a wrong road, deviation from the right way, improper conduct, an evil course, error. — *Unmārga-gata, as, ā, am,* erred, erring, going wrong. — *Unmārga-gamana, am,* n. going on a wrong road, following evil courses. — *Unmārga-gāmin, ī, ini, i,* or *unmārga-vartin, ī, inī, i,* going wrong, erring, following evil courses; taking a wrong road. — *Unmārga-jala-vāhin, ī, inī, i,* carrying its waters on a wrong way.

Unmārgin, ī, iṇī, i, going astray, finding an outlet.

उन्मार्जन *un-mārjana.* See *un-mṛij* below.

उन्मिश्र *un-miśra* (*ud-m°*), *as, ā, am,* mixed with, variegated.

उन्मिष् *un-mish* (*ud-mish*), cl. 6. P. *-mishati, -meshitum,* to open the eyes.

Un-misha, as, m. opening the eyes.

Un-mishat, an, atī or *antī, at,* opening the eyes, drawing up the eyelids, looking at, seeing.

Un-mishita, as, ā, am, opened (as the eye); blown as a flower.

Un-mesha, as, m. opening the eyes, looking at; winking, twinkling or upward motion of the eyelids; blowing or blossoming of a flower; awaking, becoming visible.

Un-meshaṇa, am, n. awaking, becoming visible.

उन्मील् *un-mīl* (*ud-mīl*), cl. 1. P. *-mīlati, -litum,* to open the eyes; to open; to expand, be diffused: Caus. P. *-mīlayati, -yitum,* to open.

Un-mīla, as, m. opening of the eyes, awaking, becoming visible.

Un-mīlana, am, n. winking, twinkling, opening of the eye; awaking, becoming visible; blowing, expanding.

Un-mīlita, as, ā, am, opened (as the eyes); blown as a flower; (*am*), n. unconcealed or open reference or allusion (to anything, in rhetoric).

उन्मुख *un-mukha* (*ud-m°*), *as, ī, am,* raising the face, looking at; waiting for, expecting; near to; (*as*), m., N. of an antelope (in the Hari-vaṅśa, in former births a hunter and a Brāhman). — *Unmukhatā,* f. the state of one whose face is raised; state of watching or expectancy.

उन्मुखर *un-mukhara* (*ud-m°*), *as, ā, am,* loud-sounding, noisy.

उन्मुच् *un-muć,* cl. 6. P. A. *-muñćati, -te, -moktum,* to unfasten, pull off; take off (clothes &c.); to loosen, liberate; to elevate, raise: Caus. P. *-moćayati, -yitum,* to loosen, deliver.

Un-muća, as, m., N. of a man.

Un-moćana, am, n. unfastening, loosening.

उन्मुद्र *un-mudra* (*ud-m°*), *as, ā, am,* unsealed, opened; blown as a flower.

उन्मूल *un-mūla* (*ud-m°*), *as, ā, am,* eradicated, pulled up by the root.

Un-mūlana, am, n. eradicating, pulling up by the roots; destroying.

Unmūlaya, nom. P. *unmūlayati, -yitum,* to eradicate, pull up by the roots; to extirpate, destroy.

Un-mūlita, as, ā, am, eradicated, pulled up by the roots; destroyed.

उन्मृज् *un-mṛij* (*ud-m°*), cl. 2. P. *-mārshṭi, -mārjitum* or *-mārshṭum,* to rub off, wipe off; efface; blot out.

Un-mārjana, as, ā, am, rubbing or wiping off.

Unmṛijāvamṛijā (*°ja-av°*), f. repeatedly rubbing up and down.

Un-mṛishṭa, as, ā, am, worn off, blotted out, effaced.

उन्मृश्य *un-mṛiśya, as, ā, am* (rt. *mṛiś* with *ud*), Ved. to be reached, to be touched.

उन्मेदा *un-medā,* f. (fr. rt. *mid* with *ud*), corpulence, fatness.

उप *upa,* a prefix to verbs and nouns (expressing) towards, near to (opposed to *apa,* away), by the side of, with, together with, under, down (e. g. *upagam,* to go near, undergo; *upa-gamana,* approaching. In the Veda the verb has sometimes to be supplied from the context, and sometimes *upa* is placed after the verb with which it ought to have been compounded, e. g. *āyayur upa = upāyayuḥ,* they approached).

(As unconnected with verbs and prefixed to nouns *upa* expresses) direction towards, nearness, contiguity in space, time, number, degree, resemblance, and relationship, but with the idea of subordination and inferiority (e. g. *upa-kanishṭhikā,* the finger next to the little finger; *upa-purāṇam,* a secondary or subordinate Purāṇa; *upa-daśa,* nearly ten); sometimes forming with the nouns to which it is prefixed compound adverbs (e. g. *upa-mūlam,* at the root; *upa-pūrva-rātram,* towards the beginning of night; *upa-kūpe,* near a well), which adverbs lose their adverbial terminations if they are again compounded with nouns (e. g. *upakūpa-jalāśaya,* a reservoir in the neighbourhood of a well). Prefixed to proper names *upa* may express in classical literature 'a younger brother' (e. g. *Upendra,* 'the younger brother of Indra'), and in Buddhist literature 'a son.'

(As a separable adverb *upa* rarely expresses) thereto, further, moreover (e. g. *tatra upa brahma yo veda,* who further knows the Veda).

(As a separable preposition with locative) near to, towards, in the direction of, under, below (e. g. *upa āśāḥ,* towards the regions); near to, at, on, upon; at the time of, upon, up to, in, above (with loc., e. g. *upa sānushu,* on the tops of the mountains); with, together with, at the same time with, according to (with inst., e. g. *upa dharmabhiḥ,* according to the rules of duty).

Besides the meanings given above *upa* is said to imply disease, extinction; ornament; command; reproof; undertaking; giving; killing; diffusing; wish; power; effort; resemblance, &c.; [cf. Gr. *ὑπό*; Lat. *sub*; Goth. *up*; Old Germ. *oba*; Mod. Germ. *ob* in *obdach, obliegen,* &c.]

Upaka, as, m. a diminutive of all proper names beginning with *upa.*

उप-ऋ *upa-ṛi.* See *upār.*

उपकक्ष *upa-kaksha, as, ā, am,* Ved. reaching to the shoulder.

उपकण्ठम् *upa-kaṇṭham,* ind. upon the neck, near the throat; in the proximity of; (*am*), n. proximity, neighbourhood, contiguous space; space near a village or its boundary; one of a horse's paces; (*as, ā, am*), near, proximate.

उपकथा *upa-kathā,* f. a short story, tale.

उपकनिष्ठिका *upa-kanishṭhikā,* f. the last finger but one; the finger next to the little finger.

उपकन्यापुरम् *upa-kanyāpuram,* ind. near the women's apartments.

उपकरण, उपकार, &c. See *upa-kṛi* next col.

उपकर्णम् *upa-karṇam,* ind. close to the ear, into the ear, (whispered &c.)

Upakarṇikā, f. what goes from ear to ear, rumour, report.

उपकल्पन *upa-kalpana.* See *upa-klṛip,* p. 161.

उपकान्तम् *upa-kāntam,* ind. near a friend.

उपकाल *upa-kāla, as,* m., N. of a king of the Nāgas.

उपकिरण *upa-kiraṇa.* See *upa-kṛī* next col.

उपकीचक *upa-kīćaka, as,* m. a relation or follower of the Kīćakas.

उपकुञ्चि *upa-kuñći, iṣ,* or *upa-kuñćikā,* f. the plant Nigella Indica; small cardamoms.

उपकुम्भ *upa-kumbha, as, ā, am,* near, proximate; solitary, lonely, retired; (*am*), ind. near the water-jar.

उपकुर्वाण *upa-kurvāṇa.* See *upa-kṛi* below.

उपकुल्या *upa-kulyā,* f. the plant Piper Longum; a canal, a trench, a ditch.

उपकुश *upa-kuśa, as,* m. gum-boil; N. of a Cakravartin, a son of Kuśa.

उपकूज् *upa-kūj,* cl. 1. P. *-kūjati, -jitum,* to fill with cooing, to make resonant.

Upa-kūjita, as, ā, am, made to resound (with cooing).

उपकूप *upa-kūpe,* ind. near a well; (*am*), n. a well (?). — *Upakūpa-jalāśaya, as,* m. a trough near a well for watering cattle.

उपकूलम् *upa-kūlam,* ind. on the shore.

Upakūlaka, as, m., N. of a man.

उपकृ *upa-kṛi,* cl. 5. 8. P. A. *-kṛiṇoti, -ṇute, -karoti, -kurute, -kartum,* to place or bring near, to furnish with, provide; to assist, serve; favour, benefit; to foster, take care of; to serve, render homage to (with acc.); to undertake, begin, set about anything (with dat.); to place under, subdue; *upa-s-kṛi* (*s* inserted) A. to add, supply; to furnish with; to elaborate, prepare, furnish with anything beautiful, to adorn, ornament; to care for, take care of (with acc.); to furnish badly, deform; corrupt; to bring together.

Upa-karaṇa, am, n. doing anything for another, doing a service or favour, helping, assisting; instrument, implement, machine, engine, apparatus, paraphernalia, as the vessels and offerings at a sacrifice; anything added over and above, contribution, expedient, means of subsistence, anything supporting life; object of art or science, fabricating, composing, &c.; the insignia of royalty; the attendants of a king. — *Upakaraṇa-vat, ān, atī, at,* furnished with means, instruments or implements, competent to do anything.

Upa-kartṛi, tā, trī, tṛi, doing one a favour, assisting, befriending, one who helps or befriends.

Upa-kārn, as, m. help, assistance, benefit, service, favour, use, advantage, (*upakāre vṛit,* to be of service to another); preparation, ornament, garlands suspended at gateways as an embellishment on festivals, a flower &c.; (*ī*), f. a royal tent, a palace, a caravansera. — *Upakāra-para, as, ā, am,* beneficent, diligent in doing good. — *Upakārāpakārau* (*°ra-ap°*), m. du. kindness and injury.

Upa-kāraka, as, ikā, am, doing a service or favour, assisting, protecting, befriending; (*ikā*), f. a protectress, a female assistant; a palace, a caravansera; a kind of cake. — *Upakāraka-tva, am,* n. assistance, protection.

Upa-kārin, ī, iṇī, i, helping, assisting, doing one a favour, a benefactor; subsidiary, subservient; (often used in comp., e. g. *paropakārin,* helping others.) — *Upakāri-tā,* f. or *upakāri-tva, am,* n. aid, succour, protection.

Upa-kārya, as, ā, am, deserving assistance or favour; to be assisted; (*ā*), f. a king's house, a palace, a caravansera; a royal tent.

Upa-kurvāṇa, as, m. a Brāhman when passing from the state of a pupil (*Brahma-ćārin*) to that of a householder (*Gṛiha-stha*).

Upa-kṛita, as, ā, am, assisted, benefited; rendered as assistance, done kindly or beneficently; (*am*), n. a favour, a benefit.

Upa-kṛiti, is, f. aid, assistance, favour, kindness.

Upa-kṛitin, ī, inī, i, or *upakṛiti-mat, ān, atī, at,* one who has done a favour to any body.

Upa-kriyā, f. service, favour.

उपकृत् *upa-kṛit,* cl. 6. P. *-kṛintati, -kartitum,* to trim, clip off, carp at.

उपकृष् *upa-kṛish,* cl. 1. P. *-karshati, -karshṭum* or *-krashṭum,* to draw towards, take; to take away, remove, set aside.

उपकॄ *upa-kṝi,* cl. 6. P. *-kirati, -karitum* or *-rītum,* to scatter or throw down, to scatter upon,