for the production of all other beings including gods and men. The seven Ṛishis form in astronomy the constellation of 'the Great Bear.' Metaphorically, the seven Ṛishis may stand for the seven senses or the seven vital airs of the body); in later times a saint or sanctified sage in general, an ascetic, an anchorite, (sometimes three orders of these Ṛishis are enumerated, viz. Devarshis, Brahmarshis, and Rājarshis; sometimes seven, four others being added, viz. Maharshis, Paramarshis, Śrutarshis, and Kāṇḍarshis); a ray of light; an imaginary circle; the fish Cyprinus Ṛishi; [cf. Hib. *arsan*, 'a sage, a man old in wisdom;' *arrach*, 'old, ancient, aged.'] — *Ṛishi-kulyā*, f. 'the river of the Ṛishis,' a sacred river, as the Sarasvatī or Gaṅgā; a river in general; N. of the wife of Bhūman and mother of Udgītha. — *Ṛishi-kṛit, t, t, t*, Ved. rendering a poet inspired, inspiring; (Sāy.) making one's appearance, appearing. — *Ṛishi-gaṇa, as*, m. a company or number of sages, the host of patriarchal sages. — *Ṛishi-giri, is*, m., N. of a mountain in Magadha. — *Ṛishi-gupta, as*, m., N. of a Buddha. — *Ṛishi-ćodana, as, ā, am*, Ved. inspiring the singer. — *Ṛishi-ććhandas, as*, n. the metre of a Ṛishi. — *Ṛishi-jāṅgala, as*, m. or *ṛishi-jāṅgalikī*, f. the plant Convolvulus Argenteus. — *Ṛishi-tarpaṇa, am*, n. libation offered to the Ṛishis. — *Ṛishi-tva, am*, n. the order or state of a Ṛishi. — *Ṛishi-deva, as*, m., N. of a Buddha. — *Ṛishi-dvish, t, t, t*, Ved. hating an inspired poet. — *Ṛishi-pañćamī*, f., N. of a festival on the fifth day in the second half of the month Bhādra. — *Ṛishi-patana*, N. of a country near Vārāṇasī. — *Ṛishi-putra, as*, m., N. of an author. — *Ṛishi-praśishṭa, as, ā, am*, Ved. instructed by the Ṛishi. — *Ṛishi-proktā*, f. the plant Glycine Debilis. — *Ṛishi-bandhu, us, us, u*, Ved. related to a Ṛishi, connected with a Ṛishi. — *Ṛishi-brāhmaṇa, am*, n. title of a work. — *Ṛishi-manas, ās, ās, as*, Ved. having the mind of a sacred poet, inspired. — *Ṛishi-mukha, am*, n. the beginning of a Maṇḍala composed by a Ṛishi. — *Ṛishi-yajña, as*, m. sacrifice offered to a Ṛishi, consisting of a prayer uttered in a low voice. — *Ṛishi-loka, as*, m. the world of the Ṛishis. — *Ṛishi-vat*, ind., Ved. like a Ṛishi. — *Ṛishi-vadana*, N. of a country; see *ṛishi-patana*. — *Ṛishi-vaha, as, ā, am*, bearing or conveying a Ṛishi. — *Ṛishi-shaḥ, shāṭ, t, t*, Ved. intoxicating and inspiring the singer, as the Soma. — *Ṛishi-sheṇa, as*, m., N. of a man. — *Ṛishi-shṭuta, as, ā, am*, praised by the sacred poets. — *Ṛishi-sattama, as*, m. best or most excellent of the sages. — *Ṛishi-stoma, as*, m. praise of the Ṛishis. — *Ṛishi-svara, as, ā, am*, Ved. praised by a Ṛishi. — *Ṛishī-tata, as, ā, am*, celebrated by the sacred singers. — *Ṛishīvan, ā, ā, a*, Ved. equal to the Ṛishis; (Sāy.) accompanied by Ṛishis.

Ṛishika, ās, m. pl., N. of a people; (*as*), m. sing. a prince of this people; (*ā*), f., N. of a river.

Ṛishishāṇa, as, ā, am, Ved. attracted by the pious singer; (Sāy.) worshipped by the praiser.

ऋषु *ṛishu* (occurring only in gen. plur. *ṛishūṇām*), Ved. a firebrand; glowing fire; (Sāy.) one who approaches; a Ṛishi.

ऋष्टि *ṛishṭi, is*, m. f. (fr. rt. 2. *ṛish?*), a spear, a lance, a sword, the weapon of the Maruts; [cf. *ṛishṭi.*] — *Ṛishṭi-mat, ān, atī, at*, Ved. furnished with spears as the Maruts. — *Ṛishṭi-vidyut, t, t, t*, Ved. casting spears like lightning; (Sāy.) shining with weapons. — *Ṛishṭi-sheṇa, as*, m., N. of a man.

ऋष्य *ṛishya, as*, m. [cf. *ṛiśya*], the painted or white-footed antelope; N. of a son of Devātithi; (*am*), n. a kind of leprosy. — *Ṛishya-ketana, as*, and *ṛishya-ketu, us*, m., N. of Aniruddha. — *Ṛishya-gatā*, f. the plant Asparagus Racemosus. — *Ṛishya-gandhā*, f. the plant Convolvulus Argenteus. — *Ṛishya-jihva, am*, n. a kind of leprosy. — *Ṛishya-proktā*, f., N. of several plants, Carpopogon Pruriens, Asparagus Racemosus, Sida Cordifolia or Rhombifolia. — *Ṛishya-mūka, as*, m. a mountain in the Dekhan, the temporary abode of Rāma with the monkey-chief Sugrīva. — *Ṛishya-śringa, as*, m., N. of a personage (son of the Ṛishi Vibhāṇḍaka) whose story is told in Rāmāyaṇa I. 9; N. of a legislator. — *Ṛishyāṅka* (°*ya-aṅ*°), *as*, m. an epithet of Aniruddha.

Ṛishyaka, as, m. the painted or white-footed antelope.

ऋष्व *ṛishva, as, ā, am* (fr. rt. 1. *ṛish*), Ved. elevated, high, sublime, great; epithet of several deities, especially of Agni and Indra. — *Ṛishva-vīra, as, ā, am*, Ved. inhabited by sublime beings (as the sky). — *Ṛishvaujas* (°*va-oj*°), *ās, ās, as*, Ved. possessing high power.

ऋहत् *ṛihat, an, atī, at*, Ved. small, weak, powerless.

ऋ ऌ ॠ ॡ

No Sanskṛit word begins with any of these vowels; *ṛī* appears only in the gen. plur. of nouns terminating in *ṛt*, in the acc. plur. of fem. nouns of relationship in *ṛt*, and in the nom. and acc. plur. of neuter nouns in *ṛi*. As to the vowel *ḷṛi* it occurs only in some forms of the root *klṛip*. The long *ḷṛī* is a mere invention of grammarians.

ऋ 1. *ṛi*, ind. a particle uttered at the beginning of a speech; an interjection of warding off reproach and terror; (*ṛīs* or *rī*), f. the mother of the gods; also of the demons; recollection; (*ā*), m. a N. of Bhairava; a Dānava or demon; the breast; motion, going. — *Ṛī-kāra, as*, m. the letter or sound *ṛī*.

ॠ 2. *ṛī* for rt. 4. *ṛi*, q. v.

ऌ *ḷṛi*, ind. the earth; a mountain; the mother of the gods; the divine nature; a mystical letter. — *Ḷṛi-kāra, as*, m. the letter or sound *ḷṛi*. — *Ḷṛi-varṇa, am*, n. the vowel *ḷṛi*.

ॡ *ḷṛī*, ind. a mother; a divine female; female nature; (*ḷṛīs*), m. a N. of Śiva; (*ḷṛīs*), f. the mother of the Dānavas; wife of a Daitya; the mother of the all-bestowing cow of plenty; ind. a mystical letter used once or repeatedly in Mantras or mystical formularies; (the letters *ṛī* and *ḷṛī* are employed in the same manner; they have apparently no signification, but are personified and invested with mystical properties in the Tantras.)

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ए 1. *e*, the eleventh vowel of the alphabet, corresponding to the letter *e* as pronounced in most languages, and having the sound of *e* in *prey, grey*. In English, however, this sound is rarely given to *e*. — *E-kāra, as*, m. the letter or sound *e*.

ए 2. *e*, ind. an interjection of remembering, addressing, censure or contempt, and compassion.

ए 3. *e, es*, m. a N. of Vishṇu.

ए 4. *e* (*ā-i*), cl. 2. P. *aiti, -tum*, to come, come near, come to, to fall to one's share (with acc.); to arrive at, enter; to addict one's self to; to fall into; to gain: Intens. Ved. *eyate*, to hasten towards; to request, to obtain by entreaty.

एक *eka, as, ā, am* (said to be fr. rt. 5. *i*; perhaps fr. the pronom. base *e* contained in *etad*), one, alone, solitary, single, happening only once; the same, one and the same, identical; single of its kind, unique, singular, chief, pre-eminent, excellent; one of two or many [cf. *eka-tara, eka-tama*]; in later Sanskṛit used as an indefinite article; (*as*), m., N. of a man, the son of Raja.

Eka follows the declension of pronominals (see Gram. 200, 237), and may be declined in the plural (e. g. *eke*, some, several; *eke—eke* or *eke—apare* or *eke—anye* or *eke—eke—apare* or *eke—anye—eke—apare—apare*, some—others). Sometimes *eka* may be repeated in the sense of 'the one—the other, one—another' (e. g. *eka—eka* = *eka—anya* or *eka—dvitīya*, one—the other), or in the sense of 'one after another' (e. g. *eka ekaḥ purushaḥ*, one man after another). It is often used in the middle of compounds either substantively or adverbially (e. g. *puṇyaika-karmā*, practising only virtue; *svargaika-sammukhī*, f. looking only up to the sky; *kara-pādaika-hīnas*, deprived of one foot and one hand). In Vedic Sanskṛit it may sometimes be placed, together with *na*, before a decad to lessen it by one, being then used in the inst. or acc. fem., inst. or abl. neut. (e. g. *ekayā na triṇśat* or *ekāṃ na triṇśat* = twenty-nine; *ekena na viṇśatiḥ* or *ekād na viṇśatiḥ* = nineteen). In compounds and derivatives *eka* never appears in its fem. form *ekā* (e. g. *ekasyāḥ kshīram*, the milk of one female, is compounded into *eka-kshīram* not *ekā-kshīram*); [cf. Lith. *ni-ékas*, 'no:' Hib. *each*, 'any;' *neach*, 'any one, one, some one, he;' *neachtar*, 'neither;' *neachdarach*, 'neutral:' Gr. ἑκάτερος; ἕκα-στος: Lat. *æquus, e-ocles* fr. *êc-ocles*: Goth. *ha* in compounds, as *haiha*, Them. *haiha, ha-iha*, 'one-eyed;' *ha-nfs*, Them. *ha-nfa*, 'one-handed;' *halts*, Them. *ha-lta*, 'lame;' *ha-lbs*, Them. *ha-lba*, 'half.'] — *Eka-rikthin*, &c.; see *eka-rikthin*, &c. — *Eka-kapāla, as, ā, am*, consisting of one cup, contained in one cup. — *Eka-kara, as, ī, am*, doing only one thing; (*as, ā, am*), one-handed, one-rayed. — *Eka-karma-kāraka, as, ā, am*, doing the same thing, of the same profession. — *Eka-kārya, am*, n. sole business, the same business or work; (*as, ā, am*), performing the same work, answering the same end. — *Eka-kāla, as*, m. one time, the same time; (*am*), ind. at one time, only once; (*e*), ind. at the same time, at once. — *Ekakāla-bhojana, am*, n. eating but one meal in any given time. — *Ekakālika, as, ā, am*, happening only once; happening once a day. — *Ekakālina, as, ā, am*, contemporary, coeval, simultaneous. — *Eka-kuṇḍala, as*, m. an epithet of Kuvera; of Balabhadra; and of Śesha, the king of the Nāgas. — *Eka-kushṭha, am*, n. a kind of leprosy, ichthyosis. — *Eka-kshīra, am*, n. the milk of one (nurse &c.). — *Eka-guru, us*, or *eka-guruka, as*, m. a spiritual brother, pupil of the same preceptor; having the same preceptor. — *Eka-grāma, as*, m. the same village. — *Ekagrāmīṇa* or *eka-grāmīya, as, ā, am*, inhabiting the same village. — *Eka-ćakra, as, ā, am*, having only one wheel; passed over by the wheel (of the carriage) of only one (king), i. e. governed by only one king; (*as*), m., N. of a Dānava; (*ā*), f., N. of a town of the Kīćakas. — *Ekaćakravarti-tā*, f. state of being sole master of the whole earth. — *Ekaćakra-vartin, ī*, m. sole master of the whole earth. — *Ekaćatvāriṅśa, as, ī, am*, the forty-first. — *Eka-ćatvāriṅśat, t*, f. forty-one. — *Eka-ćara, as, ā* or *ī, am*, wandering or living alone, not living in company, segregarious, solitary, alone; having one follower; going together or at the same time; gregarious; (*as*), m. a rhinoceros. — *Eka-ćaraṇa, as, ā, am*, having only one foot; (*ās*), m. pl., N. of a fabulous race. — *Eka-ćārin, ī, iṇī, i*, living alone, not in society; going alone or with one follower only; (*ī*), m. a Pratyeka-buddha; a follower of Buddha; (*iṇī*), f. a loyal wife. — *Eka-ćitta, am*, n. fixedness of thought on one object; one and the same thought, unanimity; (*as, ā, am*), thinking of one thing only, intent upon, absorbed in (e. g. *tad-ekaćittā*, f. thinking only of him); having the same thought, of one mind, agreeing, concurring. — *Ekaćitta-tā*, f. fixedness of mind, agreement, unanimity. — *Ekaćittī-bhūya*, ind. having become unanimous. — *Eka-ćintana, am*, n. thinking of only one thing. — *Eka-ćūrṇi, is*, m., N. of an author. — *Eka-ćetas, ās, ās, as*, of one mind, unanimous. — *Eka-ćodana, am*, n. mentioning in the singular number; (*as, ā, am*), resting upon one rule. — *Eka-ććhāya, as, ā, am*, having only shadow, quite dark. — *Eka-ja, as, ā, am*, Ved. born alone or single, produced alone; growing alone (said of a tree); alone of its kind; of one kind, unchanging. — *Eka-janman, ā*, m. a king, a sovereign (whose birth is pre-eminent); once-born, a Śūdra (opposed