उज्जन् *uj-jan* (*ud-jan*), cl. 3. P. *-jajanti, -janitum*, to beget, produce; cl. 4. A. *-jāyate*, to be born, originate.

उज्जयन *uj-jayana*, &c. See s.v. *uj-ji* below.

उज्जस् *uj-jas* (*ud-jas*), Caus. *-jāsayati, -yitum*, to destroy, extirpate (with gen.).

Uj-jāsana, am, n. killing, slaughter.

उज्जानक *ujjānaka, as*, m., N. of a Tīrtha; also spelt *ujjālaka*.

उज्जि *uj-ji* (*ud-ji*), cl. 1. P. *-jayati, -jetum*, to win, conquer, acquire by conquest; to be victorious: Caus. *-jāpayati, -yitum*, to assist any one to win; to cause to conquer (with two acc.): Desid. *-jigīshati*, to wish to conquer.

Uj-jayana, as, m., N. of a man; (*ī*), f. Ujjayinī or Oujein, the Gr. Οζήνη, a city so called in Avanti (Mālava), formerly the capital of Vikramāditya; it is one of the seven sacred cities of the Hindūs, and the first meridian of their geographers, from which they calculate longitude; the modern Oujein is about a mile south of the ancient city.

Uj-jayanta, as, m., N. of a mountain in Surāshṭra in the west of India, part of the Vindhya range. See *raivata*.

Uj-jayinī, f. the city Oujein. See *uj-jayanī*.

Uj-jiti, is, f., Ved. victory; N. of certain verses in the Vājasaneyi-Saṃhitā, so called because the words *udajayat tam ujjesham* occurs in them.

Uj-jesha, as, ā, am, Ved. victorious. — *Ujjesha-vat, ān, atī, at*, Ved. containing the word *ujjesha*.

उज्जिहान *ujjihāna*, N. of a region.

उज्जिहीर्षा *uj-jihīrshā*, f. (fr. Desid. of rt. *hṛi* with *ud*), wishing to take or seize.

उज्जीव् *uj-jīv* (*ud-jīv*), cl. 1. P. *-jīvati, -vitum*, to revive, return to life: Caus. P. *-jīvayati, -yitum*, to restore to life, animate.

Uj-jīvin, ī, m., N. of a counsellor of Meghavarṇa, the king of the crows.

उज्जृम्भ् *uj-jṛimbh* (*ud-jṛimbh*), cl. 1. A., poet. P. *-jṛimbhate, -ti, -bhitum*, to gape, to open; to part asunder; to show one's self, become visible, come forth, break forth, expand, arise.

Uj-jṛimbha, as, ā, am, gaping, parting asunder, open, apart; blown, expanded.

Uj-jṛimbhaṇa, am, n. the act of gaping, opening the mouth.

Uj-jṛimbhita, as, ā, am, opened, stretched; expanded, blown; (*am*), n. effort, exertion.

उज्ज्य *uj-jya, as, ā, am* (fr. *ud* + *jyā*), having the bow-sinew loosened.

उज्ज्वल् *uj-jval* (*ud-jval*), cl. 1. P., ep. A. *-jvalati, -te, -litum*, to blaze up, flame, shine: Caus. P. *-jvalayati, -yitum*, to light up, cause to shine, illuminate.

Uj-jvala, as, ā, am, blazing up, luminous, splendid, light; burning; clean, clear; lovely, beautiful; blown, expanded; (*as*), m. love, passion; (*am*), n. gold; (*ā*), f. splendor, clearness, brightness; a form of the Jagatī metre. — *Ujjvala-tā*, f. or *ujjvala-tva, am*, n. splendor, radiance; beauty. — *Ujjvala-datta, as*, m., N. of the author of a commentary on the Uṇādi-sūtras.

Uj-jvalana, am, n. burning, shining; fire, gold (?).

Uj-jvalita, as, ā, am, lighted, shining, flaming, &c.

उज्झ् *ujjh*, cl. 6. P. *ujjhati, ujjhāṅ-cakāra, ujjhitum*, &c., to leave, abandon, quit; to avoid, escape.

Ujjha, as, ā, am, quitting, forgetting.

Ujjhaka, as, m. a cloud, a devotee.

Ujjhana, am, n. abandoning, removing.

Ujjhita, as, ā, am, left, abandoned; left off, discontinued.

Ujjhitṛi, tā, trī, tṛi, who or what leaves,

उञ्छित *uj-jhaṭita, as, ā, am* (rt. *jhaṭ*), perplexed, bewildered.

उञ्छ् *uñch*, cl. 1. 6. P. *uñchati* (cl. 1. and 6. differing only in the accent), *uñchitum*, to gather, glean.

Uñcha, am, n. gleaning, gathering grains. — *Uñcha-vritti, is, is, i*, one who lives by gleaning, a gleaner. — *Uñcha-śila, am*, n. gleaning corn or grains. — *Uñcha-śila, as, ā, am*, one who lives by gleaning &c.

Uñchana, am, n. gleaning, gathering grains of corn in market-places &c.

उट *uṭa, as*, m. leaves, grass, &c., used in making huts, thatches, &c. — *Uṭa-ja, as, am*, m. n. a hut made of leaves, the residence of hermits or saints; a house in general.

उठ् *uṭh* or *ūṭh*, cl. 1. P. *oṭhati* or *ūṭhati, -ṭhitum*, to strike or knock down.

उडु *uḍu, us, u*, f. n. a lunar mansion or constellation in the moon's path; (*u*), n. water. — *Uḍu-pa, as, am*, m. n. a raft or float; (*as*), m. the moon, (the half-moon being formed like a boat.) — *Uḍu-pati, is*, m. or *uḍu-rāj, ṭ*, m. the moon; the Soma. — *Uḍu-patha, as*, m. the ether, firmament (the path of the stars). — *Uḍu-rāj, ṭ*, m. the moon. — *Uḍu-loman, ā*, m., N. of a man. — *Uḍū-pa, as, am*, m. n. a raft, a float; (*as*), m. the moon.

उडुम्बर *uḍumbara, as*, m. (in Ved. written with *ḍ*, in Class. generally with *ḍ*), the tree Ficus Glomerata; a species of leprosy with coppery spots; the threshold of a house; a eunuch; a kind of worm supposed to be generated in the blood and to produce leprosy; (*am*), n. the fruit of the tree Ficus Glomerata; copper; a karsha, a measure of two tolas. — *Uḍumbara-dalā* or *uḍumbara-parṇī*, f. the plant Croton Polyandra. — *Uḍumbarā-vatī*, f., N. of a river; see also *uḍumbara*.

उड्डामर *uḍḍāmara, as, ā, am* (fr. *ud-ḍā*° ?), excellent, respectable, of high rank or consequence.

उड्डी *uḍ-ḍī* (*ud-ḍī*), cl. 1. 4. A. *-ḍayate* or *-ḍīyate, -ḍayitum*, to fly up: Caus. *-ḍapayati* (*-ḍāpayati* ?), to scare.

Uḍ-ḍayana, am, n. flying up, flying, soaring.

Uḍ-ḍīna, as, ā, am, flown up, flying up; (*am*), n. flying as a bird; flying up, soaring.

Uḍ-ḍīyana, am, n. flying up, soaring.

Uḍ-ḍīyamāna, as, ā, am, flying up, soaring, one who flies or soars.

उड्डीश *uḍḍīśa, as*, m. a work so called, containing charms and incantations; a N. of Śiva.

उड्र *uḍra, ās*, m. pl., N. of a people.

उण्डुक *uṇḍuka, as*, m. a texture, a net; a part of the body, the peritoneum?; (this word is perhaps connected with *uḍupa*.)

उण्डेरक *uṇḍeraka, as*, m. a ball of flour, a roll, a loaf. — *Uṇḍeraka-sraj, k*, f. a string of rolls, balls of meal or flour upon a string.

उत *ut*, ind. a particle of doubt or deliberation = how, what (?), either, or; see 2. *uta*. (For the prep. *ud* see 1. *ud*, page 153.)

उत 1. *uta, as, ā, am* (fr. rt. *ve*), sewn, woven.

उत 2. *uta*, ind. (as a particle of doubt or deliberation) and, also, even, or. Often used for the sake of emphasis, especially at the end of a line after *iti* or a verb (e. g. *sarva-bhūtāni tam pārtha sadā paribhavanty uta*, all creatures, O king, certainly always despise him).

(As an interrogative particle, generally at the beginning of the second or following part of a double interrogation) or, nitrum-an (e. g. *katham nirṇīyate kiṃ syān nishkāraṇo bandhur uta viśvāsa-ghātakaḥ*, how can it be decided whether he be a friend without a motive or a violator of confidence?). In this sense it may be strengthened by *āho* (e. g. *kaccit tvam asi mānushī utāho surāṅganā*, art thou a mortal woman or divine?), or by *āho-svit* (e. g. *Sālihotraḥ kiṃ nu syād utāhosvid rājā Nalaḥ*, can it be Sālihotra or king Nala?). Rarely *kim* is repeated before *uta* used in this sense (e. g. *kiṃ nu svargāt prāptā tasyā rūpeṇa kimuta anyā āgatā*, has she arrived from heaven or has another come in her form?).

(As a particle of wishing, especially at the beginning of a sentence followed by a potential) would that! utinam! (e. g. *uta adhīyīta*, would that he would read!).

(*Uta* preceded by *kim*) on the contrary, how much more, how much less (e. g. *samartho 'si sahasram api jetuṃ kimuta ekam*, thou art able to conquer even a thousand, how much more one?).

(*Uta* preceded by *prati*) on the contrary, rather (e. g. *esha prishṭo 'smābhir na jalpati hanti pratyuta pāshāṇaiḥ*, this one questioned by us does not speak, but rather throws stones at us). *Uta vā*, or else, and (e. g. *samudrād uta vā purīshāt*, from the sea or from the moisture in the air); *vā-uta vā* or *utāho vāpi-vā*, either—or; *uta-uta*, both—and (e. g. *uta balavān uta abalaḥ*, both the strong and the weak); *kim-uta vā*, whether—or else.

उतङ्क *utanka, as*, m., N. of a Ṛishi. — *Utanka-megha, as*, m. a kind of cloud named after that Ṛishi.

उतथ्य *utathya, as*, m., N. of a son of Angiras and elder brother of Bṛihaspati. — *Utathya-tanaya, as*, m. an epithet of Gautama. — *Utathyānuja, as*, m. or *utathyānujanman* (°*ya-anu-ja*°), *ā*, m. a N. of Bṛihaspati, regent of the planet Jupiter (younger brother of Utathya).

उताहो *utāho*, ind. (fr. 2. *uta* + *āho*), a particle of doubt or deliberation = either, or; see under 2. *uta* above. — *Utāho-svit*, see under 2. *uta*.

उतूल *utūla, ās*, m. pl., N. of a people; also *kulūṭa* or *ulūṭa*.

उत्क *utka, as, ā, am* (fr. 1. *ud*), excited by the desire of obtaining anything; wishing for (with inf.), desirous of, longing for; regretting, sad, sorrowful; absent, thinking of something else; (*as*), m. desire; opportunity, occasion. — *Utka-tā*, f. a state of longing or regret; the plant Pothos Officinalis having aromatic seeds.

Utkāya, nom. A. *-yate, -yitum*, to long for.

उत्कच *ut-kaca, as, ā, am*, having the hairs erect.

उत्कच्छा *ut-kaccha*, f. a metre of six verses, each verse containing eleven syllabic instants.

उत्कञ्चुक *ut-kañcuka, as, ā, am*, having no coat of mail, without bodice or jacket.

उत्कट *ut-kaṭa, as, ā, am* (fr. 1. *ud*), exceeding the usual measure, important; richly endowed with, abounding in; drunk, mad, furious; excessive, much; superior, high, proud, haughty; uneven; difficult; (*as*), m. fluid dropping from the temples of an elephant in rut; the plant Saccharum Sara, or a similar kind of grass; intoxication, pride; (*ā*), f. the plant Laurus Cassia; N. of a town; (*am*), n. the fragrant bark of Laurus Cassia.

उत्कटुकासन *utkaṭukāsana, am*, n. sitting on the hams, squatting.

उत्कणिका *ut-kaṇikā*, f. a raised particle.

उत्कण्ठ 1. *ut-kaṇṭha, as, ā, am*, having the neck uplifted, on the point of doing anything; (*as* or *ā*), m. f. longing for a beloved person or thing; regretting, missing anything or person.

2. *utkaṇṭha*, nom. A. *utkaṇṭhate, -ṭhitum*, to long