उत्क्षिप् *ut-kship* (*ud-k*°), 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).

Utkshiptikā, f. an ornament in the shape of a crescent worn in the upper part of the ear.

Ut-kshepa, 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-kshepaka, 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-kshepaṇa, 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-khaćita, as, ā, am,* intermixed with.

उत्खन् *ut-khan* (*ud-kh*°), 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.

Utkhātin, ī, inī, i, having cavities or holes, uneven; destructive.

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

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

उत्खिद् *ut-khid* (*ud-kh*°), 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-taṇsa, as, am,* m. n. (rt. *taṇs*), an earring; a crest, a chaplet, a wreath worn on the crown of the head.

Uttaṇsika, as, m., N. of a Nāga.

Uttaṇsita, as, ā, am, having earrings, crested.

उत्तक्ष् *ut-taksh* (*ud-t*°), cl. 1. 5. P., Ved. *-takshati, -kshṇoti, -kshitum* or *-tashṭum,* to form (anything) out of any other thing; (Sāy.) to take (anything) out of any other thing.

उत्तङ्ग *uttaṅga, as,* m., N. of a servant of Śiva.

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

उत्तन् *ut-tan* (*ud-t*°), cl. 8. P. A. *-tanoti, -nute, -nitum,* 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-pattraka, 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 Ṛig-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 Vīra or Manu Svāyambhuva and father of Dhruva, the polar-star. — *Uttānapāda-ja, as,* m. a N. of Dhruva or the polar-star. — *Uttāna-barhis, is,* 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-śivan, 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.

उत्तप् *ut-tap* (*ud-t*°), 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.

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

उत्तम *ut-tama, as, ā, am* (superlative fr. 1. *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 piḍakā or pustule; the plant Oxystelma Esculentum (Asclepias Rosea Roxb.); an excellent woman, one who is handsome, healthy, and affectionate. — *Uttama-gandhāḍhya* (°*dha-āḍh*°), *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-puruṣha* or *uttama-pūrusha, 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-purusha,* q. v.; cf. also *madhyama-purusha*); the supreme spirit; an excellent man. — *Uttama-phalinī,* f. the plant Oxystelma Esculentum (Asclepias Rosea Roxb.). — *Uttamarṇa* (°*ma-ṛiṇa*), *as,* m. a creditor; (*ās*), m. pl., N. of a people. — *Uttamarṇika, as,* m. a creditor. — *Uttamarṇin, ī,* m. a creditor. — *Uttama-lābha, as,* m. great profit, a double return. — *Uttama-veśa, as,* m. 'having the most excellent dress,' N. of Śiva. — *Uttama-śākha, 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 paṇas; capital punishment, branding, banishment, confiscation, mutilatioo, and death. — *Uttama-sukha, as,* m., N. of a man. — *Uttamāṅga* (°*ma-aṅ*°), *am,* n. the highest or chief part of the body, the head. — *Uttamādhama* (°*ma-adh*°), *as, ā, am,* high and low. — *Uttamādhama-madhyama, as, ā, am,* good, bad, and indifferent; high, low, and middling. — *Uttamāraṇī* (°*ma-ar*°), f. the plant Asparagus Racemosus. — *Uttamārdha* (°*ma-ar*°), *as,* m. the last half or part; the best half. — *Uttamārdhya, as, ā, am,* relating to or connected with the last part or the best half. — *Uttamāha* (°*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. — *Uttamaujas* (°*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.

1. *ut-tara, as, ā, am* (comparative fr. 1. *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 *dakshiṇa* 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 kālaḥ,* future time; *uttaraṃ vākyam,* a following speech, answer, reply; *phalam uttaram,* subsequent result, future consequence; *varshottareshu,* 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*), n. 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 Mimāṇsā philosophy) the answer, the fourth member of an adhikaraṇa 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. *shashṭyuttaraṃ sahasram,* one thousand with an excess of sixty, i. e. 1060; *saptottaraṃ śatam,* 107; *bhayottara,* attended with danger, having danger as the result; *dharmottara,* chiefly characterized by virtue); remainder, difference (in arithmetic); N. of a song; (*am*), ind. at the conclusion, at the end, e. g. *bhavad-uttaram,* with the word 'bhavad' at the end; *asrottaram īkshitā,* looked at with tears at the end, i. e. with a glance ending in tears; [cf. Gr. *ὕστερος.*] — *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 Kurus, situated in the north of India, and described as the country of eternal beatitude. — *Uttara-kośalā,* f. the city Ayodhyā, 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 Śiva-purāṇa. — *Uttara-khaṇḍana, am,* n. cutting off a reply, refutation. — *Uttara-grantha, as,* m. title of a supplement of the Yoni-grantha. — 1. *uttara-ga, am,* n. a wooden arch surmounting the door frame. — *Uttara-ćchada, 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-jyotisha, am,* n., N. of a country. — *Uttara-tantra, am,* n. 'concluding doctrine,' N. of a supplementary section in the medical manual of Suśruta. — *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 *dakshiṇa-tas*); afterwards; behind. — *Uttarataḥ-paśćāt,* ind. northwestward (with gen.). — *Uttara-tāpanīya,* title of the second part of the Nṛisiṅha-tāpanīyopanishad. — *Uttara-tra,* ind. in what follows, after, subsequently, later, further on, beyond, below (in a work), northward; (*pūrvatra uttaratra,* in the first case or place—in the second.) — *Uttara-dāyaka, as, ā, am,* replying, giving an answer, impertinent. — *Uttaradik-stha, as, ā, am,* situated in the north, northern. — *Uttara-diś, k,* f. the north quarter. — *Uttara-deśa, as,* m. the country towards the north, the upcountry. — *Uttara-dheya, as, ā, am,* to be done subsequently. — *Uttara-paksha, as,* m. the northern or left wing (side); second or followiog part of an argument, the reason *pro,* the reply, refutation;