ऋत्विज् *ṛitv-ij.* See above.

ऋदूदर *ṛidūdara, as, ā, am* (perhaps related to *mṛidu*), Ved. mild, soft, kind, gracious.

Ṛidūpā, f. (for *mṛidu-pā?*), Ved. a bee or any other insect fond of sweets.

Ṛidū-vṛidh, t, t, t, Ved. rejoicing in sweets.

ऋध *ṛidh*, cl. 4. 5. 7. P. *ṛidhyati, ṛidhnoti, ṛināddhi* (and in some forms cl. 2, as pres. 2nd du. *ṛidhāthe*, pot. 1st pl. *ṛidhyāma*, impf. 1st pl. *ārdhma*), *ānardha, ardhishyati, ārdhīt, ardhitum*, to succeed, prosper; to grow, increase, flourish; to be prosperous and happy, to make prosperous, cause to succeed; to accomplish; to gratify, satisfy: Caus. *ardhayati, -yitum*, to cause to prosper, accomplish; to satisfy: Desid. *īrtsati*; [cf. Lat. *ol-esco, ad-ul-tus, radix*; Goth. *aurti*, 'plant,' in *aurti-gards*; Lat. *alo*; Gr. ἀλδαίνω; Goth. *alja*; Hib. *alt*, 'nursing.']

Ṛiddha, as, ā, am, prosperous; increased; thriving, rising; stored, as grain; (*am*), n. stored grain; a demonstrated conclusion, a distinct result.

Ṛiddhi, is, f. success, prosperity, good fortune, affluence, increase, growth, accomplishment; perfection, supernatural power or supremacy; N. of a medicinal plant; prosperity personified as the wife of Kuvera; N. of the goddess Pārvatī. — *Ṛiddhi-kāma, as, ā, am*, desiring increase or prosperity. — *Ṛiddhimat, ān, atī, at*, being in a prosperous state, prosperous, wealthy, respectable, rich; making a fine appearance, bringing happiness. — *Ṛiddhi-sākshātkṛiyā*, f. manifestation of supernatural power.

Ṛidhat, an, atī, at (pres. part. from a form in cl. 2), prospering, thriving, &c. — *Ṛidhad-rī, īs*, m. (*rī* = *rai*), N. of a man. — *Ṛidhad-vāra, as, ā, am*, Ved. increasing one's goods; (Sāy.) having desirable or prosperous wealth.

Ṛidhila, as, m., N. of a man.

ऋधक् *ṛidhak*, ind. (related to *ardha*), Ved. separately; aside, apart; singly, one by one; in a distinguished manner, particularly. — *Ṛidhak-mantra, as, ā, am*, Ved. one who is destitute of speech.

ऋधुक *ṛidhuka, as, ā, am*, short (?).

ऋफ् *ṛiph* or *ṛinph* or *ṛimph*, cl. 6. P. *ṛiphati, ānarpha* or *ṛimphāṅ-ćakāra*, to injure, kill; [cf. rt. *riph*.]

ऋबीस *ṛibīsa, am*, n., Ved. a fissure, rent, gulf, abyss; warmth of the earth.

ऋभु *ṛibhu, us, us, u* (fr. rt. *rabh*), Ved. clever, skilful, inventive, prudent (often as an epithet of the gods Indra, Agni, and the Ādityas); handy (as a weapon), easy to be used; (Sāy.) shining far, diffusing light; (*us*), m. an artist, one who works in iron, a smith, a builder (especially of carriages); N. of three semi-divine beings (called Ṛibhu, Vibhvan, and Vāja, sons of Su-dhanvan, a descendant of Aṅgiras, and called Ṛibhus from the name of the elder. Through their performance of good works [*sv-apas*] they obtained divinity, exercised superhuman powers, and became entitled to worship. They are supposed to dwell in the solar sphere, and are the artists who formed the horses of Indra, the carriage of the Aśvins, and the miraculous cow of Bṛihaspati; they made their aged parents young, and constructed four cups at a sacrifice from the one cup of Tvashṭṛi who, as the proper artificer of the gods, was in this respect their rival; they appear generally as accompanying Indra, especially at the evening sacrifice. In later mythology *Ṛibhu* is a son of Brahmā); a deity, a divinity in general; [cf. Ὀρφεύς.] — *Ṛibhumat, ān, atī, at*, Ved. clever, skilful, prudent; connected with or accompanied by the Ṛibhus; (Sāy.) wide-shining.

Ṛibhuksha, as, m. Indra; Indra's heaven or paradise; the thunderbolt of Indra. (This word does not seem to be used, but appears to owe its origin to the next.)

Ṛibhukshin, ās, m. (in the Ved. only the following forms occur, nom. sing. *-kshās*, acc. sing. *-kshaṇam*, nom. pl. *-kshās* and *-kshaṇas*), the first of the three Ṛibhus, who is the Ṛibhu par excellence; a Ṛibhu in general; a N. of Indra; N. of the Maruts; (the word means, according to the scholiasts, 'governing far or reigning over the Ṛibhus.')

Ṛibhva, as, ā, am, Ved. attacking, assailing, courageous, determined; extending far; clever; skilful.

Ṛibhvan, ā, ā, a, or *ṛibhvas, ās, ās, as*, Ved. attacking, assailing, courageous, determined; (Sāy.) shining widely or far extended.

ऋल्लक *ṛillaka, as*, m. a player on a kind of musical instrument; (perhaps a wrong reading for *jhallaka*.)

Ṛillarī, f. a kind of musical instrument.

ऋश्य *ṛiśya* or *ṛiśa, as*, m. the male of a species of antelope, the painted or white-footed antelope; [cf. *ṛishya* and *riśya*.] — *Ṛiśya-ketu, us*, m. an epithet of Aniruddha; (a various reading for *viśva-ketu*.) — *Ṛiśya-da, as*, m. (*da* fr. rt. 4. *dā*, 'to bind'), a pit for catching antelopes. — *Ṛiśya-pad, āt, adī, at*, Ved. having the feet of an antelope.

ऋष 1. *ṛish* (connected with rt. *vṛish*), cl. 1. P. *arshati, ānarsha, arshitum*, to flow, flow quickly; to bring anything near by flowing; to glide, to move with a gliding or quick motion; [cf. Goth. *airz-ja*; Old Germ. *irru*; Lat. *erro*.]

Ṛishad-gu, us, m., N. of a son of Vṛijinīvat.

Ṛishabha, as, m. (fr. rt. *ṛish* as *vṛishabha* fr. *vṛish*, 'to sprinkle,' the idea of impregnating being involved), a bull, a young bull; (in comp. with other names of animals) the male animal; (in comp. with other nouns) the best or most excellent of any species or race (e. g. *purusharshabha*, an excellent man; *Bharatarshabha*, the most eminent of the Bharata race); the second of the seven notes of the Hindū gamut, in abbreviation Ṛi; the hollow of the ear; a boar's tail; a crocodile's tail; a dried plant, one of the eight principal medicaments; N. of an antidote; N. of a ceremony; N. of a king of the Śvikṇas; of a descendant of Viśvā-mitra and author of several hymns of the Ṛig-veda; of a Nāga; of a prince, a son of Nābhi and Meru; of a son of Kuśāgra; of one of the seven Ṛishis of the second Manvantara; of the first Arhat of the present Avasarpiṇī, a son of Nābhi and Marudevā; of a mountain; (*ī*), f. a woman with masculine peculiarities, as with a beard &c.; a widow; the plant Carpopogon Pruriens; N. of another plant; [cf. Zend *arshan*; Gr. ἄρσην.] — *Ṛishabha-kūṭa, as*, m., N. of a mountain. — *Ṛishabha-gaja-vilasita, am*, n., N. of a metre consisting of four lines of sixteen syllables each. — *Ṛishabha-tara, as*, m. a small bull. — *Ṛishabha-dāyin, ī, inī, i*, giving a bull. — *Ṛishabha-dvīpa, as*, m., N. of a country. — *Ṛishabha-dhvaja, as*, m. an epithet of Śiva; N. of an Arhat or Jaina saint.

Ṛishabhaka, as, m., N. of a medicinal plant.

ऋष 2. *ṛish*, cl. 6. P. *ṛishati, ānarsha, arshishyati, ārshīt, arshitum*, to push; to pierce; to go, approach.

ऋषि *ṛishi, is*, m. (said to be either fr. rt. *dṛiś*, 'to see,' or fr. 1. *ṛish*; perhaps related to *arć* or *ṛić*, 'to praise'), a singer of sacred hymns, an inspired poet or sage, any person who alone or with others invokes the deities in rhythmical speech or song, especially in song of a sacred character (e. g. the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kuśika, Vasishṭha, Vy-aśva, who were regarded by later generations as patriarchal sages or saints, occupying the same position in Indian history as the heroes and patriarchs of other countries. These Ṛishis constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, Asuras, &c.; they are the authors or rather seers of the Vedic hymns, i. e. according to orthodox Hindū ideas they are the inspired personages to whom these hymns were revealed, and such an expression as 'the Ṛishi says' is equivalent to 'so it stands in the sacred texts.' Seven Ṛishis, *sapta ṛishayaḥ* or *saptarishayaḥ* or *saptarshayaḥ*, are often mentioned in the Brāhmaṇas and later works as typical representatives of the character and spirit of the pre-historic or mythical period; in the Śatapatha-Brāhmaṇa their names are given as follows, Gotama, Bharadvāja, Viśvā-mitra, Jamadagni, Vasishṭha, Kaśyapa, and Atri; in the Mahā-bhārata thus, Marīći, Atri, Aṅgiras, Pulaha, Kratu, Pulastya, Vasishṭha; in Manu they are called Prajāpatis or patriarchs, and are reckoned as ten, three other names being added, viz. Praćetas or Daksha, Bhṛigu, and Nārada, these ten being created by Manu Svāyambhuva