मिस् *mis*, cl. 4. P. *misyati*, &c., Ved. to go.

मिसर *misara*, N. of a place, (perhaps = *Miṣr*, Egypt; cf. *miśara.*)

Misaru, N. of a place.

Misarū-miśra, *as*, m., N. of the author of the Vivāda-candra.

मिसि *misi*, *is*, f. a sort of fennel, Anethum Sowa; Anethum Panmori; common anise, Pimpinella Anisum; spikenard, Nardostachys Jatamansi; a sort of lovage; = *aja-modā*; = *uśīrī*; [cf. *miśī*, *mishi.*]

मिस् *misr.* See *miśr*, p. 779, col. 2.

मिह् 1. *mih*, cl. 1. P. (in poetry also A.) *mehati* (*-te*), *mimeha*, *mekshyati*, *amikshat*, *meḍhum*, to make water, void or pass urine, to rain down moisture, wet, moisten, sprinkle; to emit seed or seminal fluid (= *retaḥ-sekaṃ kṛi*): Caus. *mehayati*, *-yitum*, Aor. *amīmihat*, to cause to make water, &c.: Desid. *mimikshati*, to wish to mix or stir up, to mix, unite, mix intimately [cf. *miksh*]: Intens. *memehyate*; [cf. Gr. *ὀ-μιχ-έ-ω*, *ὤμι-χα*, *ὀ-μιχ-μα*, *ὀμίχ-λη*, *ὀμίχλη*, *μοιχ-ός-s*, *μοιχ-ά-ω*, *μαίνω*, *μαρός*: Lat. *mi-n-g-o*, *mēj-o*, *mic-tu-s*: Goth. *maihstu-s*, 'dung:' Angl. Sax. *mig*, *mīge*, *māh*, *migon*: Mod. Germ. *Mist*: Iceland. *mig*: Lith. *myz-u*; *mig-là*, 'mist:' Slav. *mĭg-la.*]

2. *mih*, *ṭ*, f., Ved. mist, fog; falling of water; *miho napāt*, the demon of the mist.

Mihikā, f. mist, fog; frost, snow; [cf. *mahikā.*]

Mihira, *as*, m. (according to Uṇādi-s. I. 52. fr. rt. 1. *mih* above), the sun (= the Persian); a cloud (as raining down moisture); wind, air; the moon; an old man, sage; N. of an author (an abbreviation of Varāha-mihira; cf. *padma-m°*). — *Mihira-kula*, *as*, m., N. of a king. — *Mihira-datta*, *as*, m. a proper N. — *Mihira-pura*, *am*, n., N. of a city built by Mihira-kula. — *Mihira-rati*, *is*, m., N. of a man (son of Bhaganarāya). — *Mihireśvara* (*°ra-īś°*), *as*, m., N. of a temple built by Mihira-kula.

Mihirāṇa, *as*, m. an epithet of Śiva.

Miḍha, *as*, *ā*, *am*, passed (as urine); urined, watered; (*am*), n., also *mīḷha*, *am*, n., Ved. a battle, combat, struggle.

Miḍhusha, *as*, m., N. of a son of Indra by Paulomī.

Miḍhvas, *ān*, *asī*, *as* (the declension follows that of a perf. part., e.g. acc. sing. masc. *miḍhvāṃsam*, dat. *miḍhushe* or *mīḷhushe*, cf. Mahā-bh. Vana-p. 1628, voc. Ved. *miḍhvas*), bountiful, liberal (applied to Rudra, Agni, Varuṇa, Mitra, Vishṇu, Parjanya, and Indra); pouring forth seed (= *retaḥ-sekṭṛi*), prolific (applied to a goat); N. of a son of Daksha. — *Miḍhush-tama*, *as*, *ā*, *am*, Ved. most bountiful or liberal; (*as*), m. the sun; Śiva; a thief.

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

मी 1. *mī*, cl. 9. P. A. *mināti*, *mīnīte* (Ved. *mināti*), *mimāya* (3rd du. *mimyatus*), *mimye*, *māsyati*, *-te*, *amāsīt*, *amāsta*, *mātum* (Ved. forms *mṛishṭa*, *ameshanta*, *amāyi*, Ved. inf. with *pra*, *-mīyam*, *-miye*, *-metos*; ind. part. *-māya*, cf. *pra-mī*; chiefly Vedic), to lessen, diminish, reduce; to injure, destroy, kill; to violate, transgress; to annul, change, alter; to be lessened, disappear, be lost or destroyed; to stray, go astray; cl. 4. A. *-mīyate*, to perish, be destroyed, die: Caus. *māpayati*, Aor. *amīmapat*, to cause to perish, destroy, kill, Pāṇ. VII. 4, 93: Desid. *mitsati*, *-te*, Pāṇ. VII. 4, 54; [cf. Lat. *pro-minere*, *e-minere*, *minere*, *pro-minare*, *e-minus*, *co-minus*, *minari.*]

2. *mī* in *manyu-mī*, q. v.

Mīta, *as*, *ā*, *am*, in *pra-mīta.* See *pra-mī.*

Mīna, *as*, m. (according to Uṇādi-s. III. 3. fr. rt. 1. *mī* above), a fish [cf. *naḍa-m°*]; the sign of the zodiac, Pisces; N. of a teacher of the Yoga system, = *mīna-nātha*; (*ā*), f., N. of a daughter of Ushā and wife of Kaśyapa. — *Mīna-ketana*, *as*, m. 'fish-bannered,' an epithet of the god of love. — *Mīna-gandhā*, f. an epithet of Satya-vatī; [cf. *matsya-gandhā.*] — *Mīna-godhikā*, f. a pool, pond. — *Mīna-ghātin*, *ī*, m. 'fish-killer,' a fisherman; a crane. — *Mīna-tā*, f. the state or condition of a fish. — *Mīna-dhāvana-toya*, *am*, n. water in which fish have been washed. — *Mīna-nātha*, *as*, m., N. of a teacher of the Yoga system. — *Mīna-netrā*, f. a species of Dūrvā grass (= *gaṇḍa-dūrvā*; cf. *netra-mīnā*). — *Mīna-ranka* or *mīna-ranga*, *as*, m. a kingfisher. — *Mīna-ratha*, *as*, m., N. of a king. — *Mīna-rāja*, *as*, m. the king of the fishes; N. of an astrologer. — *Mīnarāja-jātaka*, *am*, n., N. of an astrological work by Yavaneśvara. — *Mīna-vat*, *ān*, *atī*, *at*, possessing fish, abounding in fish. — *Mīnāksha* (*°na-ak°*), *as*, m. 'fish-eyed,' N. of a Rākshasa; (*ī*), f. a species of Soma plant, a kind of Dūrvā grass [cf. *matsyākshī*]; N. of a daughter of Kuvera. — *Mīnāghātin* (*°na-āgh°*), *ī*, m. = *mīna-ghātin*, q. v. — *Mīnāṇḍa* (*°na-aṇ°*), *am*, n. fish-spawn, roe, milt; (*ī*), f. moist or brown sugar. — *Mīnālaya* (*°na-āl°*), *as*, m. 'abode of fish,' the sea, ocean.

Mīnara, *as*, m. a kind of sea-monster (= *makara*).

Mīnāmriṇa, *as*, m. = *dardurāmra*, a kind of sauce or condiment, fish-sauce; a wag-tail.

मी 3. *mī*, cl. 1. 10. P. *mayati*, *māyayati*, &c., to go, move; to understand, know; [cf. Lat. *meare*, *movere.*]

मीडम् *mīḍam*, ind. in a low tone, softly.

मीढ *mīḍha*, *mīḍhvas*, *mīḍhushe*, *mīḷhushe*, &c. See col. 1.

मीन *mīna.* See col. 1.

मीम् *mīm*, cl. 1. P. *mīmati*, *mīmitum*, cl. 10. P. (or Caus.) *mīmayati*, *-yitum*, to go, move; to sound; [cf. rt. 2. *mā.*]

मीमांस *mīmāṃsa*, Desid. base of rt. *man*, q. v.

Mīmāṃsaka, *as*, m. one who thinks over or reflects deeply upon, one who examines or proves; an examiner, investigator, prover; a follower of the Pūrva-mīmāṃsā system, (see below.)

Mīmāṃsana, *as*, m. one who examines or proves, a tester, prover, examiner, investigator.

Mīmāṃsā, f. reflection, consideration, opinion, investigation, examination, discussion, (*kāvya-m°*, the theory of poetry, art of poetry; N. of a work); 'examination (of the sacred text),' N. of one of three great divisions of orthodox Hindū philosophy (divided like the Nyāya and Sāṅkhya into two systems, viz. the Pūrva-mīmāṃsā or Karma-mīmāṃsā founded by Jaimini, and the Uttara-mīmāṃsā or Brahma-mīmāṃsā or Śārīraka-mīmāṃsā by Bādarāyaṇa, the latter, however, is more commonly called the Vedānta system, while the Pūrva-mīmāṃsā is usually called *the* Mīmāṃsā; though the Mīmāṃsā by Jaimini is classed among the six orthodox systems of philosophy, it does not concern itself like the others with the nature of soul, mind, and matter, but rather with a correct interpretation of the ritual of the Veda and the solution of doubts and discrepancies in regard to the Vedic texts caused by the discordant explanations of opposite schools; it may therefore be described as a critical commentary on the first or ritual portion of the Veda, and its only claim to the title of a philosophy consists in its philosophical method of interpretation, the topics being arranged according to particular categories, such as authoritativeness, indirect precept, &c., and treated according to a kind of logical sequence, which commences with the proposition to be discussed, the doubt arising about it, the Pūrva-paksha or primâ facie and wrong view of the question, the right argument or refutation of the Pūrva-paksha, and the conclusion; see, moreover, *Pūrva-mīmāṃsā:* Jaimini, whose date is unknown, taught his system in twelve books, each book containing either four or eight chapters, and each chapter being subdivided into sections comprising one or more Sūtras; the oldest commentary on these obscure aphorisms being the Bhāshya of Śabara-svāmin, explained by the great Mīmāṃsā authority Kumārila-svāmin or Kumārila-bhaṭṭa, and again elucidated by Mādhavāćārya in the Jaiminīya-nyāya-mālā-vistara). — *Mīmāṃsā-kṛit*, *t*, m. 'the author of the Mīmāṃsā system,' an epithet of Jaimini. — *Mīmāṃsā-kautūhala-vṛitti*, *is*, f., N. of a commentary by Vāsudeva Adhvarin (also called Vāsudeva Dīkshita) on the Mīmāṃsā-sūtras of Jaimini. — *Mīmāṃsā-kaustubha*, *as*, m., N. of a commentary by Khaṇḍa-deva on the Mīmāṃsā-sūtras of Jaimini. — *Mīmāṃsā-jīva-rakshā*, f., N. of a Mīmāṃsā work. — *Mīmāṃsā-tattva-candrikā*, f., N. of a work by Gopāla-bhaṭṭa on various Mīmāṃsā topics. — *Mīmāṃsā-tantra-vārttika*, *am*, n., N. of a commentary by Kumārila-svāmin on the Sūtras of Jaimini. — *Mīmāṃsā-naya-viveka*, *as*, m., N. of a commentary by Bhavanātha-miśra on the Mīmāṃsā-sūtras of Jaimini. — *Mīmāṃsā-nyāya-prakāśa*, *as*, m., N. of a celebrated elementary work on the Mīmāṃsā system by Āpa-deva (son of Ananta-deva and pupil of Govinda). — *Mīmāṃsā-paribhāshā*, f., N. of an elementary treatise by Kṛishṇa-dīkshita on the Mīmāṃsā. — *Mīmāṃsā-bhāshya-vivaraṇa*, *am*, n., N. of a commentary by Kumāra-svāmin on a work entitled Mīmāṃsā-bhāshya. — *Mīmāṃsārtha-pradīpa* (*°sā-ar°*), *as*, m., N. of a disquisition by Saṅkara-śukla on the provableness of the Veda. — *Mīmāṃsā-vidhi-bhūshaṇa*, *am*, n., N. of a Mīmāṃsā work by Gopāla-bhaṭṭa, written in refutation of the Vidhi-rasāyana. — *Mīmāṃsā-śiromaṇi*, *is*, m. 'crest-gem of the Mīmāṃsā,' epithet of an author, (also called Nīla-kaṇṭha.) — *Mīmāṃsā-sarvasva*, *am*, n., N. of a work by Halāyudha. — *Mīmāṃsā-sūtra*, *am*, n., N. of the twelve books of aphorisms by Jaimini on the interpretation of the Veda; see *Mīmāṃsā*, col. 2. — *Mīmāṃsā-stavaka*, *as*, m., N. of a Mīmāṃsā work by Rāghavānanda.

Mīmāṃsitvā, ind. having considered or reflected upon.

Mīmāṃsya, *as*, *ā*, *am*, to be thought over or reflected upon, to be examined or considered.

मीर *mīra*, *as*, m. (said to be fr. rt. 1. *mi*, perhaps connected with rt. 1. *mih*), the sea, ocean; a particular part of a mountain; a limit, boundary; a drink, beverage.

मीरमीरसुत *mīramīra-suta*, *as*, m. a proper N.

Mīramīrā, f., N. of a woman.

मील् *mīl* (connected with rt. 1. *mish*, and perhaps originally a Nom.), cl. 1. P. *mīlati*, *mimīla*, *mīlishyati*, *amīlīt*, *mīlitum*, to close (the eyes), wink, twinkle, close or contract the eyelids; to close, be closed (as the eyes); to fade, disappear, vanish; to assemble, gather together, be collected (= rt. *mil* intransitively): Caus. *mīlayati*, Aor. *amimīlat* and *amīmilat*, to cause to close, close (applied to the blossom of flowers as well as to the eyes): Desid. *mimīlishati*: Intens. *memīlyate.*

Mīlat, *an*, *antī*, *at*, closing (as the eyes); winking, twinkling.

Mīlana, *am*, n. the act of closing the eyes; winking, blinking, twinkling; the closing of a flower; (in rhetoric) a covert or concealed simile, see *mīlita* below.

Mīlayitvā, ind. having closed (as the eyes).

Mīlikā in *nīla-mīlika*, q. v.

Mīlita, *as*, *ā*, *am*, closed; twinkled; half opened, unblown, partly opened (as a young bud &c.); disappeared, vanished; assembled, gathered together; (*am*), n. a simile merely implied (e.g. *kshaumavalyo na lakshyante jyotsnāyām*, 'clad in linen they are not perceived in the moonlight,' where comparison between the whiteness of the linen and of the moonlight is implied.)