king of the era, for *Śāka-priya-pārthiva*, the king dear to the era). — *Madhyama-pada-lopin*, ī, m., scil. *samāsa*, a compound which omits the middle member. — *Madhyama-pāṇḍava*, *as*, m. 'the middlemost of the five Pāṇḍavas,' Arjuna. — *Madhyama-purusha*, *as*, m. the second person in verbal conjugation or a termination of the second person; [cf. *prathama-purusha*, *uttama-purusha*.] — *Madhyama-bhṛitaka*, *as*, m. a husbandman, a farm-labourer who works both for his master and himself. — *Madhyama-yāna*, *am*, n. (with Buddhists) 'the middle passage,' the middle way to salvation. — *Madhyama-rātra*, *as*, m. midnight. — *Madhyama-rekhā*, f. the central meridian of the earth, a line conceived to be drawn through Laṅkā, Ujjayinī, Kuru-kshetra, and Meru; [cf. *madhya-rekhā*.] — *Madhyama-loka*, *as*, m. the middle world (between heaven and the nether world), the earth. — *Madhyamaloka-pāla*, *as*, m. 'protector of the middle world,' a king. — *Madhyama-lokendu* (°*ka-in*°), *us*, m. 'moon of the middle world,' a king. — *Madhyama-vayas*, *as*, n. middle age. — *Madhyama-vayaska*, *as*, *ā*, *am*, middle-aged. — *Madhyama-vāh*, *ṭ*, *ṭ*, *ṭ*, Ved. (according to Sāy.) driving at middling or slow speed (= *manda-gamanena vāhaka*); driving with a horse in the middle or with only one horse between the shafts (?). — *Madhyama-śī*, *īs*, m., Ved. lying or being in the middle, (perhaps) an intercessor; (Sāy.) = *madhyama-sthāne vartamāna*. (In Vājasaneyi-s. XII. 86, the nom. *-śīr* in *madhyama-śīr* is derived by Mahī-dhara fr. rt. *śrī*, to injure, and the comp. is said to = *marma-ghātaka*.) — *Madhyama-saṅgraha*, *as*, m. intrigue of a middling character (presenting flowers &c. to another's wife). — *Madhyama-sāhasa*, *as*, m. the middlemost penalty or amercement (Manu VIII. 138, 263), punishment for crimes of a middle degree; (*as*, *am*), m. n. violence or outrage of the middle class (injuring buildings, throwing down walls, &c.). — *Madhyama-stha*, *as*, *ā*, *am*, standing or being in the middle (see Gaṇa Brāhmaṇādi to Pāṇ. V. 1, 124). — *Madhyama-sthā*, *ās*, *ās*, *am*, Ved. standing in the middle, forming the centre (of a community). — *Madhyama-stheya*, *am*, n., Ved. the state of standing in the middle or forming the centre. — *Madhyamāgama* (°*ma-āg*°), *as*, m. 'the middle Āgama,' N. of one of the four Āgamas of the Buddhists. — *Madhyamāṅgiras* (°*ma-an*°), *ās*, m. the middle Aṅgiras (law-giver), the middle-sized Aṅgiras. — *Madhyamāṅguli* (°*ma-an*°), *is*, f. the middle finger; [cf. *madhyāṅguli*.] — *Madhyamātreya* (°*ma-āt*°), *as*, m. the middle Ātreya (law-giver), the middle-sized Ātreya work. — *Madhyamādi* (°*ma-ādi*), *is*, f. a particular musical scale. — *Madhyamādhikāra* (°*ma-adh*°), *as*, m., N. of the first chapter of the Sūrya-siddhānta. — *Madhyamāharaṇa* (°*ma-āh*°), *am*, n. (in algebra) the elimination of the middle term in an equation. — *Madhyameśvara* (°*ma-īś*°), *as*, m., N. of a Liṅga of Śiva held in great esteem at Benares. — *Madhyame-shṭhā*, *ās*, *ās*, *am*, Ved. = *madhyama-sthā* above.

Madhyamaka, *as*, *ikā*, *am*, middlemost, midmost; common (said of property &c.); (*ikā*), f. a girl arrived at puberty, a marriageable woman; N. of the second or middle Grantha of the Kāṭhaka. — *Madhyamaka-vṛitti* or *madhyamika-vṛitti*, *is*, f., N. of a book. — *Madhyamakālaṅkāra* (°*ka-al*°), *as*, m., N. of a Buddhist work. — *Madhyamakāloka* (°*ka-āl*°), *as*, m., N. of a Buddhist work.

Madhyamakeya, *ās*, m. pl., N. of a people.

Madhyamika, *ās*, m. pl., N. of a school of Buddhists, the followers of Nāgārjuna.

Madhyamīya, *as*, *ā*, *am*, middlemost, middle, central.

Madhyā, ind. (probably an old inst.), Ved. in the middle, in the midst, between (with gen., e. g. *madhyā kartor vitata*, spread in the middle of the work, Ṛig-veda I. 115, 4).

Madhyāyu, *us*, *us*, *u*, Ved. being a mediator, seeking mediation, intermediate, (Sāy. *madhyāyuvaḥ* = *asmākaṃ śriyāṃ yaśasāṃ ca madhye 'vasthitiṃ kāmayamānāḥ*.)

मध्व *madhva*, *as*, m., N. of the founder of a sect of Vaishṇavas in the south of India in the thirteenth century, hence called the Mādhva sect, (his N. was properly Ānanda-tīrtha Bhagavat-pāda, he is also called Madhu.) — *Madhva-guru*, *us*, or *madhrāchārya* (°*va-āch*°), *as*, m. = *madhva* above. — *Madhva-mukha-bhaṅga*, *as*, m. or *madhva-mukha-mardana*, *am*, n. 'the bruising of the face of Madhva,' N. of a work by Appi Dīkshita refuting Madhva's notions respecting the Vedānta. — *Madhvāchārya-vijaya*, *as*, m., N. of a book.

मध्वक *madhvaka*, &c. See p. 738, col. 3.

मध्वक्ष *madhv-aksha*, &c. See p. 738, col. 1.

मन् *man* [cf. rt. *mnā*], cl. 8. A. *manute*, cl. 4. A. (also less commonly P.) *manyate* (*-ti*), cl. 1. P. *manati*, *mene*, *mantā*, *manitā*, *manṣyate* (*-ti*), *manishyate*, *amaṃsta*, *amata*, *amaṃsishṭa*, (the following are Vedic forms generally referable to cl. 8, cl. 1, or even cl. 2, *manvate*, *manvahe*, *manmahe*, *manāmahe*, *manavate*, *amanmahi*, *amanvata*, *mananta*, *manai*, *maṃsi*, *maṃsase*, *maṃsate*, *maṃsai*, *maṃsīshṭa*, *maṃsīmahi*; in Ṛig-veda VII. 88, 2, according to Sāy., *maṃsi* = *stavāni*, and in I. 84, 17. *maṃsate* = *jānāti*), *mantum* (Ved. inf. *mantave*, *mantavai*), to think, believe (e. g. *eko 'ham asmīty ātmānaṃ tvam manyase*, thou believest thyself to be alone, cf. Manu VIII. 91; *prāpta-kālam amanyata*, he believed that the time was arrived, Mahā-bh. Vana-parva 2206); to suppose, conceive, imagine, conjecture; to mind, consider, reflect upon, regard, deem (e. g. *sukhavan manyate*, he deems it fortunate); to hold or take for (with acc., e. g. *na mām anyathā mantum arhasi*, deign not to take me for any one else, i. e. to doubt me); to esteem, estimate, prize, value, honour, (*bahu man*, to think much of, esteem or value highly, with acc., e. g. *bahu mene tam*, he esteemed him highly; *laghu man*, to think lightly of, value lightly, disesteem, e. g. *tṛiṇam iva laghu manyate patim*, she values her husband as lightly as a straw; *na man*, to think nothing of, disregard, disesteem; *sādhu man*, to think well of, approve, commend, with acc., e. g. *kaḥ sādhu manyeta nishphalam ārambham*, who would approve a fruitless undertaking; or with *iti*, e. g. *kṛishiṃ sādhv iti manyante*, they commend agriculture; *asādhu man*, to think ill of, disapprove; *tṛiṇāya man*, to value at a straw, esteem lightly, e. g. *rājyaṃ tṛiṇāya manye*, I make light of empire); to think fit or right (e. g. *yadi manyase*, if thou thinkest fit); to agree with any one, be of the same opinion; to think upon, have the heart and soul fixed upon, set the heart or mind on (e. g. *santānam mentre*, they set their minds on offspring); to hope for, wish for (sometimes with gen.); to have in the mind, intend, intend for; to remember, think of, meditate on (as in prayer; according to Naigh. III. 19. *manmahe* and *manāmahe* are included among the seventeen *yāchñā-karmāṇaḥ*); to mention, declare; to think out, excogitate, invent; to perceive, observe, know, understand, comprehend; to be considered or regarded as, to be taken for, appear as, seem (e. g. *manyante jīvanto 'pi mṛitāḥ*, though living they are regarded as dead); *manye*, I think, methinks, is sometimes inserted parenthetically in a sentence without influencing the construction: Caus. P. *mānayati*, *-yitum*, Aor. *amīmanat*, to honour, esteem, value highly, show honour to, pay respect to; A. *mānayate*, &c., to esteem one's self highly: Desid. *mīmāṃsate*, to think over, reflect upon, consider, examine; to call in question, to doubt (with loc. of the thing called in question): Desid. of Desid. *mīmāṃsishate*: Intens. *manmanyate*; [cf. Zend *man*, 'to think;' *upa-man* = *ὑπομένειν*; *fra-man*, 'to persevere;' *mananh*, 'mind, spirit;' *mad*, *madh*, 'to treat medically;' *madha*, 'wisdom, medical science;' *vohu-mad* = *πολυ-μαθής*: Gr. *μέν-ω*, *μέ-μον-α*, *μέν-os*, *Μέν-τωρ*, *Μέν-τη-s*, *Ἀγα-μέ-μνων*, *μαίν-ο-μαι*, *μαν-ία*, *μάν-τι-s*, *μῆν-ι-s*, *μέ-μη-μαι*, *μνά-ο-μαι*, *μι-μνή-σκ-ω*, *μνή-μων*, *μνή-μη*, *μνημο-σύνη*, *ἔ-μαθ-ον*, *μανθ-άν-ω*, *μηνύ-ω*: Lat. *man-e-o*, *me-min-i*, *Miner-va*, *men-tio*, *men-(ti)-s*, *menti-o-r*, *mend-ax*, *mon-e-o*, *Mone-ta*, *re-min-i-sc-o-r*, *com-min-i-sc-or*, *commen-tu-m*, *commen-ta-riu-s*, *med-eo-r*, *re-medi-u-m*, *med-icu-s*, *med-i-tari*: Goth. *man*, 'to think;' *ga-mun-an*, 'to call to mind;' *mun-s* = *νόημα*; *ga-min-thi* = *μνεία*; *mun-d-ô-n*, 'to consider;' *mundrei*, 'a mark:' Old Germ. *minnia*, *minna*, 'love;' *man-ê-n*, *man-o-n*, 'to warn;' *meina*, 'opinion;' *munt-ar*, 'active, wakeful:' Lith. *menu*, 'I remember;' *pri-manus*, 'prudent;' *min-iu*, 'to consider;' *at-men-u*, *at-min-ti-s*, 'memory;' *mand-rù-s*, 'active, wakeful:' Slav. *min-e-ti*, 'to think;' *po-man-a-ti* = *μνημονεύειν*; *pa-mę-ti* = *μνήμη*; *ma-d-rŭ* = *φρόνιμος*: Russ. *mnju*, 'I suppose:' Hib. *muinim*, 'I teach, instruct;' and perhaps *smuainim*, 'I think, imagioe, devise, consider.']

Mata, *as*, *ā*, *am*, thought, believed, understood, supposed; conceived, imagined, conjectured; considered, regarded, deemed, held, regarded as, taken for; esteemed, thought well or ill of, commended, valued [cf. *bahu-m*°]; honoured, respected, approved (sometimes with gen., e. g. *rājñām mata*, honoured or approved by kings); thought fit or right, sanctioned; thought upon, hoped for, wished for (sometimes with gen.); intended, designed, aimed at; kept in mind, meditated on, remembered (as in prayer), mentioned; thought out, excogitated, invented; perceived, observed, known, recognised, comprehended, understood; (*as*), m., N. of a son of Śambara, (also read *mana*); (*am*), n. a thought, idea, opinion, sentiment, view, doctrine, belief, creed, tenet, sect; advice, counsel; commendation, approbation, sanction; disposition of mind, design, aim, intention, purpose, wish; knowledge. — *Mataksha* (°*ta-ak*°), *as*, *ā*, *am*, one well skilled in dice. — *Matāntara* (°*ta-an*°), *am*, n. another opinion; a different creed or sect. — *Matāvalambana* (°*ta-av*°), *am*, n. the holding or embracing a particular creed. — *Matāvalambin* (°*ta-av*°), *ī*, *inī*, *i*, holding or embracing the acts of a particular sect.

Mati, *is*, f. devotion, prayer, worship, devotional hymn, sacred utterance (Ved.); that which is sensible, intelligent, mindful, a monitor, adviser (Ved.; according to Sāy. in Ṛig-veda VIII. 18, 7. *matiḥ* = *mantrī*, a monitress, X. 91, 8. *matīm* = *mantāram*); the mind, understanding, intelligence, intellect, wit, sense, discernment, judgment (e. g. *utpanneshu kāryeshu matir na hīyate*, he does not lose his senses in emergencies); a mind set on any object, design, intention, resolution, determination (with dat. or loc., e. g. *narakāya matis*, a mind set on hell; *śravaṇe matiḥ*, a mind fixed on hearing; *kāme matis*, a mind set on love; *matiṃ kṛi* or *dhā* or *dhṛi*, or *ā-dhā*, or *sam-ā-dhā*, to fix or direct the mind, resolve, determine; *matiṃ dṛiḍhām āsthāya*, having made a firm resolution, with dat. or loc., e. g. *matiṃ gamanāya* or *gamane karoti*, he resolves on going); thought, idea, conception, opinion, notion, belief, conviction, impression, mode of thought, view, creed; counsel, advice; esteem, respect, reverence, regard (with loc., e. g. *dharme matiḥ*, regard for justice); disposition of mind, wish, desire, inclination; memory, remembrance, recollection; Opinion personified (and identified with Subalātmajā as one of the mothers of the five sons of Pāṇḍu, or regarded as a daughter of Daksha and wife of Soma, or as the wife of Viveka); a kind of vegetable or pot-herb; (*is*), m., N. of a king; *matyā*, ind. wittingly, knowingly, purposely, intentionally, designedly, on purpose, according to one's opinion, with the idea that, under the impression that (e. g. *vyāghra-matyā*, under the impression of its being a tiger); [cf. Gr. *μῆτις*; Lat. *mens*, *mentis*; Goth. *ga-mun-ds*, 'memory;' Slav.