Sāy., supreme in understanding); prayer, request, desire, wish; hymn, praise (Ved., Sāy. = *stuti*).

Manīshikā, f. intelligence, sagacity, understanding, (*sva-manīshikayā*, according to one's own judgment.)

Manīshita, as, ā, am, cherished in the mind, wished, desired, aimed at; loved, liked, agreeable; (*am*), n. wish, desire, longing.

Manīshin, ī, iṇi, i, thoughtful, intelligent, wise, sage, sagacious, prudent, (*ku-manīshin, ī, iṇī, i*, having little wisdom, stupid); (Ved.) offering prayers or hymns, praying, praising; (*ī*), m. a singer, a priest (Ved.); a Paṇḍit, learned Brāhman, teacher, instructor.

Manu, us, m. (Ved.) thought, mental faculty (= *manana-śakti*); (Ved.) a sacred text, prayer, incantation, spell (= *mantra*, perhaps erroneously thus explained in Mahā-bh. Ādi-p. 52); (Ved.) a man, mankind, as opposed to evil spirits, (in Ṛig-veda III. 60, 3, the Ṛibhus are called the sons of man, *manor napātaḥ*); the Man par excellence, or the representative man and father of the human race (regarded in the earlier mythological system as the first to have instituted sacrifices and religious ceremonies; and in Ṛig-veda I. 139, 9, associated with the Ṛishis Kaṇva and Atri; in the Aitareya-Brāhmaṇa described as dividing his possessions among some of his sons to the exclusion of one called Nābhānedishṭha, q. v.; called Sāmvaraṇa as author of Ṛig-veda IX. 101, 10–12; Āpsava as author of Ṛig-veda IX. 106, 7–9; in the fifth chapter of the Nighaṇṭavas numbered among the thirty-one divine beings of the upper sphere, and as father of men even identified with Prajā-pati; but the name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63 and in the later mythology as creating and supporting this world of moving and stationary beings through successive Antaras or long periods of time, see *manv-antara*, col. 2: the first in order of these Manus is called Svāyambhuva, as sprung from *Svayam-bhū*, the Self-existent, who being identified with Brahmā, according to one account, divided himself into two persons, male and female, whence was produced Virāj, and from him the first Manu; or who, according to another account, converted himself at once into the first man called Manu Svāyambhuva, and the first woman called Śata-rūpā; this Manu Svāyambhuva is described in Manu I. 34 as a sort of secondary creator, who commenced the work of creation by producing ten Prajāpatis or Maharshis, of whom the first was *Marīći*, Light, see *prajā-pati*; and to this first Manu is ascribed both the celebrated law-book known as the 'code of Manu,' see *manu-saṃhitā*, as well as an ancient Sūtra work on Kalpa or Vedic ritual; he is himself sometimes called Prajā-pati, and rarely Hiraṇya-garbha as son of Hiraṇya-garbha, and Prāćetasa as son of Praćetas: the next five Manus in regular succession are called Svāroćisha, Auttami, Tāmasa, Raivata, Cākshusha: the seventh Manu, called *Vaivasvata*, Sun-born, is the Manu of the present period; he is held to be the son of Vivasvat or the Sun, who according to Rāmāyaṇa II. 110, 6, was the son of Kaśyapa, son of Marīći, this latter being described as proceeding directly from Brahmā, and thus adding to the confusion in the different Hindū accounts of the gradation of personages interposed between the Supreme Being and the created world; this seventh Manu, called Vaivasvata, and sometimes, from his piety, Satya-vrata, is regarded as the progenitor of the present race of living beings, and has been compared to the Noah of the Old Testament from various legends current in Sanskṛit literature of his preservation from a great flood by Vishṇu or, according to some, by Brahmā in the form of a fish: he is also variously described as the son of Āditya or as one of the twelve Ādityas, as the author of the hymns Ṛig-veda VIII. 27–31, as the brother of Yama, who as son of the Sun is also called Vaivasvata, as the founder and first king of Ayodhyā, afterwards reigned over by his son Ikshvāku, and as father of Ilā who married Budha, son of the Moon, the two great solar and lunar races being thus nearly related to each other; the eighth Manu or first of the future Manus, according to the Vishṇu-Purāṇa III. 2, will be Sāvarṇi; the ninth, Daksha-sāvarṇi; the tenth, Brahma-sāvarṇi; the eleventh, Dharma-sāvarṇi; the twelfth, Rudra-sāvarṇi; the thirteenth, Raućya or, according to some, Deva-sāvarṇi; and the fourteenth, Bhautya or Indra-sāvarṇi); (*avas*), m. pl. the mental faculties; a symbolical expression for the number fourteen; (*us*), f. Manu's wife (= *manāvī*); Trigonella Corniculata. — *Manu-kulādītya* (*°la-ād°*), *as*, m. 'sun of the race of Manu,' N. of a prince. — *Manu-ga, as*, m., N. of one of the seven sons of Dyuti-mat. — *Manu-ja, as*, m. 'Manu-born,' a man; (*ā*), f. a woman. — *Manuja-pati, is*, m. 'lord of men,' a prince, king. — *Manuja-loka, as*, m. 'the world of men,' the earth. — *Manuja-vyāghra, as*, m. 'man-tiger,' chief of men, any eminent or illustrious man. — *Manu-jāta, as, ā, am*, descended from man or from Manu, Ved.; (*as*), m. a man. — *Manujātmaja* (*°ja-āt°*), *as*, m. 'son of man,' a man; (*ā*), f. a woman. — *Manujādhipa* (*°ja-adh°*), *as*, or *manujādhipati* (*°ja-adh°*), *is*, m. 'sovereign of men,' a prince, a king. — *Manujīkṛi*, cl. 8. P. *-karoti, -kartum*, to change into a man. — *Manujendra* (*°ja-in°*), or *manujeśvara* (*°ja-īś°*), *as*, m. a prince, a king. — *Manujendra-putrī*, f. a king's daughter. — *Manu-jyeshṭha, as*, m. a sword; 'the oldest man,' one of the names of Daṇḍa or punishment in Mahā-bh. Śānti-p. 4430. — *Manu-tantu, us*, m., Ved., N. of a man; [cf. *mānu-tantavya*.] — *Manu-tīrtha, am*, n., N. of a Tīrtha. — *Manu-tva, am*, n. the rank or office of a Manu. — *Manu-praṇīta, as, ā, am*, taught or promulgated by Manu. — *Manupraṇīta-tva, am*, n. the being taught or promulgated by Manu. — *Manu-prīta, as, ā, am*, Ved. beloved of men; favourable to men. — *Manu-bhū, ūs*, m. (= *manu-ja*), man, mankind, a man. — *Manu-yuga, am*, n. the age or period of a Manu; [cf. *manv-antara*.] — *Manu-rāj, ṭ*, m. 'king of men,' epithet of Kuvera. — *Manu-vat*, ind., Ved. like men, as becomes men. — *Manu-vṛiṭa, as, ā, am*, Ved. chosen by men. — *Manu-śreshṭha, as*, m. 'best among men,' epithet of Vishṇu. — *Manu-saṃhitā*, f. the collection of laws commonly known as 'the laws or institutes of Manu' (ascribed to Manu Svāyambhuva probably to secure for it the sanctity on which its authority rests), Manu. — *Manu-sava, as*, m., Ved. libation or sacrifice of men, or performed by men; Manu's libation or sacrifice. — *Manv-antara, am*, n. the period or age of a Manu, (this period, according to Manu I. 79, comprises about 71 great Yugas or ages of the gods [cf. *mahā-yuga*], which are held equal to 12,000 years of the gods or 4,320,000 human years or $\frac{1}{14}$th of a day of Brahmā; each of these periods is presided over by its own special Manu with his own gods and Ṛishis and other divine personages, see *manu*, col. 1; six such Manv-antaras have already elapsed, and the seventh, presided over by Manu Vaivasvata, is now supposed to be going on; seven more are to come, making fourteen Manv-antaras, which together make up one day of Brahmā); (*ā*), f. epithet of various festivals, of the tenth day of the light half of the month Āshāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādra. — *Manv-arthu-muktāvali*, f. 'pearl-necklace of the meaning of Manu,' N. of Kullūka-bhaṭṭa's commentary on the laws of Manu. — *Manu-iddha, as, ā, am*, Ved. kindled by men. — *Manv-īśa, as*, m., Ved., according to a commentator = *jñāneśa*, but probably a wrong reading for *manīshā* = *manīshayā*.

Manusha, as, m. (fr. *manus*), Ved. a man; (*ī*), f., see under *manushya* below. — *Manushendra* (*°sha-in°*) = *manujendra*, q. v.

Manushya, as, shī, am, human, useful to man, friendly to man (Ved., said of the chariot of the Aśvins); (*as*), m. a man, ordinary mortal, common person; (Ved.) a class of Manes ('fathers of men') who receive the Piṇḍa offering; (*shī*), f. a woman, wife; [cf. Goth. *manniske*; Angl. Sax. *mennesc, mennisc*; Old Germ. *mannisco*.] — *Manushya-kāra, as*, m. the deed of a man, human exertion; [cf. *purusha-kāra*.] — *Manushya-kilbisha, am*, n., Ved. transgression against men. — *Manushya-kṛita, as, ā, am*, done by men; committed against men (Ved.). — *Manushya-gandharva, ās*, m. pl. the human Gandharvas (inferior to the Deva-gandharvas). — *Manushya-ćara, as, ī, am*, Ved. having dealings or intercourse with men. — *Manushya-ćchandasa, am*, n., Ved. the metre of men. — *Manushya-jā, ās, ās, am*, Ved. born of men. — *Manushya-jāti*, f. the human race, mankind. — *Manushya-tā*, f. or *manushya-tva, am*, n. manhood, humanity, the state or condition of man, (*manushyatām etya*, having assumed the state of a man, becoming man, Rāmāyaṇa I. 14, 47.) — *Manushya-trā*, ind., Ved. among men, to men. — *Manushya-deva, as*, m. 'man-god,' a god among men, a Brāhman; a prince, king. — *Manushya-dharma, as*, m. the law or duty of man, the state or character of man. — *Manushya-dharman, ā*, m. epithet of Kuvera, the god of wealth. — *Manushya-māraṇa, am*, n. manslaughter, homicide, (unintentionally) killing a man (Manu VIII. 296). — *Manushya-yajña, as*, m. 'man-offering,' the sacrifice or act of devotion due to men (i. e. *atithi-pūjana*, the honouring of guests or hospitality; this is one of the five Mahā-yajñas or great acts of devotion, cf. *mahā-yajña, nṛi-yajña, brahma-yajña, deva-yajña, pitṛi-yajña, bhūta-yajña*). — *Manushya-ratha, as*, m., Ved. chariot of men. — *Manushya-rāja, as*, or *manushya-rājan, ā*, m., Ved. a human king. — *Manushya-rūpa, am*, n. human form. — *Manushya-loka, as*, m. the world of men. — *Manushya-viś, ṭ*, or *manushya-viśā*, f., or *manushya-viśa, am*, n. mankind, human-kind, the race of men. — *Manushya-śoṇita, am*, n. human blood. — *Manushya-sabhā*, f. an assembly of men; a multitude, crowd, meeting; a place of meeting or assembly. — *Manushya-sava, as*, m. libation or sacrifice of men, sacrifice performed by men. — *Manushyendra* (*°ya-in°*), *as*, m. the chief or best of men, any illustrious or good man. — *Manushyeśvara* (*°ya-īś°*), *as*, m. 'lord of men,' a prince, king.

Manus, us, m., Ved. (= *manu*), man, the father of men, Manu; [cf. Gr. *Μίνως*; Lat. *mas, maris*; Goth. *man, manna*; Angl. Sax. *man, mann*.] — *Manur-hita, as, ā, am*, Ved. friendly to men, good for men. — *Manush-vat* or *manushyat*, ind., Ved. like man or men (= *manushya-vat*); among men, for men; like Manu, as Manu, as with Manu.

Manotā, f., Ved. the hymn Ṛig-veda VI. 1 (containing the word *manotṛi* and used in sacrificing); the deity to whom the offering during the recitation of that hymn is dedicated, (according to the Brāhmaṇa = Agni.)

Manotṛi, tā, trī, tṛi, Ved. an inventor, discoverer, disposer, manager; an honourer, bestower, honouring, appreciating, &c., (Sāy. = *mantṛi, dātṛi, pra-jñātṛi, mānayitṛi*; in Ṛig-veda VI. 1, 1, *manotā* is said to mean *devānām mano yatrotam* or *sambaddham*, the divinity on whom the mind of the gods is fastened or concentrated.)

Mantavya, as, ā, am, to be thought, to be believed, to be considered or reflected on, to be regarded, to be conceived, conceivable, imaginable, supposable; to be admitted; to be maintained; to be observed; to be approved or sanctioned.

Manti, is, f., see Pāṇ. VI. 4, 39.

Mantu, us, m., Ved. an adviser; a manager, disposer, director, arbiter [cf. *manotṛi*]; advice, counsel, (in Ṛig-veda I. 152, 1, *mantavaḥ* according to Sāy. = *mananīyāḥ*, to be regarded); a fault, offence, transgression (= *aparādha*); a man, mankind; lord of men, = *prajā-pati*; (*us*), f. thought, understanding, intellect; [cf. Gr. *μαντεύομαι*.] — *Mantu-mas*, voc. c., Ved. (only used in this form; according to