king of the era, for Saka-priya-parthiva, the king dear to the era). - Madhyama-pada-lopin, i, scil. samāsa, a compound which omits the middle member. - Madhyama-pāndava, as, m. 'the middlemost of the five Pāndavas,' Arjuna. - Madhyama-purusha, as, m. the second person in verbal conjugation or a termination of the second person; [cf. prathama-purusha, uttama-purusha.] - Madhyama-bhritaka, as, ni. a husbandman, a farm-labourer who works both for his master and himself. - Madhyama-yana, am, n. (with Buddhists) 'the middle passage,' the middle way to salvation. - Madhyama-ratra, as, m. midaight. - Madhyama-rekhā, f. the central meridian of the earth, a line conceived to be drawn through Lanka, Ujjayioi, Kuru-kshetra, and Meru; [ef. madhyarekhā.] - 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-vah, t, t, t, Ved. (according to Say.) 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-sī, is, m., Ved. lying or being in the middle, (perhaps) an intercessor; (Say.) = madhyama-sthane vartamana. (In Vajasaneyi-s. XII. 86, the nom. -sir in madhyama-sir is derived by Mahī-dhara fr. rt. srī, to injure, and the comp. is said to = marma-ghātaka.) - Madhyama-sangra-ha, as, m. intrigue of a middling character (presenting flowers &c. to another's wife). - Madhyamasahasa, 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.). - Madhyamastha, as, a, am, standing or being in the middle (see Gana Brahmanadi to Pan. 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 Agama,' N. of one of the four Agamas of the Buddhists.

- Madhyamāngiras (ma-an°), ās, m. the middle Angiras (law-giver), the middle-sized Angiras. - Madhyamanguli ('ma-an'), is, f. the middle finger; [cf. madhyānguli.] - Madhyamātreya (°ma-āt°), as, m. the middle Atreya (law-giver), the middlesized Atreya work .- Madhyamādi ("ma-ādi), is, f. a particular musical scale.-Madhyamādhikāra (maadho), as, m., N. of the first chapter of the Sūryasiddhānta. — Madhyamāharana (°ma-āh°), am, n. (in algebra) the elimination of the middle term in an equation. - Madhyameśvara (°ma-īś°), as, m., N. of a Linga of Siva held in great esteem at Benares. - Madhyame-shtha, as, as, 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.—Madhyamakālunkāra (ˈka-al-), as, m., N. of a Buddhist work.—Madhyamakāloka (ˈka-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.

Madhyamiya, as, ā, am, middlemost, middle,

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, Rig-veda I. 115, 4).

· Madhyāyu, us, us, a, Ved. being a mediator,

seeking mediation, intermediate, (Say. madhyāyuvah = asmākam śriyām yasasām ća madhye 'vasthitim kāmayamānāh.)

#επ madhva, as, m., N. of the founder of a sect of Vaishnavas 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 madhvādārya (°va-āć°), as, m. = madhva above.—Madhva-mukha-bhanga, as, m. or madhva-mukha-murha-bhanga, 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.—Madhvādārya-vijaya, as, m., N. of a book.

मध्यक madhvaka, &c. See p. 738, col. 3. मध्यक्ष madhv-aksha, &c. See p. 738, col. 1.

मन man [cf. rt. mnā], cl. 8. A. manute, cl. 4. A. (also less commonly P.) manyate (-ti), cl. I. P. manati, mene, manta, manita, mansyate (-ti), manishyate, amansta, amata, amansishta, (the following are Vedic forms generally referable to d. 8, d. 1, or even cl. 2, manvate, manvahe, manmahe, manamahe, manavate, amanmahi, amanvata, mananta, manai, mansi, mansase, mansate, mansai, mansishta, mansi-mahi; in Rig-veda VII. 88, 2, according to Sāy., mansi = stavāni, and in I. 84, 17. mansate = jānāti), mantum (Ved. inf. mantare, mantarai), to think, believe (e. g. eko 'ham asmîty atmanam tram manyase, thou believest thyself to be alone, cf. Manu VIII. 91; prāpta-kālam amanyata, he believed that the time was arrived, Mahā-bh. Vanaparva 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 mam 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. trinam 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. kah sādhu manyeta nishphalam ārambham, who would approve a fruitless undertaking; or with iti, e. g. krishim sadhv iti manyante, they commend agriculture; asadhu man, to think ill of, disapprove; trinaya man, to value at a straw, esteem lightly, e. g. rājyam trināya 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. santanam menire, 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 manamahe are included among the seventeen yāćiiā-karmānah); 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 jivanto 'pi mritāh, 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. amimanat, to honour, esteem, value highly, show honour to, pay respect to; A. manayate, &c., to esteem one's self highly: Desid. mimansate, to think over, reflect upon, consider, examine; to call in question, to doubt (with loc. of the thing called in question): Desid. of Desid. mimansishate: Intens. manmanyate; [cf. Zend man, 'to think;' upa-man = υπομένειν; 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-ος, Μέν-τωρ, Μέν-τη-ς, Αγα-μέ-μνων, μαίν-ο-μαι, μαν-ία, μάντι-ε, μην-ι-ε, μέ-μνη-μαι, μνά-ο-μαι, μι-μνή-σκ-ω, μνή-μων, μνή-μη, μνημο-σύνη, έ-μαθ-ον, μανθάν-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-medtu-m, med-icu-s, med-i-tari: Goth. man, 'to think;' ga-mun-an, 'to call to mind;' mun-s=νόημα; ga-min-thi= µveia; mun-d-d-n, 'to consider; mundrei, 'a mark:' Old Germ, minnia, minnia, 'love;' man-d-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 = $\mu\nu\eta\mu$ ove \acute{v} e $\imath\nu$; pa-me-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, a, 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. rājnām 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, iovented; perceived, observed, known, recognised, comprehended, understood; (as), m., N. of a son of Sambara, (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.—Ma-tāksha (°ta-ak°), as, ā, am, one well skilled in dice.— Matāntara (°ta-an°), am, n. another opinion; a different creed or sect. - Matavalambana (ota-avo), 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 Say. in Rig-veda VIII. 18, 7. matih = mantrī, a monitress, X. 91, 8. matim = 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; sravane matih, a mind fixed on hearing; kāme matis, a mind set on love; matim kri or dhā or dhri, or ā-dhā, or sam-ā-dhā, to fix or direct the mind, resolve, determine; matim dridhām āsthāya, having made a firm resolution, with dat. or loc., e. g. matim gamanāya or ga-mane 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 matih, regard for justice); disposition of mind, wish, desire, inclination; memory, remembrance, recollection; Opinion personified (and identified with Subalatmaja 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; matya, 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. μητιε; Lat. mens, mentis; Goth. ga-mum-ds, 'memory;' Slav.