

endowed with, possessed of, having, possessing; surrounded, invested; fallen into.

Upeti, *is*, f., Ved. approach, arrival.

Upetri, *tā, tri, trī*, approaching, going near to; contriving, a contriver, one who employs expedients, one who comes as an assailant.

Upetya, ind. having approached, having gone near. **Upeya**, *as, ā, am*, to be gone to or approached, to be effected by any means; assailable; to be sought, to be had recourse to.

Upeyīvas, ān, yushī, at, accompanied or followed by, associated with, united; obtained, got.

उपे २. upe (upa-ā-i), cl. 2. P. *upaiti, -tum*, to come near to, go to, approach, visit; to have sexual intercourse with; to undergo, incur, fall into (misfortune &c.).

उपेक्ष् upeksh (upa-iksh), cl. 1. A. *upekshate, -shitum*, to look at, regard; to perceive; to notice, have regard to; to consider, expect; to overlook, disregard; to neglect, to quit, abandon; to despise.

Upeksha, *as, m.*, N. of a son of Svaphalka.

Upekshaka, *as, ā, am*, disregarding, neglecting, looking at inattentively, disdainful; patient, enduring.

Upekshana, *am, n.*, overlooking, looking at without interest or attention, disregarding, neglecting, disdainful; leaving, abandoning.

Upekshaniya, *as, ā, am*, to be neglected or disregarded.

Upekshā, f. overlooking, negligence, neglect; indifference, contempt, disdain; abandoning, leaving; endurance, patience; dissent; trick, deceit (as one of the minor expedients in war); regard.

Upekshita, *as, ā, am*, disregarded, disesteemed, neglected, disdained.

Upekshitavya, *as, ā, am*, to be looked at, to be regarded, to be examined; to be disregarded.

Upekshya, *as, ā, am*, to be regarded or examined; to be disregarded or neglected.

उपेन् उपेन (upa-in), cl. 8. P. *upenoti* (cl. 6. P. fr. *inv, upenavati*), to press in, force in.

Upenita, *as, ā, am*, driven or pressed in, turned in.

उपेन्द्र upendra, *as, m.* (fr. *upa-in*), N. of Vishnu or Kṛishna as the younger brother of Indra, (born subsequently to Indra, especially as son of Aditi, either as an Āditya or in the Vāmana Avatār); N. of a king of the Nāgas; (*ā*), f., N. of a river. — **Upendra-datta**, *as, m.*, N. of a man. — **Upendra-bala**, *as, m.*, N. of a man. — **Upendra-vajrā**, f. a metre of four lines of eleven syllables each.

उपेप्सा upepsū. See under *upāp*.

उपेम् १. upesh (upa-ish), cl. 1. A., Ved. *upeshate, -shitum*, to attack.

उपेम् २. upesh (upa-ā-ish), cl. 1. A., Ved. *upeshate, -shitum*, to approach with a request &c., to request.

उपेम् ३. upesh (upa-esh), cl. 1. P. *upeshati, -shitum*, to creep near, approach.

उपोक्ष upoksh (upa-uksh), cl. 6. P. *upokshati, -shitum*, to sprinkle in addition.

उपोढ १. upodha, *as, ā, am* (fr. *upa-vah*), brought near; brought about, advanced, begun; arranged, arrayed; near, proximate; married.

उपोढ २. upodha. See *upoh* next col.

उपोती upotī, f. the pot-herb Basella Rubra or Lucida. See *upodikā*.

उपोक्रम upot-kram (upa-ud-kram), cl. 1. and 4. P. *-krāmāti, -krāmāyati, -krāmītum*, to go up towards, rise upwards, ascend.

उपोत्तम upottama (upa-ut^o), *as, ā, am*, last but one; (*am*), n. (scil. *aksharam*) the last vowel but one.

उपोत्थित upot-thita, *as, ā, am* (rt. *sthā*), risen up.

उपोद् उपोद् (upa-ud), cl. 7. P. *uponatti, uponūtum*, to moisten.

उपोद्दक upodaka (upa-ud^o), *as, ā, am*, near to water; (*akti* or *ikā*), f. the plant Basella Cordifolia.

उपोद्दयम् upodayam (upa-ud^o), ind. about the time of sunrise.

उपोदि upod-i (upā-ud-i), cl. 2. P. *-eti, -tum*, to approach.

उपोदीका upodikā, f. the plant Basella Cordifolia. See *upodikā*.

उपोदे upode (upa-ud-ā-i), cl. 2. P. *-aiti, -tum*, to go up towards, go up to.

उपोद्गृह upod-grah (upa-ud-grah), cl. 9. P. A. *-grīhāti, -nīte* (Ved. *-grībhāti, -nīte*), *-grāhītum*, to erect, set up.

उपोद्घात upod-ghāta, *as, m.* (fr. rt. *han* with *upa-ud*), an example, an apposite argument or illustration; analysis, the ascertainment of the elements of anything; a beginning, a thing begun; an introduction, a preface. — **Upodghātu-pāda**, *as, m.*, N. of the third part of the Vāyu-purāna.

उपोद्बलय upodbalaya (fr. *upa-udbala*), nom. P. *-balayati, -yitum*, to confirm.

Upodbalaka, *as, ā, am*, confirming.

उपोपविश upopa-viś (upa-upa-viś), cl. 6. P. *-viśati, -veshītum*, to sit down near, to take a seat near.

उपोष् uposh (upa-ush), cl. 1. P. *-oshati, -shitum*, to burn down, burn.

उपोष्य uposhya, *am, n.* (fr. rt. *1. vas* with *upa*), a fast, fasting.

Uposhita, *as, ā, am*, fasted; (*am*), n. fasting.

Uposhya, ind. having fasted.

उपोष्य uposhadha, *as, m.*, N. of a Brāhman.

उपोह upoh (upa-uh); in some of its senses connected with *upa-vah*), cl. 1. P. *upohati, -hitum*, to push or impel towards; to push under, insert; to bring near, produce; to accumulate: Pass. *upohyate*, to be brought about, to advance, begin.

2. *upodha*, *as, ā, am*, brought near, brought about, advanced, commenced.

Upoha, *as, m.*, Ved. adding; accumulating.

Upohyamāna, *as, ā, am*, being brought about or commenced.

उपम् upā, as, ā, am (past pass. part. of rt. *vap*), sown (as seed). — **Upā-kṛishṭa**, *as, ā, am*, ploughed after sowing.

Upti, *is*, f. sowing seeds. — **Upti-vid**, *i*, m. an agriculturist.

Uptrina, *as, ā, am*, sown, cultivated.

Uppa, *as, ā, am*, to be scattered or sown.

Uppamāna, *as, ā, am*, being sown.

उब्ज ubj, cl. 6. P. *ubjati, ubjān-čākāra, ubhishyati, ubhīti, ubhītum*, to press down, subdue, keep under; to make straight: Desid. *ubhīshati*.

Ubja, *as, m.*, N. of a man.

Ubhita, *as, ā, am*, pressed down, subdued.

उभ ubh or *umbh*, cl. 6. 9. 7. P., Ved. *ubhati* or *umbhati, ubhāti, unapti*, impf. *anap, wobha* or *umbhān-čākāra, ubhītum* or *umbhītum*, to compact together; to confine; to cover over, fill with; (*Śāy*) to break.

उभ ubha, pron. (nom. du. *ubhau*, pl. *ubhe*; said to be fr. rt. *ubh* above, and connected with Gr. *ὕψω*; Lat. *ambo*; Slav. *oba*; Lith. *abbū*; Goth. *bai, ba*), both.

Ubhaya, *as, i, am*, (pl. m. f. n. e, *ās, āni*, only used in sing. and pl., but by some authorities also in dual), both. — **Ubhaya-guṇa**, *as, ā, am*, possessed of both qualities. — **Ubhaya-kara**, *as, ā, am*, Ved. effecting or accomplishing both. — **Ubhaya-āra**, *as, ā, am*, 'moving in or on both,' living in water and on land or in the air, amphibious. — **Ubhaya-dyus**, ind. or Ved. on both days, on two subsequent days; the day past and to come. — **Ubhaya-bhāga-kara**, *as, ā, am*, applicable to two purposes, taking two shares or parts; (*am*), n. a medicine that acts in two ways, as an emetic and a purge. — **Ubhaya-vat**, *ān, atī, at*, Ved. furnished with or containing both. — **Ubhaya-vidyā**, f. the twofold science, i. e. religious knowledge and acquaintance with worldly affairs. — **Ubhaya-vidha**, *as, ā, am*, appearing under two forms. — **Ubhaya-vipulā**, f., N. of a metre. — **Ubhaya-velana**, *as, ā, am*, serving two masters, receiving wages from both. — **Ubhaya-vyanjana**, *as, ā, am*, having the marks of both sexes. — **Ubhaya-sambhava**, *as, m.* a dilemma. — **Ubhayātaka** (*ya-āt*), *as, ā, am*, belonging to both. — **Ubhayāmata** (*ya-an*), *as, ā, am*, agreed to or accepted mutually or on both sides. — **Ubhayārtham** (*ya-ar*), ind. for a double object, as for prosperity on earth and happiness in heaven.

Ubhayatas, ind. from both sides, on both sides, to both sides; in both cases. — **Ubhayatah-kshrut, t, t, t**, Ved. two-edged. — **Ubhayato-dat, an, atī, at**, having a double row of teeth (man, animal, &c.). — **Ubhayatomukha**, *as, i, am*, looking either way, two-faced. — **Ubhayato-hrasva**, *as, ā, am*, having a short vowel on both sides, (an accented vowel) produced by two short vowels.

Ubhayatra, ind. in both places, on both sides; in both cases, both times. — **Ubhayatrodātā** (*ra-ud*), *as, ā, am*, having an Udātta accent on both sides; resulting from the blending of two Udātta accents.

Ubhayathā, ind. in both ways; in both cases.

Ubhayā, ind., Ved. in both ways. — **Ubhayā-dat, an, atī, at**, Ved. having teeth on both sides. — **Ubhayā-vin, i, tni, i**, Ved. being on both sides, partaking of both. — **Ubhayā-hasti**, ind., Ved. as much as may be grasped with both hands. — **Ubhayā-hastya**, *as, ā, am*, Ved. filling both hands.

Ubhayiya, *as, ā, am*, belonging to both.

Ubhaye-dyus, ind. on both days, on two subsequent days.

उम् um, ind. an interjection of anger, interrogation, promise or assent, of cordiality or pacification.

उम uma, *as, m.* a city, a town; a wharf, a landing-place.

उमो umā, f. (in the first sense perhaps fr. rt. *ve*), flax (Linum Usitatissimum); the plant Curcuma; N. of the daughter of Himavat and Menā, and wife of Rudra or Siva (she is also called Pārvatī and Durgā); light, splendor; fame, reputation; quiet, tranquillity; night. According to the Kumārasambhava I. 26, the name *Umā* is derived from *u mā*, O do not (practice austerities)! the exclamation addressed to Pārvatī by her mother. — **Umā-kāta**, *as* or *am*, m. or n. the pollen of flax. — **Umā-guru**, *us, m.*, N. of the mountain Himālaya as father of *Umā*. — **Umāguru-nadi**, f., N. of a river. — **Umā-pati**, *is, m.* epithet of Siva as husband of *Umā*. — **Umā-pati-dhara**, *as, m.*, N. of a poet. — **Umā-pati-sevīn, i, tni, i**, worshipping Siva. — **Umā-rana**, *as, m.*, N. of the town Vana-pura or Devi-koṭa (Devi Cote). — **Umā-sahāya**, *as, m.*, N. of Siva as companion of *Umā*. — **Umā-suta**, *as, m.*, N. of Kārtikeya as son of *Umā*. — **Umeśa (umā-śa)**, *as, m.*, N. of Siva as lord of *Umā*.

Umya, *am, n.* a field of linseed or of Curcuma.

उम्बर umbara, *as, m.* the upper timber of a door frame; N. of a Gandharva.

उम्बी umbī, f. the stalks of wheat or barley fried over a fire of wet grass, considered as a tonic.