

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

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

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

*Manishin*, ī, īnī, ī, thoughtful, intelligent, wise, sage, sagacious, prudent, (*ku-manishin*, ī, īnī, ī, 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-sakti*); (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 Rīg-veda III. 60, 3, the Ribhus are called the sons of man, *manor napātāh*); 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 Rīg-veda I. 139, 9, associated with the Rishis Kanva and Atri; in the Aitareya-Brāhmaṇa described as dividing his possessions among some of his sons to the exclusion of one called Nabhā-nedishṭha, q. v.; called Sāmvarāṇa as author of Rīg-veda IX. 101, 10-12; Āpsava as author of Rīg-veda IX. 106, 7-9; in the fifth chapter of the Nighaṭas 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 *manu-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 Sata-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 Marīcī, 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 Hairanya-garba as son of Hiranya-garba, and Prācetas as son of Prācetas: the next five Manus in regular succession are called Svārociṣa, Auttami, Tāmasa, Raiyata, Cākshusha: the seventh Manu, called *Vai-vasvata*, Sun-born, is the Manu of the present period; he is held to be the son of Vivasvat or the Sun, who according to Rāmāyana II. 110, 6, was the son of Kaśyapa, son of Marīcī, 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 Sanskrit literature of his preservation from a great flood by Vishnu 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 Rīg-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 Vishnu-Purāṇa III. 2, will be Sāvartī; the ninth, Dakṣa-sāvartī; the tenth, Brahma-sāvartī; the eleventh, Dharma-sāvartī; the twelfth, Rudra-sāvartī; the thirteenth, Rāucya or, according to some, Deva-sāvartī; and the fourteenth, Bhautya or Indra-sāvartī; (*avas*), m. pl. the mental faculties; a symbolical expression for the number fourteen; (*us*), f. Manu's wife (= *manāvī*); Trigonella Corniculata. — *Manu-kulāditya* ('*la-ād*'), as, m. 'sun of the race of Manu,' N. of a prince. — *Manu-ka*, as, m., N. of one of the seven sons of Dyuti-mat. — *Manu-ja*, as, m. 'Manu-born,' a man; (*ā*), f. a woman. — *Manu-ja-pati*, is, m. 'lord of men,' a prince, king. — *Manu-ja-loka*, as, m. 'the world of men,' the earth. — *Manu-ja-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. — *Manujāt-maja* ('*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. — *Manujā-heri*, cl. 8. P. *-karoti*, *-kartum*, to change into a man. — *Manujendra* ('*ja-in*'), or *manujesvara* ('*ja-is*'), as, m. a prince, a king. — *Manujendra-putri*, 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. Sānti-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-praṇita*, as, ā, am, taught or promulgated by Manu. — *Manu-praṇita-tva*, am, n. the being taught or promulgated by Manu. — *Manu-prīta*, as, ā, am, Ved. beloved of men; favourable to men. — *Manu-bhū*, us, m. (= *manu-ja*), man, mankind, a man. — *Manu-yuga*, am, n. the age or period of a Manu; [cf. *manv-antara*]. — *Manu-rāj*, ī, m. 'king of men,' epithet of Kuvera. — *Manu-vat*, ind., Ved. like men, as becomes men. — *Manu-vṛta*, as, ā, am, Ved. chosen by men. — *Manu-sreshṭha*, as, m. 'best among men,' epithet of Vishnu. — *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 Rishis and other divine personages, see *manu*, col. 1; six such Manv-antas 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-antas, 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-artha-muktāvalī*, f. 'pearl-necklace of the meaning of Manu,' N. of Kullūka-bhaṭṭa's commentary on the laws of Manu. — *Manv-idhā*, as, ā, am, Ved. kindled by men. — *Manv-īsa*, as, m., Ved., according to a commentator = *jāneśa*, but probably a wrong reading for *manishā* = *manishaya*.

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

*Manushya*, as, shi, am, human, useful to man, friendly to man (Ved., said of the chariot of the Āśvins); (*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-lāra*, as, ī, am, Ved. having dealings or intercourse with men. — *Manushya-ēchandasā*, 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, Rāmāyana 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*, *pūtri-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*, ī, or *manushya-viśā*, f., or *manushya-viśa*, am, n. mankind, human-kind, the race of men. — *Manushya-śopita*, 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. — *Manushyesvara* ('*ya-is*'), as, m. 'lord of men,' a prince, king.

*Manus*, us, m., Ved. (= *manu*), man, the father of men, Manu; [cf. Gr. *Mīvas*; 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 Rīg-veda VI. 1 (containing the word *manotri* and used in sacrificing); the deity to whom the offering during the recitation of that hymn is dedicated, (according to the Brāhmaṇa = Agni.)

*Manotri*, tā, tri, tri, Ved. an inventor, discoverer, disposer, manager; an honourer, bestower, honouring, appreciating, &c., (Sāy. = *mantri*, *dātṛi*, *pra-jātrī*, *mānayitṛi*; in Rīg-veda VI. 1, 1, *manotā* is said to mean *devānām mano yatrotam* or *sambad-dham*, 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 Pān. VI. 4, 39.

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