mada-mattā strī, cf. *mahelā*); a species of odoriferous plant (= *reṇukā*). — *Mahilākhyā* (°*lā-ākh*°), f. (= *mahilā*), a species of odoriferous plant. — *Mahilāhvayā* (°*lā-āh*°), f. = *priyaṅgu*, q. v.

Mahilā, f. a woman, female.

Mahilukā, f., Ved. epithet of a cow.

Mahelā or *mahelikā*, f. a woman, female.

महिलारोप्य *mahilāropya, am*, n., N. of a city in the south; [cf. *mihilāropya.*]

महिष *mahisha.* See p. 762, col. 3.

मही *mahī, mahī-kampa*, &c. See p. 763, col. 1.

महीकृ *mahī-kṛi.* See p. 761, col. 3.

महीय *mahīya.* See p. 763, col. 2.

महीयत्व *mahīya-tva*, see Gaṇa Vimuktādi to Pāṇ. V. 2, 61; [cf. *māhīya-tva.*]

महीला *mahīlā.* See above.

महेच्छ *maheććha*, &c. See p. 761, col. 3.

महेत्थ *mahettha*, N. of a country.

महेन्द्र *mahendra*, &c. See p. 761, col. 3.

महेरणा *maheraṇā, ās*, m. Boswellia Thurifera; (also spelt *maheruṇā.*)

महेला *mahelā.* See above.

महेश *maheśa, maheśvara*, &c. See p. 762, col. 1.

महैकोद्दिष्ट *mahaikoddishṭa*, &c. See p. 762, col. 1.

महोक्ष *mahoksha*, &c. See p. 762, col. 1.

महोटिका *mahoṭikā* or *mahoṭī*, f. the egg-plant.

महोविशीय *mahoviśīya, am*, n., N. of a Sāman.

महौघ *mahaugha, mahaujas.* See p. 762, col. 2.

मह्न *mahna* in *puru-m*°, q. v.

मह्मदखान *mahmada-khāna, as*, m., N. of a man (= *muhammad ḳhān*).

मह्मन् *mahman*, see Atharva-veda X. 2, 6.

मह्य *mahya, as*, m., N. of a son of Vivasvat; (also read *sahya.*)

मह्युत्तर *mahy-uttara.* See under *mahī* at p. 763.

महण *mahlaṇa, as*, m., N. of a king who founded a temple called after him, Mahlaṇa-svāmin, (perhaps more correctly *malhaṇa.*)

Mahlāṇa-pura, am, n., N. of a city, (perhaps for *mahlaṇa-pura.*)

मा 1. *mā*, ind. (causing a following *ć*h to be changed to *ćć*h, see Gram. 48. *c*), a particle of prohibition and of negation, usually translatable by 'not,' or sometimes used as a conjunction and equivalent to 'that—not, lest, would that—not;' [cf. the use of Gr. *μή*; Lat. *ne.*] *Mā* is most commonly employed in prohibition or deprecation, when it may be joined with the imperative (e. g. *mā brūhi*, speak not; *mā lajjasva*, be not ashamed; *maivaṃ vada*, speak not thus); often also with the aorist, especially in later Sanskṛit, when the augment is generally dropped (e. g. *mā kṛithāḥ*, do not make; *mā tyākshīḥ*, do not abandon; *mā śućaḥ*, grieve not; *mā bhaishīḥ*, fear not; *mā nīnaśaḥ*, destroy not; *vyathām mānubhūḥ*, feel not pain; or with the sense 'lest,' as in Manu VIII. 15, *dharmo na hantavyo mā no dharmo hato vadhīt*, justice must not be destroyed, lest justice being destroyed destroy us); often with addition of the particle *sma* (e. g. *mā sma vādīḥ*, speak not; *mā sma gamaḥ*, go not); sometimes with the imperfect, the augment being still cut off (e. g. *mā sma bhavat*, may he not become; *mā sma karot*, let him not do; *mainam abhibhāshathāḥ*, do not speak to him, cf. Pāṇ. VI. 4, 74); occasionally, in epic poetry &c., with an aorist, without elision of the augment (e. g. *mā kālas tvām aty-agāt*, let not the season pass by thee; *śraddhā no mā vy-agamat*, may faith not depart from us); not unfrequently with the potential, in the sense of 'wishing that anything may not happen' (e. g. *mā sma janayet putram īdṛiśam*, may she not bring forth such a son! *mā Yamam paśyeyam*, may I not see Yama! *mā kūryād akāryam*, O that he may do nothing wrong!); and even with the precative (e. g. *mā bhūyāt*, may it not be!); more rarely with the potential, in the sense of 'prohibition' (e. g. *mā smainam pratyudīkshethāḥ*, do not look at him); sometimes with the future, in the sense of 'lest, that—not' (e. g. *mā tvāṃ śapsye*, lest I curse thee, that I may not curse thee); even with the fut. pass. part. (*maivam prārthyam*, it must not be so requested); and even with the pres. part. (e. g. *mā jīvan yo duḥkha-dagdho jīvati*, he ought not [to be] living who lives consumed by pain); sometimes *mā* takes the place of the simple negative *na* (e. g. *gaććha vā mā vā*, you can go or not go; *mā jetavyaḥ*, he is not to be conquered; *mā gantum arhasi*, thou oughtest not to go; *katham mā bhūt*, how may it not be); occasionally without a verb, which must be supplied from the context (e. g. *mā śabdam*, i. e. with ellipsis of *kuruta*, do not make a noise; *mā nāma rakshiṇaḥ*, may it not be the watchmen! *maivam* or *mā tāvat*, not so, i. e. let it not be so; or with *mā* repeated, thus *mā mā, mā maivam*). In the Veda *mā* is sometimes followed by the particle *u*, blending with it into *mo* (e. g. Ṛig-veda V. 65, 6, *mā maghonaḥ pari khyatam mo asmākam* [*putrān*], deny us not who are rich in offerings, nor indeed our sons [according to Sāy. *mo* = *maiva*]; and Ṛig-veda I. 38, 6, *mo shu vadhīt* [Sāy. = *sarvathā vadham mā kārshīt*], let him not on any account destroy); [cf. Zend and Old Pers. *mā*; Gr. *μή*; perhaps Lat. *ne.*] — *Mā-ćira, as, ā, am*, not long, short; (*am*), ind. without delay, shortly, quickly (generally after an impv. or before an aor. without augment, and sometimes for *na-ćiram*, e. g. *gaććha mā-ćiram* or *mā-ćiraṃ gamaḥ*, go without delay; *vrajtshyāmi mā-ćiram*, I will set forth without delay). — *Mā-vilambam* or *mā-vilambitam*, ind. without delay, shortly, quickly.

मा 2. *mā*, cl. 3. P. A. (in Ved. P.) *mimāti, mimīte, mame, mātum*, to low, bellow, roar, bleat, sound, make any sound or cry (especially said of cows, calves, goats, &c.; according to Nirukta II. 9, *māyum mimāti* = *māyuṃ śabdaṃ karoti*; cf. rt. *mīm, mīmayati*, 2. *maya, mayu, mayūra*); part. of the Intens. *memyat*, in Ṛig-veda I. 162, 2, said to mean 'bleating as a goat;' (according to Sāy. = either *hanyamāna*, fr. rt. *mī*, or *memeśabdaṃ kurvat.*)

1. *māyu.* See p. 772, col. 2.

मा 3. *mā*, cl. 2. P. *māti*, cl. 3. A. *mimīte* (3rd pl. *mimate*, part. *mimāna*), Impf. *amimīta* (3rd pl. *amimata*), Pot. *mimīta*, Impv. *mimītām* (2nd sing. *mimīshva*, also P. *mimīhi*; used according to Naigh. III. 19, *yāćñā-karmaṇi*, in the act of praying); cl. 4. A. *māyate, mamau, mame* (3rd pl. *mamire*), *māsyati, -te, amāsīt, amāsta*, Prec. *meyāt, māsīshṭa, mātum*, to measure, mete; to measure off, mark off, limit; to measure (by any standard), compare with, (*tadīyair nayanair amimīta loćane*, she compared her eyes with theirs, Kumāra-s. V. 15); to measure across, measure or pass through, traverse (with *adhvanaḥ*, in Ṛig-veda I. 146, 3; but according to Sāy. *mimāna* = *sampādayitṛi*, making, causing); to measure out, apportion, deal out, impart, give, grant (e. g. in Ṛig-veda IV. 44, 6, *nū no rayiṃ mimāthām* is said to mean 'mete out opulence for us'); to prepare, arrange; to form, make, create, construct, build, effect (Ved.); to display, exhibit, show, display one's self (e. g. in Ṛig-veda III. 29, 11, *yad amimīta mātari* is said to mean 'when he has displayed himself in the maternal atmosphere or firmament,' where, according to Sāy., *tejas* is to be understood); to correspond in measure, find measure or room in (cl. 2. with loc., e. g. *te yaśo-rāśir bhuvana-tritayodare māti*, thy mass of fame finds room in the interior of the three worlds); to infer, conclude: Pass. *mīyate*, Aor. *amāyi*, to be measured &c., to be inferred: Caus. *māpayati, -yitum*, Aor. *amīmapat*, to cause to be measured or built, to have measured out or prepared; to measure, mete off; to build, erect: Desid. P. A. *mitsati, -te* (Pāṇ. VII. 4, 54, 58): Intens. *mamāti, māmeti, memīyate* (Pāṇ. VI. 4, 66); [cf. Zend *mā*, 'to measure or make;' *mā*, f. 'measure:' Gr. *μέ-τρο-ν, μέτρ-ιο-ς, μῑ-μέ-ο-μαι, μῖ-μη-σις, μῖ-μ-ο-ς*: Lat. *mē-tā-re, mē-tā-ri. mē-ti-or, mensa, mensūra*: Old Slav. *me-ra*: Lith. *mē-ra*, 'measure;' *ma-tū́ti*, 'to measure;' *méta-s*, 'time, a year:' Russ. *mje-ra*, 'measure;' *mje-rit'*, 'to measure:' Hib. *mead*, 'a balance, a scale;' *meadaighim*, 'I weigh, balance, consider.']

4. *mā, mās*, f. measure, (in the formula *mā ćhandaḥ, pra-mā ćhandaḥ, prati-mā ćhandaḥ*); Ved. a kind of metre.

1. *māta* (at the end of comps. after a proper N.) = *mātṛi*, (according to a Vārttika used only in voc. sing. For 2. *māta* see p. 768, col. 1.)

Mātaya (fr. *mātṛi*), Nom. P. *mātayati*, &c.; *anamātat* = *mātaram ākhyat*, Schol. on Pāṇ. VII. 4, 2.

Mātā, f. = 1. *mātṛi*, a mother, q. v.

Mātālī, f. (fr. *mātā* + *ālī*), 'the mother's friend,' N. of a being attending on Durgā.

Māti, is, f. measure; accurate knowledge.

Mātura (fr. *mātṛi*), a mother, (used at the end of comps.; cf. *dvai-m*°, *bhādra-m*°, Pāṇ. IV. 1, 115.)

Mātula, as, m. (fr. *mātṛi* with change of *r* into *l*), a maternal uncle; epithet of the solar year; the thorn-apple tree [cf. *mātula-putraka*]; a species of grain; a kind of snake [cf. *mātulāhi*]; (*ā* or *ī*), f. the wife of a maternal uncle, matemal aunt; hemp, common Bengal San, a species of Crotolaria; (*as, ā* or *ī, am*), belonging to or existing in a maternal uncle. — *Mātula-putraka, as*, m. the little son of a maternal uncle; the fruit of the thorn-apple. — *Mātulāhi* (°*la-ahi*), *is*, m. a kind of speckled or variegated snake.

Mātulaka, as, m. maternal uncle (a more endearing term than *mātula*); the thorn-apple; (*as, ī, am*), belonging to or coming from a maternal uncle (Pāṇ. IV. 2, 104).

Mātulānī, f. the wife of a maternal uncle; hemp, Crotolaria Juncea; a kind of pulse (= *kalāya*).

Mātuleya, as, m. the son of a maternal uncle, a cousin; (*ī*), f. a daughter of a maternal uncle.

Mātulya, am, n. (perhaps) the house of a maternal uncle.

Mātṛi, tā, trī, tṛi, a measurer (cf. *dhānya-m*°; in Nirukta XI. 5, the moon is called *mātā*, 'the measurer'); a maker, former, creator, arranger, preparer (Ved.); a knower, one who infers correctly or has true knowledge (= *jñātṛi, pra-mātṛi*); (*tā*), m., N. of a particular mixed caste; N. of an author; (*tā*), f. (nom. du. *mātārau*, nom. pl. *mātāras*, acc. pl. *mātṛīs*, see Gram. 129), the maker (of the child in the womb, cf. *jā-mātṛi*); a mother (sometimes at the end of adj. comps., e. g. *Kuntī-m*°, having Kuntī for a mother, i. e. son of Kuntī); 'mother' as a respectful term used in addressing females, near relatives, and elderly women generally; mother earth [cf. Ṛig-veda I. 89, 4, V. 42, 16]; a cow (= *go*, a cow being sometimes called *lokasya mātā*, mother of the world); space, ether, the firmament [cf. *mātari-śvan*]; epithet of Lakshmī (?); epithet of Durgā; N. of Dākshāyaṇī in Siddhapura (also read Siddha-vana) and Kāyāvarohaṇa;