

उत्तिष्प ut-kship (*ud-k^o*), cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw up, raise, set up, erect; to throw away, reject, get rid of, vomit up.

Ut-kshipta, *as, ā, am*, thrown upwards, tossed, raised; thrown out, ejected; vomited; rejected, dismissed; (*as*), m. the thorn apple (*Datura Metel* and *Fastuosa*).

Ut-kshipikā, f. an ornament in the shape of a crescent wren in the upper part of the ear.

Ut-kshēpa, *as, m.* throwing or tossing up; throwing away; sending, despatching; bringing up, vomiting; the region above the temples; N. of a country; also of a man.

Ut-kshēpaka, *as, ā, am*, throwing, a thrower, who or what elevates or raises; one who sends or orders; (*as*), m. a stealer of clothes &c.

Ut-kshēpana, *am, n.* throwing upwards, tossing; sending, sending away; vomiting, taking up; a kind of basket or bowl used for cleaning corn; a fan; a measure of sixteen panas.

उत्खचित ut-khācīta, *as, ā, am*, intermixed with.

उत्खन ut-khan (*ud-kh^o*), cl. 1. P. A. -*khanati*, -*te*, -*nitum*, to dig up or out, to excavate; to tear out by the roots, root up; to draw or tear out; to destroy entirely.

Ut-khāta, *as, ā, am*, dug up; excavated, eradicated, pulled up by the roots; destroyed, annihilated; (*am*), n. a hole, a cavity, a deepening, uneven ground.

Ut-khātin, *ī, inī, ī, i*, having cavities or holes, uneven; destructive.

उत्खरिन् ut-kharin, *ī, m.*, N. of a deity; (a various reading has *utkati*.)

उत्खला utkhalā, f. (fr. *ud* and *khala* ?), a kind of perfume.

उत्खिद् ut-khid (*ud-kh^o*), cl. 6. P. -*khindati* (Ved. -*khidati*), -*khettum*, to draw out, extract.

उत्त utta, *as, ā, am*, wet, moistened. See 2. *ud*, page 153.

उत्तंस ut-taṅsa, *as, am, m. n.* (rt. *taṅs*), an earring; a crest, a chaplet, a wreath worn on the crown of the head.

Uttāṅsika, *as, m.*, N. of a Nāga.

Uttāṅsita, *as, ā, am*, having earrings, crested.

उत्तश्च ut-taksh (*ud-t^o*), cl. 1. 5. P., Ved. -*takshati*, -*kshnoti*, -*kshitum* or -*takhtum*, to form (anything) out of any other thing; (Sāy.) to take (anything) out of any other thing.

उत्तङ्ग uttanga, *as, m.*, N. of a servant of Siva.

उत्तट ut-taṭa, *as, ā, am*, overflowing its banks (as a river).

उत्तन् ut-tan (*ud-t^o*), cl. 8. P. A. -*tanoti*, -*nute*, -*ntum*, to stretch upwards, stretch out; endeavour to rise.

Ut-tāna, *as, ā, am*, stretched out, spread out, lying on the back, sleeping supinely or with the face upwards; upright; turned so that the mouth or opening is uppermost (as a vessel), concave; spreading out over the surface; shallow; open. — *Uttāna-kūrmaka*, *am, n.* a particular posture in sitting. — *Uttāna-patiraka*, *as, m.* a species of Ricinus. — *Uttāna-pad*, f. Ved. one whose legs are extended (in parturition or creation); epithet of a peculiar creative agency described in Rīg-veda X. 72; (Sāy.) vegetation, the whole creation of upward-germinating plants. — *Uttāna-parṇa*, *as, ā, am*, Ved. having extended leaves. — *Uttāna-pāda*, *as, m.* the star β in the little bear, personified as son of Vira or Manu Svāyambhuva and father of Dhruva, the polar-star. — *Uttānapāda-ja*, *as, m.* a N. of Dhruva or the polar-star. — *Uttāna-barhis*, *ī, m.*, N. of a prince. — *Uttāna-śaya*, *as,*

ā, am, lying on the back, sleeping with the face upwards; (*as, ā*), m. f. a little child. — *Uttāna-sīvan*, *ā, arī, a*, Ved. lying extended, stagnant. — *Uttāna-hasta*, *as, ā, am*, Ved. having the hands extended, extending them in prayer; (*au*), m. du. the two hands with the fingers stretched out, but with the backs towards the ground.

Uttānaka, *as, m.* a species of Cyperus grass.

Uttānikā, f., N. of a river.

उत्तप ut-tap (*ud-t^o*), cl. 1. P. rarely A. -*tapati*, -*te*, -*ptum*, to make warm or hot, to heat thoroughly; to pain, torment; to excite, urge on, press hard; Caus. P. -*tāpayati*, -*yitum*, to warm up, heat.

Ut-tapta, *as, ā, am*, burnt, seared; bathed, washed; anxious, excited; (*am*), n. dried flesh.

Ut-tāpa, *as, m.* great heat, affliction, distress, anxiety, excitement, ardour, effort, energy.

Ut-tāpita, *as, ā, am*, heated, made hot, pained, distressed, roused, excited.

उत्तम ut-tam (*ud-t^o*), cl. 4. P. -*tāmyati*, -*tamitum*, to be distressed, to lose heart, to faint.

उत्तम ut-tama, *as, ā, am* (superlative fr. I. *ud*; opposed to *avama*, *adhama*, &c.; cf. *an-uttama*), uppermost, highest, chief; most elevated, principal; best, excellent (often at the end of compounds, e. g. *dvijottamas*, best of the twice-born); first, greatest; the highest (tone); the most removed or last in place, order, or time; (*am*), ind. most, in the highest degree; (*as*), m. the last person (= in European grammars the first person); N. of a brother of Dhruva, son of Uttāna-pāda and nephew of Priya-vrata; a son of Priya-vrata and third Manu; the twenty-first Vyāsa; (*ās*), m. pl., N. of a people; (*ā*), f. a kind of pīḍakā or pustule; the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.); an excellent woman, one who is handsome, healthy, and affectionate. — *Uttama-gandhādhya* (*‘dha-ādhī*), *as, ā, am*, possessing abundantly the most delicate scent or delicious fragrance. — *Uttama-tā*, f. or *uttama-tva*, *am, n.* excellence, superiority; goodness, good quality. — *Uttama-pada*, *am, n.* a high office. — *Uttama-puruṣa* or *uttama-puruṣa*, *as, m.* the last person in verbal conjugation, i. e. I, we two, we (= in European grammars the first person, our third person being regarded in Hindū grammars as the *prathama-puruṣa*, q. v.; cf. also *madhyama-puruṣa*); the supreme spirit; an excellent man. — *Uttama-phalini*, f. the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.). — *Uttamarṇa* (*‘ma-rīṇa*), *as, m.* a creditor; (*ās*), m. pl., N. of a people. — *Uttamarṇika*, *as, m.* a creditor. — *Uttamarṇin*, *ī, m.* a creditor. — *Uttamalābha*, *as, m.* great profit, a double return. — *Uttama-veśa*, *as, m.* ‘having the most excellent dress’, N. of Siva. — *Uttama-sākha*, *as, m.*, N. of a region. — *Uttama-saṅgraha*, *as, m.* intriguing with another man’s wife, addressing her privately, casting amorous looks &c. — *Uttama-sāhasa*, *am, n.* the highest of the three fixed mulcts or fines; a fine of 1000 or of 80,000 panas; capital punishment, branding, banishment, confiscation, mutilation, and death. — *Uttamasukha*, *as, m.*, N. of a man. — *Uttamāṅga* (*‘ma-āṅ*), *am, n.* the highest or chief part of the body, the head. — *Uttamādharma* (*‘ma-adh*), *as, ā, am*, high and low. — *Uttamādharma-madhyama*, *as, ā, am*, good, bad, and indifferent; high, low, and middling. — *Uttamārani* (*‘ma-ar*), f. the plant *Asparagus Racemosus*. — *Uttamārāha* (*‘ma-ar*), *as, m.* the last half or part; the best half. — *Uttamārāhya*, *as, ā, am*, relating to or connected with the last part or the best half. — *Uttamāna* (*‘ma-ah*), *as, m.* the last or latest day, a fine day (?), a lucky day (?). — *Uttamopapada* (*‘ma-up*), *as, ā, am*, one to whom the best term is applicable, best, good. — *Uttamavijas* (*‘ma-oj*), *ās, m.* ‘of excellent valour’, N. of one of the warriors of the Mahā-bhārata.

Uttamāyya, *as, ā, am* (fut. pass. part. fr. a nom. *uttamāya* ?), Ved. to be raised or celebrated.

Uttamīya, *as, ā, am*, uppermost, highest, chief, best.

I. *ut-tara*, *as, ā, am* (comparative fr. I. *ud*; opposed to *adhara*; declined Gram. 238. a), upper, higher, superior (e. g. *uttare dantās*, the upper teeth); northern (because the northern part of India is high); left (opposed to *dakṣhiṇa* or right, because in praying the face being turned to the east the north would be on the left-hand); later, following, subsequent, latter, concluding, posterior, future (opposed to *pūrva*, &c., e. g. *uttaraḥ kālah*, future time; *uttaraṃ vākyaṃ*, a following speech, answer, reply; *phalam uttaram*, subsequent result, future consequence; *varshottareṣu*, in future years); superior, chief, excellent, dominant, predominant, more powerful; better, more excellent; (*as*), m., N. of a son of Virāṭa; a king of the Nāgas; N. of a mountain; (*ā*), f. the north (i. e. the northern *diś* or quarter); N. of a daughter of Virāṭa and daughter-in-law of Arjuna; (*am*), a. upper surface or cover; the north; the following member, the last part of a compound; answer, reply; (in law) a defence, a rejoinder; (in the Mīmāṃsā philosophy) the answer, the fourth member of an *adhikāraṇa* or case; superiority, excellence, competency; result, the chief or prevalent result or characteristic, what remains or is left, conclusion, remainder, excess, over and above, (often at the end of a compound, e. g. *śaśhyuttaram sahasraṃ*, one thousand with an excess of sixty, i. e. 1060; *saptottaram śatam*, 107; *bhayottara*, attended with danger, having danger as the result; *dharmaottara*, chiefly characterized by virtue); remainder, difference (in arithmetic); N. of a song; (*am*), ind. at the conclusion, at the end, e. g. *bhavadvuttaram*, with the word ‘bhavad’ at the end; *asrot-taram ikṣhātā*, looked at with tears at the end, i. e. with a glance ending in tears; [cf. Gr. *ὑστερος*]. — *Uttara-kāṇḍa*, *am, n.* following or concluding book; the seventh book of the Rāmāyaṇa. — *Uttara-kāya*, *as, m.* the upper part of the body. — *Uttara-kāla*, *as, m.* future time; time reckoned from full moon to full moon. — *Uttara-kuru*, *us or u, m. n.* one of the nine divisions of the world, the country of the northern Kums, situated in the north of India, and described as the country of eternal beatitude. — *Uttara-kosalā*, f. the city Ayodhya, the modern Oude. — *Uttara-kriyā*, f. the last sacred action, funeral rites, obsequies. — *Uttara-khaṇḍa*, *am, n.* last section; the concluding book of the Padma-purāṇa, also of the Siva-purāṇa. — *Uttara-khaṇḍana*, *am, n.* cutting off a reply, refutation. — *Uttara-grantha*, *as, m.* title of a supplement of the Yoni-grantha. — I. *uttaran-ga*, *am, n.* a wooden arch surmounting the door frame. — *Uttara-śhāda*, *as, m.* a cover, what is thrown over anything. — *Uttara-ja*, *as, ā, am*, born in the latter (or last-mentioned kind of wedlock); born subsequently or afterwards, posterity. — *Uttara-jyā*, f. the versed sine of an arc, or rather the second half of the chord halved by the versed sine. — *Uttara-jyotiṣa*, *am, n.*, N. of a country. — *Uttara-tantra*, *am, n.* ‘concluding doctrine’, N. of a supplementary section in the medical manual of Sūśruta. — *Uttara-tara*, *as, ā, am* (compar. fr. *uttara*), still further removed, still more distant, still higher. — *Uttara-tas*, ind. at the top, above, from the north, northward, to the left (opposed to *dakṣhiṇa-tas*); afterwards; behind. — *Uttarataḥ-pasāḍ*, ind. north-westward (with gen.). — *Uttara-tāpaniya*, title of the second part of the Nrisigha-tāpaniyojanishad. — *Uttara-tra*, ind. in what follows, after, subsequently, later, further on, beyond, below (in a work), northward; (*pūrvarata uttaratra*, in the first case or place—in the second.) — *Uttara-dāyaka*, *as, ā, am*, replying, giving an answer, impertinent. — *Uttarādik-śha*, *as, ā, am*, situated in the north, northern. — *Uttara-diś*, k, f. the north quarter. — *Uttara-desa*, *as, m.* the country towards the north, the up-country. — *Uttara-dheya*, *as, ā, am*, to be done subsequently. — *Uttara-paksha*, *as, m.* the northern or left wing (side); second or following part of an argument, the reason *pro*, the reply, refutation;