

dhūsaro anudako bhūmippadeso . . . jaṅgalato pi ukkaṃ-sena jaṅgalam, on Vv 84.5), *desert, waste* (land): SP 233.2 °le pṛthivīpradeśe; AsP 429.4 (pṛthivīpradeśā ya) ūsarā ujjāṅgalā(h); Mv ii.207.5, 8 (vss) ujjāṅgalo ca jaṅgalo (Senart, Index, treats ujj° as n. pr.).

**ujjighrant**, pres. pple. (cf. Skt. Gr. ujjighra; otherwise no form of ud plus ghrā seems to be recorded), *sniffing, smelling* (at food): Prāt 533.8 nojjighrantah pīṇapātam paribhoksyāmaḥ. (Same passage cited from a Stein ms. fragment, La Vallée Poussin JRAS 1913.846, top.)

**Ujjitapara** (mss. mostly Ujita°; Senart Ujjhita°, which seems implausible), n. of a former Buddha: Mv i.141.2.

**ujju**, adj. (= Pali id., beside uju; Skt. rju; cf. next, **rjju**, and **anujjuka**), *straight, right*; usually in vss where jj could be m.c., but once in prose in Mv iii.225.1 ujjucittā; the rest in vss: Mv iii.436.3 °gateṣu; LV 133.20 uju karitva kāyam; 138.20 uju-bhraṣṭā; 295.8 sadojjupraṣṭho (so read; = sadā uju°).

**ujjuka** (= prec., q.v.; also **rjuka**; Pali id., beside ujuka): SP 125.14 (vs) dṛṣṭim kurvāmi ujjukām; in SP 324.2 ms. K' indicates ujjuka for text -rjuka (rj°).

[Ujjhitapara, see Ujjita°.]

**Ujjhebhaka Toṇehāra**, n. of a king: Mv iii.382.10-11 (prose); called **Toṇehāra** 386.9 (vs).

**-ujñā-ka**, ifc. Bhvr. (to \*ujñā = Pali uññā for Skt. avajñā; see § 3.55), *contempt*, in a-śath'-ujñakās ca (ū may be in saṃdhi for a-u), *free from deceitfulness and contempt*: Dbh.g. 6(342).21.

**uṭṭāṅkikā**, some kind of attitude or behavior which monks must avoid in begging food: Mvy 8545 noṭṭāṅkikayā (instr.). Tib. brañ bas (? brañ *breast*; also *dwelling*); Chin. (here), perhaps *walking with the palm of the foot* (? or, *with hands touching the feet*?); acc. to Wogihara, Lex. 41, another Chin. renders *limping* (*das Hinken*); Jap. *squatting* (at the entrance of a house).

**uḍaya** (m. or nt.; = AMg. id., Skt. uṭaja, *hut*): Mmk 37.3 ekānte uḍayam kṛtvā prativastavyam; 83.5; 106.21; 113.18; 121.20; 145.19; 524.19; 573.18.

**uḍigalla** (or oḍi°?), only in **gūthoḍi**°, q.v. See Lévi's note, Karmav (22-) 25 f., where Dravidian origin is suggested: Telugu oḍagala-vādu (= Hindi -wāla), *sweeper* (in the Indian sense, cleaner of toilets); Tamil oḍgāl, *conduite d'eau*.

**uḍḍara-**, in °ra-dharma-vihāriṇam (acc. sg.), Thomas, ap. Hoernle MR 119, cf. 121 note 22 (from Ratnarāśi Sūtra), conjecturally rendered (*practising*) *heretical* (*principles*).

**Uḍḍiyāna = Oḍḍiyāna**: Sādh 361.16.

**Uḍḍiyānaka** = prec.: Māy 97 (see Lévi p. 105 ff.).

? **utacchiyam**, Ud xviii.22, is prob. a mere corruption: yo rāgam utacchiyam aṣeṣam = Pali Sn 2, yo rāgam udacchidā aṣeṣam, *who has cut off passion without remainder*. If a substitute for ud-acchidat is intended (which should end in a long syllable; °yam?), it would seem to show t for d (by hyper-Sktism? § 2.29) and y for the second d (Pktic). I do not understand Chakravartī's note.

**utapta(vant)**, m.c. for Skt. utta°, *glowing* etc.: utapta Dbh.g. 41(67).10; °ta-vatī Śikṣ 337.12 (= uttap° 7, where meter also requires uta°).

**utittira**, onomat., a sound said to be uttered exceptionally by a tittira bird; see MSV i.118.10; 120.18. (Tib. says only a *different sound*.)

**utkaca**, adj. (in Skt. rare and doubtful in mg.), *with hair standing up*: Mvy 9197; Bhik 28b.4; MSV iii.7.14 (see s.v. **prakaca**).

**Utkāṣa**, m., nt., or °tā, f., n. of a town (**droṇamukha**, °khyā, q.v.): Mvy 5285 °to nāma droṇamukham; Divy 620.12 °tām nāma droṇa° (acc.), 28 utkaṣadroṇamukhyam; 621.10 yenotkaṣam droṇamukham (nom., nt.), 19 °tām

(abl.); fem. 620.21 °tām nāma droṇamukham (acc.), °tā 26. From a verbally close Pali parallel DN i.87.6 it appears that the town called in Pali Ukkatṭhā (see DPPN) is the same; see **Puṣkarasārin**.

**utkaṭṭati**, or (MIndic) **ukka°** (see s.v. **kaṭṭati**), *takes out*: Mv iii.158.13 yamalakāto (see **yamalaka**) modakam ukkaṭṭevā; 431.7 tam bhāṇdam sarvaṃ ukkaṭṭitam (sc. from a river); in Mv ii.249.11 read mama hṛdaya udumbare utkaṭṭito sthapito (Senart with one ms. utkaṭṭhito, v.l. utkarito; in the other two passages above Senart em. ukkaḍḍh-).

**utkaṇṭhati**, and ppp. utkaṇṭhita (cf. next; in Skt. only *longs for; longing*; but Pali ukkaṇṭhati also is *annoyed, °ṭhita annoyed*), *is annoyed; annoyed*; the ppp. in Mv ii.272.7 rājā śrutvā utkaṇṭhito evam jāto, *the king, hearing* (this), *became annoyed, as follows* (here certainly not *desirous*!); similarly ii.274.11 so utkaṇṭhito (context makes *desirous* impossible). In Bbh 193.6 (tair bodhisattvaḥ lūhaiḥ stokair asatkrtya dhandham) ca labdhair notkaṇṭhyate na paritasyati, prob. *is not made annoyed* (pass. of caus.). There may be other cases; many are ambiguous.

**utkaṇṭhā** (see prec.; Pali ukkaṇṭhā), possibly *annoyance, mental distress*: AsP 494.8, see s.v. **paritasana**.

**Utkarika**, n. of a merchant: Divy 227.26 tatrānyataraś cotkariko nāma baṇi . . . Cf. **Otkarika** (the same person as Utk°). There seems to be no reason to connect this n. pr. with aukarika (okkarika), qq.v., as has been assumed by Feer, Speyer (on Av, Index, s.v. okkarika) and Cowell and Neil (Index to Divy). But perhaps we should read cautk° in 227.26 and assume Otk° as the name.

**utkarṣaṇa** (nt.), °ṇā, and °ṇa-tā (= Pali (att-)ukkamsana, °nā; cf. next), *praise, laudation, exaltation* (regularly of oneself, or one's own): LV 32.14-15 ātmān-utkarṣaṇa-tā (i. e. ātma-an-utk°); KP 1.15 (vs) ātmotkarṣaṇi (loc.); 135.6-7 (prose) ātmaśilotkarṣaṇā; Bbh 158.4 ātmotkarṣaṇā; Śikṣ 126.6 svapakṣotkarṣaṇa-(vacana).

**utkarṣayati** (cf. prec.; not in this sense Skt.; = Pali ukkamsati, °seti), *exalts, i. e. praises*: gdve., Śikṣ 197.10 sacec cañcalendriyo (rājā) bhavati, utkarṣayitavyam (sc. bhikṣuṇā), *if* (the king) *is flighty* (unstable), *praise must be bestowed* (saying: It is very meritorious on your part that your kingdom contains so many worthy monks and brahmans who live undisturbed by thieves etc.). Acc. to Bendall, Tib. has bstan par bya ba, and accordingly Transl. renders 'the Brother should admonish him' (more exactly, the Tib. means *elucidate, make intelligible*). But I do not see how the BHS word can mean this. The mg. of the Pali word is appropriate here; by encouraging flattery the king is to be strengthened in a good course.

**utkārīka**, m., *the expression evam*: Mvy 7618 = Tib. de bzhin no zhes bya ba (Chin. similarly). There is a var. udgārikah (cf. Skt. udgāra, *sound, utterance*?), but Mironov utkā° without v.l. I do not understand the etym. (ut-kr, °karoti, or °kirati?).

\***utkāreti** (°rayati, °rati°), ger. °ritvā, *having emptied*: Mv i.327.3 (prose) (bhājanāni . . .) pūretvā utkāritvā, *having filled and emptied the pots*. The mg. is clear; etym.? to utkirati? Senart em. utkirivā, without good reason.

**utkāśa**, m., see next. Perhaps utkāśaḥ, alone, is to be read in this sense for text utkāśaḥ in Gv 307.23 (prose); after a Tathāgata's parinirvāṇa, by a follower of his, udvegasamjānanārtham dhārmika utkāśaḥ (i. e. °śaḥ?) kṛto 'bhūt: aho bateyam . . . mahādharmaḥkāntardhā-syatīti samvegajananīyā kathā kṛtā. But cf. **utkāśa**.

**utkāśana-śabda**, m. (ud plus kāś; cf. next), *conspicuous, vigorous pronouncement* (so Tib. on Mvy): Mvy 2799; Divy 517.25 bhagavatotkāśaśabdaḥ kṛtaḥ . . . parivrajako (26) bhagavata utkāśanaśabdām śuśrāva; also 27.

**utkāśa-śabda**, m. = prec., q.v.: Divy 517.25. See also **utkāśa**, m., perhaps used in this same sense.